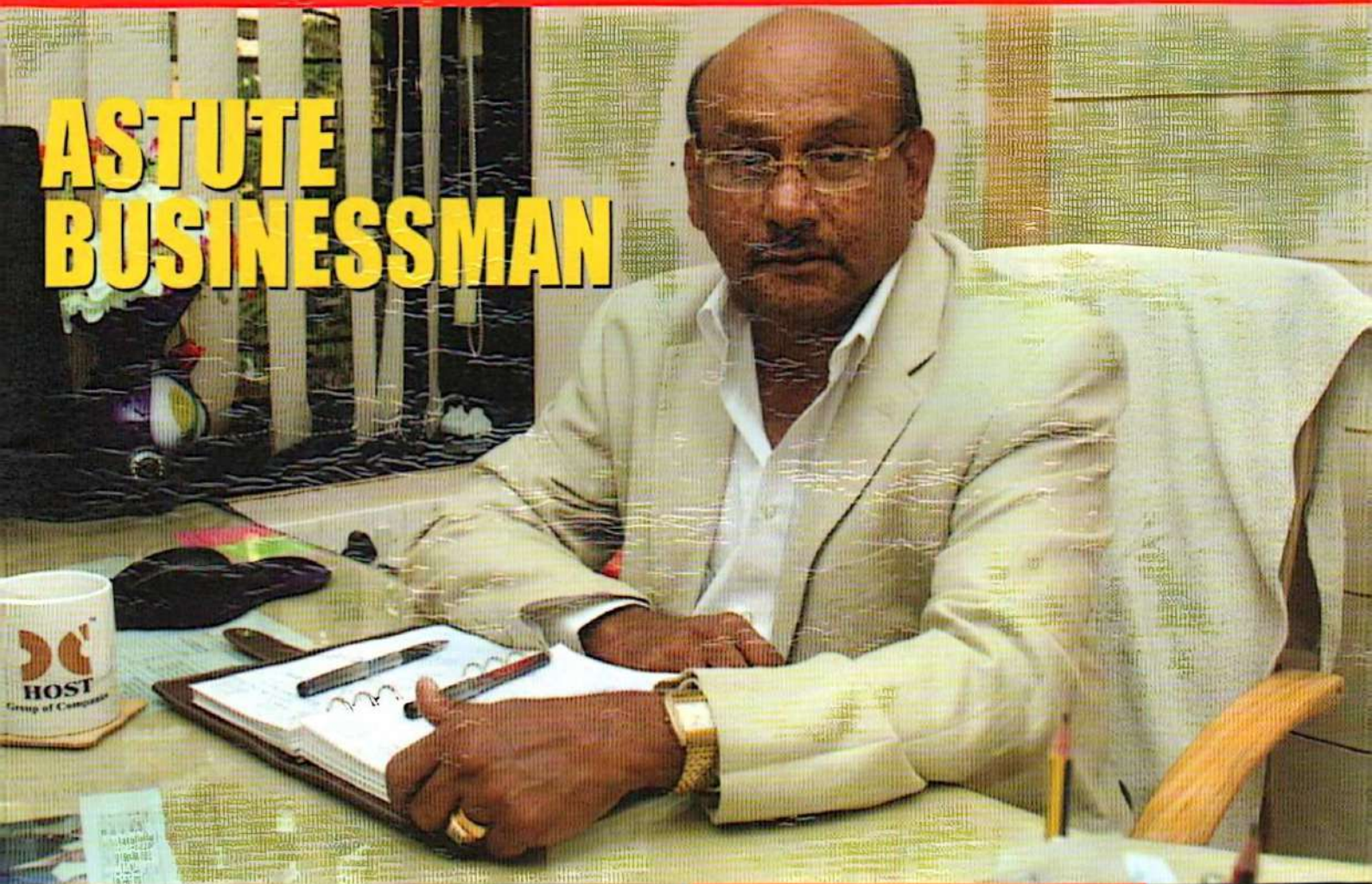


Kerala in Mumbai

Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

■ Vol.4 No. 12 ■ Price Rs. 70 ■ March 2014

ASTUTE BUSINESSMAN

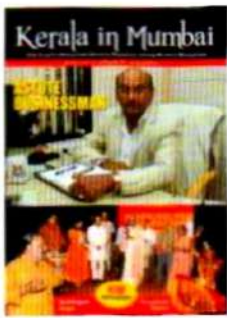


Multilingual
Singer

KIM
Anniversary

Passionate
Dancer

IN THIS ISSUE



- 05** Editorial Restore our pride, please
.....
- 07** Cover story K Vijayakumar
Lakshmi Venkatachalam
.....
- 10** Malayalam Litterateurs-11
M T Vasudevan Nair
K V Satyanath
.....
- 14** Snakes and Snake Worship in Kerala-II
K R Narayanan
.....
- 19** Makers of Modern Kerala
Barrister G P Pillai
V N Gopalakrishnan
.....
- 21** Special Feature
Fighting for Justice
Elvee
.....
- 27** Artiste of the month
P E Viswanathan
Lakshmi V
.....
- 30** Young Talent
Anuja A Narayanan
KIM News Bureau
.....
- 32** Mumbai Malayalee Association
Kerala Christian Council
KIM
.....
- 36** Mumbai News Digest
KIM News Bureau
.....
- 44** Kerala Newsletter
KIM News Bureau
.....
- 51** Malayalam Movie World
KIM News Bureau
.....
- 54** Malayalam Feature
Stree Shaktikaranam
O B Sreedevi
.....
- 58** Let's learn Malayalam-23
Handle with care
Guruji



Publisher, Printer, Managing Editor
P V Vijay Kumar

Executive Editor
K V Satyanath

Feature Editor
Lakshmi Venkatachalam

Feature Writers
K R Narayanan
V N Gopalakrishnan
Sriprakash Menon
Kunnam Vishnu
Dr. Sujatha Nair

Bureau Chief -Thane Region
Rajan V Nair
Mob: 9004972655

Consulting Creative Director
Shankar S Bhogwekar

Designer
Sudhakaran K M

Photographer
Mangesh U Borade
Mob: 08691902124

Marketing Consultants
Ms Asha Soman
Mob: 08108771247
Ms Rakhee Sunil
Mob: 09820370060

Advertisement & Marketing
Reshma Nair (Mumbai)
Mob: 09930514940
T R Raghunandan
(Kochi - 09847169725)

Production & Logistics
K V Prabhakaran

Owner
Vibrant Printing & Publishing Pvt. Ltd

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

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

Email: keralainmumbai@gmail.com
Website: www.keralainmumbai.com

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

Vibrant
Printing & Publishing Pvt. Ltd

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

Restore our pride, please

"My fellow citizens of the world: ask not what your country can do for you, but what together we can do for your country," said John F Kennedy in January 1961. Before him in May 1940, Winston Churchill declared, "I have nothing to offer but blood, toil, tears, and sweat. We have before us an ordeal of the most grievous kind. We have before us many, many months of struggle and suffering."

If their statements are not sufficient, we can go back a few millennia and look at what Pandu and Pandavas did towards their end. They gave up all their powers and luxury and walked into the woods with only the clothes on their bodies, the greatest sacrifice one can think of.

Now the time has changed. We no longer think what we could do for our country but what we could get from it. If we are ignorant of our needs, there are political leaders who would point out what we need and promise to get them for us.

It all started with Annadurai when he fought the assembly elections. He promised to his voters that if he got elected to form the state government, he would provide rice at Rs.2 a Kg and Kamaraj was shocked to hear that promise. Anna won and Kamaraj got defeated. The era of subsidies and freebies had their origin then and the drizzle has now turned into a rain. The torrent was so heavy that the people forgot the value of labour and the responsibility but became conscious of their rights and privileges. Now we have nothing to lose but our vote when we heed to them. They too have nothing to lose (since it not from their own pockets) but have many things to gain. They too get their privileges. When they lost their honesty, we lost our pride.

Let us see what we are entitled. Grains, pulses, oils and other edibles at a price much below the procurement price; all sorts of pensions (old age, widow, disabled etc); free education in aided schools; scholarships in colleges if we produce caste, backward or poverty certificates; goats, cows, colour TVs, laptops, tablets. electric grinder cum mixie, cycles, books, umbrella etc; government job if either of the parents die during service or lose limbs in accidents; sari, mangalsutra and cash for women for marriage (if we give certificates to show we are poor) and so on. We may not get all these everywhere but it depends on the state you live. For example, if you are in Bihar and a girl student, you are entitled for four sanitary napkins per month! If you do not have money to buy food, you could file a suit against the government for keeping you starved, under the Food Security Act! During the discussion of this bill in the parliament, one member had even the audacity to demand three meals seven days of the week! No one pointed out that even in the first country that offered social welfare, the citizens are entitled only for one third of their weekly needs. If I prove that I do not own a house and cannot buy one, government is bound by its promise to give me 3 cents of land free of cost where ever it is. If there is no land available in the state, would the state government buy land from the neighbouring state to fulfil its promise? After the entire land is exhausted, how the future generation would procure land for his needs?

Why should the people sow in the fields or grow plants if they could get everything needed free of cost or at subsidized price and their food is guaranteed by the government under FSA? Why should anyone go to school if all basic needs are guaranteed?

All states in India now demand central government aid to meet their welfare schemes and also special packages to meet the development schemes. We would not be surprised if all of them soon demand special

അനഭിലഷണീയവിമർശനം

നാടകോത്സവത്തോടനുബന്ധിച്ച് അവതരിപ്പിക്കപ്പെട്ട മൂന്നു നാടകങ്ങളും ഭാഗ്യവശാൽ കാണുകയുണ്ടായി. നാടകങ്ങൾക്കെല്ലാം നന്മകളും ന്യൂനതകളും ഉണ്ടായിരുന്നു. വളരെ നന്നായി അഭിനയിച്ച മുൻബൈനാടക രംഗത്തെ പ്രഗത്ഭരായ നടീനടന്മാരും പല പുതുമുഖങ്ങളും ഒരേ വേദിയിൽ വരുന്നതിന് സംഘാടകർ കാണിച്ച സന്മനസ്സിന് വളരെയേറെ നന്ദിയുണ്ട്. സാഭാവികമായും ഏതു നാടകങ്ങളെപ്പോലെയും എല്ലാറ്റിലും വളരെ നന്നായി അഭിനയിച്ചവരും അല്ലാത്തവരുമായ ഒരു കുട്ടം കലാകാരന്മാരുണ്ടായിരുന്നു. നാടകകലാകാരന്മാരെപ്പറ്റിയുള്ള വിമർശനം ആരുടെ തൂലികത്തുമ്പിൽനിന്നാണ് ഉണ്ടായതെന്ന് അറിയില്ല. അഭിനയിച്ച കഥാപാത്രങ്ങളോട് നീതി പുലർത്താനായിട്ടില്ലെങ്കിൽ ക്രിയാത്മകമായ വിമർശനത്തിലൂടെ അഭിപ്രായങ്ങൾ രേഖപ്പെടുത്തിയാൽ ഏതൊരു കലാകാരനും സംവിധായകനും അത് സ്വാഗതം ചെയ്യും. നേരെമറിച്ച് കഥാപാത്രങ്ങൾക്ക് ഉപരിയായി വ്യക്തികളുടെ പേരെടുത്തു പരാമർശിച്ചുകൊണ്ട് ലേഖനമെഴുതിയ സുഹൃത്തിന്റെ അല്ലാത്തരത്തെപ്പറ്റി വിലയിരുത്താൻ മാത്രമേ ചില വരികൾ ഉപകരിക്കുകയുള്ളൂ എന്നുകൂടി പറയട്ടെ! ഒരു നാടകത്തിൽ വേഷമിട്ടു എന്നുള്ളതുകൊണ്ട് പേരെടുത്തുപറഞ്ഞ് അപമാനിക്കാൻ ശ്രമിക്കുന്നതിന് ആർക്കാണ് അവകാശം? പല പുതുമുഖങ്ങളും വേഷമിട്ടു. അതുപോലെ പോലീസ് ഓഫീസർ വേഷമിട്ട ആളും പൊറുക്കാൻ പറ്റാത്ത തെറ്റാണോ ചെയ്തത്? പേരെടുത്തു പരാമർശിച്ച് അധിക്ഷേപിച്ചത് എന്തിനായിരുന്നു? വിമർശനം നല്ലതുതന്നെ. അല്ലാതെ ഏതൊരു മുൻബൈ മലയാളിയേയുംപോലെ നൂറുകൂട്ടം കാര്യം ചെയ്യുന്നതിനിടയിൽ വിഷമിച്ച് സമയം കണ്ടെത്തി യാതൊരു പ്രതിഫലവും കാംക്ഷിക്കാതെ രംഗത്തേക്ക് കടന്നു വരുന്നവരെ തേജോവധം ചെയ്യാനേ ഇത്തരം വ്യക്തിപരമായ പരാമർശങ്ങൾ ഉപകരിക്കുകയുള്ളൂ. ഒരുപക്ഷേ ഇനിയൊരു നാടകത്തിന്റെ ഭാഗമാകാൻപോലും താല്പര്യപ്പെടാത്ത രീതിയിൽ അഭിനേതാവിന്റെ മനസ്സ് മാറ്റാനും അവനെ തശിപ്പിക്കാനും ആകരുത് ഇത്തരം ലേഖനങ്ങൾ. മറിച്ച് അവരെ പ്രോത്സാഹിപ്പിക്കുന്ന രീതിയിലാകണം വിമർശനങ്ങൾ. മുൻബൈയിൽ എല്ലാം തികഞ്ഞ കലാകാരന്മാരുമില്ല.

ഉള്ളതിൽ നല്ലവർ എന്നേ പറയാൻ പറ്റുകയുള്ളൂ. കയ്യിൽ ഒരു പേനയും എഴുതാൻ ഒരു മാധ്യമവും കിട്ടിയാൽ എന്തും എഴുതി മറ്റുള്ളവരെ വിഷമിപ്പിക്കുന്നതാണോ ലേഖകധർമ്മം? അങ്ങനെയെങ്കിൽ അത്തരക്കാരെ ബഹുമാനപരിധിക്കു പുറത്തുനിർത്താനേ ആർക്കും പറ്റുകയുള്ളൂ.

- ഒരു സ്ഥിരം വായനക്കാരൻ

Mismanaged event

Recently I attended an event called "Nypunyam" at Hotel ITC Grand at Parel organized by Kerala Academy of Skills Excellence [KASE] under the auspices of the Kerala Govt. I was a bit surprised by the invitation from the outsourced event management company. They were not very clear about the purpose and contents of the meeting, whom to invite, what would be agenda, etc. Noticeably they quoted the name of Minister Shibu Baby John to add weight to the invite.

In one word, I was in pain to see the category of invitees who gathered there. Of course they were all noble persons meant for some other purpose. Almost 80%, I can guess, have nothing to do with investing crores in developing industrial training institutes of Kerala or even starting any new project in Kerala. In short what was the objective of the program and ultimately what they got out of it, well! All question marks!

Two senior IAS officers were there at the venue. I don't blame them. Their intentions are dignified. But I really wonder who had advised them on the list of invitees, the program flow, the marketing and all that is required to bring investors to Kerala.

Ideally this kind of an initiative should target firstly Malayali entrepreneurs in Mumbai followed by their non-Malayali friends from other business communities, who have the heart first and then the money.

I only wish, in future for organizing such events they consult the right people for deriving the best results.

I scribbled the above lines just out of my concern as a fellow Malayali; no blame or criticism intended.

Jimmy George jg@actsin.com

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.

Attention Subscribers

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

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



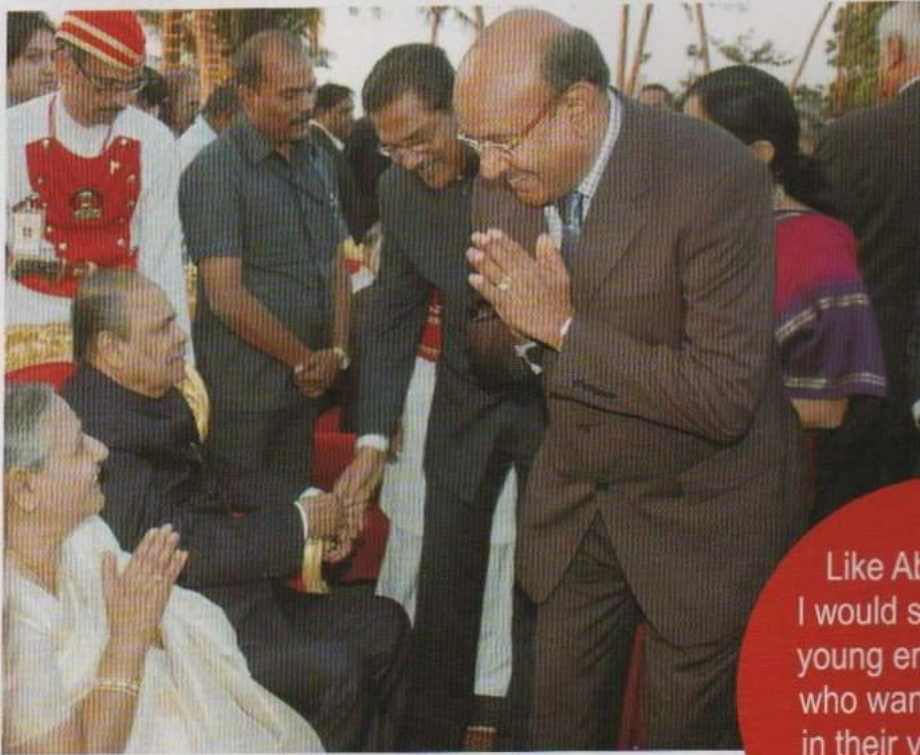
K Vijayakumar

VARIED BUSINESS INTERESTS



Lakshmi Venkatachalam

Starting his career in the Saudi with the Government Electricity Board, K Vijayakumar left a secure job and returned to India to start a new business venture on his own. Today he heads a group of Companies on Indian shores as well as abroad in the Gulf.



Vijayakumar greeting the Governor of Maharashtra K Sankaranarayanan and his wife at the Raj Bhavan

My formula for success in business," says K Vijayakumar, Chairman, Host Group of Companies, "hard work and dedication. When I started on my own, I never looked at the watch. My morning started with coming to office and working for my company till the day's work was done. Like Abdul Kalam I would say to today's young entrepreneurs, who want to succeed in their venture, 'love your job, not your company.'"

Starting with a recruiting agency called Host International in VT with one employee in 1989, (he is still

employed in this company), today Vijayakumar runs several companies with a staff of 300 permanent workers and 200-300 temporary workers within India and around 100 people working in Dubai and Saudi.

Vijayakumar hails from Palakkad and after completing his graduation, he came to Mumbai in 1978. In 1979 he left for Saudi, having got a job in the Electricity Board, Government of Saudi Arabia in Dammam. After working there for about twelve years, he returned to India and

settled in Mumbai. While in Saudi, he started his own manpower business and ran a restaurant serving Kerala food. But the hotel business did not pick up and he concentrated on his manpower business of running a recruiting agency.

Climbing the Business ladder

In India his recruiting agency was doing well and by 1994 Vijayakumar confidently started his export business of electrical items especially switch gear and lightning protection accessories. Initially starting with exports to the Gulf countries, his company is currently exporting electrical items to several countries including Europe, the US, the Far East and the Gulf. He also has his own factories at Silvassa and Murbad,

manufacturing a few products that his company exports. His recruiting company in Mumbai is no more. But the Host Group has a supermarket, West End in Thrissur, selling consumer products and a three star hotel in Palakkad called Hotel Host International.

Vijayakumar's overseas companies include an electrical showroom and sales team in Dubai called Host International Electrical LLC selling electrical lighting products. He has also a factory in the name of German Tech Fibre Glass LLC in Dubai. He has yet another showroom and sales team at Saudi selling electrical items. With business on a global level, Vijayakumar travels a lot all over the world.

He has currently started contracting for MSEB for high tension and low tension lines in Vidarbha region of Maharashtra.

Vijayakumar's son Vimal, an MBA from London has joined Host International and is learning the nuances of business from his father. His daughter Poornima, a graduate from Mumbai is leaving shortly for London to do her Masters in International Business from Bedfordshire University.

Like Abdul Kalam I would say to today's young entrepreneurs, who want to succeed in their venture, 'love your job, not your company.'



Vijayakumar with his wife Subha, son Vimal and daughter Poornima



Prakash Padikkal along with K Vijayakumar and others presenting a memorandum to the then CM of Maharashtra Vilas Rao Deshmukh.

Family Bonds

Vijayakumar's parents are the late N S Harihara Iyer a well-known advocate in Palakkad and President of Palakkad Chamber of Commerce. His mother is the late Lakshmi Kutty Amma. Vijayakumar attributes his success to the blessings of his parents and the efforts he put in when he started on his own.

Subha Vijayakumar, his wife, belongs to Thrissur and her parents

are the late A K Pisharody and Thankamma. She is a home-maker. She is active in the Marriage Bureau of the Mulund Nair Welfare Society.

Social activities

Vijayakumar is very active in the Nair Welfare Society Mulund. He was its President earlier and is now in its advisory Committee. Currently he is one of the organisers of the Community Wedding that the Nair

Welfare Society is planning to hold on May 1, 2014 in association with a Church in Mulund. Their target is to conduct 101 weddings for poor boys and girls without any distinction of caste, religion or state.

With business on a global level, Vijayakumar travels a lot all over the world.

Applications are pouring in for registration and they are sorting out genuine cases. The expenses for the wedding of one couple will be

around Rs 80,000/ to one lakh, says Vijayakumar. It includes traditional wedding dress for the couple, eight grams gold and cash. He is also a member of Mulund Kerala Samajam. In addition he always extends a helping hand to the poor and the needy. He gives financial aid to poor deserving students to complete their education and medical assistance to the poor. ■

EDITORIAL

Continued from page 5

Restore our pride, please

loans that could be later waived, to meet the salary and pension disbursals.

The reservation policy of the country was introduced with the noble intention of bringing the backward people on par with the common man within a period of ten years and after the expiry of that period another extension of ten years was offered. This later turned to be a yardstick and more and more categories were added to the reservation, that too on the basis of caste without looking for their economic status as a matter of right or privilege. There is a further anachronism that the caste name cannot be used as it would hurt sensibilities but if asked in a format to grant privileges, it would not affect the same sensibility. It is a high degree of hypocrisy.

India attained political independence sixty six years ago. Why did the union or state government not establish enough number of education institutions so that all children without any bias could get free education and participate in a healthy competition with their peers? The economically backward students could have been provided free books, food, accommodation and other benefits to overcome their shortcomings but giving them reservation perpetually definitely led to discrimination against merit. It is a natural law that all creatures are not created with equal capacity but with equal opportunity and afterwards it was the survival of the fittest. Working against this natural law would naturally lead to imbalances as the best would tend to become the ordinary. When the government bear the burden of the education, why should it allow the private agencies to reap the benefits. Granting rights and privileges would only bring anarchy and negative growth. It would be the negation of democracy, promotion of nepotism, corruption and despondency. It would take away the creative talent and initiative. The biggest detriment would be the loss of self esteem and pride.

Let us have our pride restored and please do not lower us to the level of beggars! Allow us to hold our heads high!

M T Vasudevan Nair

A LITERARY GENIUS

-Satyanath

"Beauty is truth, truth beauty, that is all Ye know on earth, and all ye need to know" - John Keats

English poet Mathew Arnold said about John Keats: "He is with Shakespeare." Keats who mesmerised his readers, died at 25. M R Nair said about V C Balakrishna Panicker, who died at 26, thus: "In that case, we will say that he is with Poet Kalidas." The celebrated Malayalam critic Dr M Leelavathy adds, "In our humble Malayalam too, there is one writer who proved that he could create such wonderful work at an early age of his life, M T Vasudevan Nair." She was referring to his book 'Naalukettu' being enthusiastically read by younger readers even after 50 years of its publication.

There are many books and articles written on the literary work of M T Vasudevan Nair (about 35 books in the last count). They include appreciation, criticism and Ph D theses. The venerated writer however does not have copies of all those writing as he reveals, "all of them do not necessarily send me copies."

Among those mentioned, there is an article titled '*M Tyute kathāpātrāngalute satyadeepti*' (The glow of truth of characters of M T) in '*Navakāntam*' and '*Asuravittu Oru Pathanam*' (Asuraravittu A Study), both written by Dr Leelavathy. It is to be noted that when M T was a student of Government Victoria College, Leelavathy teacher joined its department of Malayalam and since then keenly watched his advancement in writings. She analyses his characterisation with precision and admires his ability to etch out the characters accurately without painting them atrociously but in realistic shades of truth and realism. Teacher tells that his characters are etched from reality and hence true and that is their beauty.



She brings Appunni, Govindankutty, Sethu, Bheema et al to prove her point.

It is a pity that M T has not written an autobiography but only a few brief notes about his early life. Some of them are compiled into book form such as Ammakku, Snehadarangalote and Ninte Ormakku. His friends, contemporaries and beneficiaries of encouragement also wrote rarely about him and such writings are spread over a vast number of periodicals since the sixties. When he received the coveted Inanpith Award (1996), several periodicals brought special issues throwing light into his life as a human being and a writer. The one the readers rated as best was the special brought out by Mathrubhumi Weekly over which he had a control over a few decades. It would be tough to get copies of all those issues.

Life sketch

M T Vasudevan Nair was born on July 15, 1933 to T Narayanan Nair of Punnayoorkalam and Ammalu Amma of Kudallur of Ponnani Taluk, as the youngest of four sons. MT writes that during the pregnancy, his mother's health was alarming and the elders attempted to abort but failed. He was also looking fragile. His father was in Ceylon (today's Sri Lanka) for livelihood and so the mother and the children were residing at their ancestral home, along with mother's young sister (cheriyamma) and her family. Cheriyyamma's husband had a dispute with his immediate family and so gave up his rights there and was living off his wife. Ammalu Amma being the eldest of all, was in charge of the running the house but the only income they had was from the paltry agricultural resources and the monthly money orders sent from Ceylon. There were restrictions for the money that could be sent from Ceylon. MT remembers that they had acute shortage of money for their expenditure.

Ammalu Amma, in spite of the poverty, was fond of entertaining their guests. This often left the family in semi-starvation. In his story 'Karkitakam', MT vividly sketched



this plight of the family. MT remembers his visit to a rich local man's house to borrow money on behalf of his mother.

During the Second World War, for five years Narayanan Nair could not visit his family. Finally when he came, a girl Leela was with him. Once the party he threw for his relatives and friends died down, a quarrel ensued between the couple. Ammalu Amma accused her husband that Leela was his daughter from a Sinhalese woman

and his protestations were in vain. Next day, Narayanan Nair along with Leela moved to his ancestral home.

This episode resulted in a strained relationship between MT's parents. In his annual visits, Narayanan Nair mostly spent his time at his house though he might pay a visit to Koodalloor.

(In an interview, MT stated that he never believed that Leela was his step sister but he had heard that his father had a son, Prabhakaran, with her mother after her father died.)

It is to be read that M T did not have much memories of his father except for his photograph and the brief visits. But he remembers that once his father held him closely and told Leela something in an unknown language. Though he could not comprehend what was spoken, he guessed that it should have been an introduction of him as her brother. His father also died of cancer when M T was working in Mathrubhumi. M T took him to Dr C B C Varier and then to Dr V J Nair for examination. Later he was taken to Madras also.

MT wrote two stories based on his step sister Leela titled 'Ninte Ormakku' and 'Kadugannava: Oru Yatrakurippu.'

After primary school, MT joined first form in Kumaranalloor High School. Ammalu Amma felt that to make the children walk the long distance from Kudallur to Kumaranalloor would be cruel and so arranged a rented house for their stay.

After SSLC, MT sat at home for one year as the paucity of funds did allow him to pursue higher studies.

When MT joined Govt Victoria College, Palakkad, in 1949, it appeared to him a wonderland.

He was a resident of Nandakumar Hostel, just outside the College's Sir M Krishnan Nair Gate. The poor financial state compelled him to lie low and made him pretend that he was not interested in films, modern clothes that the students adored or the practice of eating outside. He used to get Rs.75 a month, just adequate to pay the hostel dues and other minor essential expenses. Every month he would feel a shortage of about five rupees and to cover it, he would resort to wearing the same

clothes 2-3 days. This often invited derisive comments from friends. He had only four ordinary shirts and four single dhotis. This situation caused a sense of inferiority complex in him.

In the beginning of second year, MT saw a notice on the board about an examination to avail of 50% concession in tuition fee for students emanating from poor families. He wanted to appear for the examination but was scared of being noticed by his classmates. Finally he gathered courage under the saying that 'poverty is not a curse but it is unfortunate.' He appeared for the examination and passed. This allowed him to save some money and helped to buy a shirt and a double dhoti. When he reached home in the following vacation, his mother asked how he got the new clothes. When he reluctantly stated the truth, she could only sympathise with him.

Ammalu Amma fell a victim of the dreaded cancer and she was taken to Madras (Chennai) for treatment. MT was then studying the final year of BSc in Govt Victoria College. He went to Olavakot (Palakad Junction now) station and met his mother. Before the train departed, she gave him a one rupee coin, her last asset, to him. MT's 'Vithukal' (seeds) is based on this event. After one month, she was brought back and MT paid a brief visit to her.

During the examinations, one man came to MT carrying a letter from his elder brother with a preface: "Dear Boy, Be prepared to hear the worst" with the main matter, "mother died previous night." MT was advised not rush but could attend the rituals on the fourteenth day. He could concentrate on the examination in the meanwhile. (This incident is appearing in a few stories and novels with necessary variations; Kaalam, Asuravithu, Snehathinte mukhangal, Dare-e-Salam, Varanasi etc.

Career

After graduating, MT worked as untrained teacher in two high schools on leave vacancies. The uncertainty of the job compelled him to search for a steady job. It was then that poet



Akkitham (Achuthan Namboothiri) advised him to seek a tutor's job in C K Moosad's M B Tutorial College that operated just outside the Victoria College. He got the job and was assigned to teach Natural Science and Malayalam besides any subject whose teachers took leave. (*Vanaprastham* and *Oradhyapakan janichu* could be the products of his teaching days.)

Once he joined as sub-editor of Mathrubhumi Weekly in 1956, he

shifted to Kozhikode but continued his teaching in M B Tutorials of that city on a part time basis. After supper he would continue with his creative writings till late into the night. Most of his short stories and novels were written during this phase. He resigned his job as Editor of the weekly in 1981 and got busy with film world. However, he joined the weekly again in 1989 as editor of Mathrubhumi periodicals. In 1999, he resigned from that position and started concentrating his full attention in Thanchan Smarakam.

Literary activities

Vasudevan Nair started writing poems and short stories during his high school days. But the seeds of short story were planted in his mind by some teachers of the school. Teacher Vasunni Nambiar told the children stories of 'The Count of Monte Cristo', 'Three Musketeers', 'Twenty Years After' and 'The Man In The Iron Mask.' During his college days, English lecturer Prabhakaran Nambiar also guided him to pick good books for reading.

Vasudevan Nair, from quite an early age, drew attention of discreet readers. He started writing short stories at 12 and like any new entrant to the field, wished to see them published. In one of his rare memoirs, he mentioned an instance in which one magazine *Chitrakeralam* published three writings of MT (a short story, an article and a poem sent separately), of course, all under different byline such as Koodalloor Vasudevan, V N Thekkepat and M T Vasudevan Nair. While he was a student of Victoria College, he got his first compilation of short stories 'Raktam puranda Mantharikal'

(The blood stained sands) published, having persuaded by one Gangadharan Unni, popularly known as 'Unniattan' among the students of that era. (That there was not much money to pay to the printer for the work done and the publisher escaped from the clutches of the printer by threatening him with a knife, is another story.)

It is said that his first published short story is *Vishuaghosham*. It was never found in any of compilation of

his stories. 'Raktam puranda Mantharikal' was published in Kaumudi of K Balakrishnan, for which he was paid ten rupees. However his first remuneration (Rs.5) for writing was from Chandrika Weekly for translating Maupasant's short story. When P Bhaskaran was editor of *Jayakeralam*, it published some of his stories and the small amounts received from it were some relief on those days. He wrote many stories for *Jayakeralam* during 1949-'55.

During his college days in 1953, a circus company came to Palakkad and pitched its tents. Its manager was the uncle of one of his classmates and this enabled to go there several times. These visits helped him to write a short story with circus in the background. The story 'Valarthu mrugangal' (domesticated animals) won the first prize in the second World Short Story Contest. In the first contest, K T Mohamed won that prize for his 'Kannukal' (eyes).

The prize money of Rs.500, MT handed over to his father who was struggling to repay some of his debts. It was his 'childish' revenge to his father who derided his writings earlier.

Critics after going through MT's creations believe that all mother characters in his writings are simple reflections of MT's own mother as he was so attached to her and could never free himself from that bondage.

Vasudevan Nair was married twice first to Pramila and on separation from her, to Kalamandalam Saraswati. He has one daughter each from each marriage. The eldest Sitara is settled in US and the younger Aswati at Kozhikode and they are well settled.

He has travelled over other continents several times and used to visit the homes where renowned writers lived.

MT as a person

Many writers of today say that MT is inaccessible as a person, very silent and keep his thinking to himself, seldom reveals his private life and associated events to close friends. But those who had the fortune to know him closely paint an altogether different picture. For them, he is loving, caring and always willing to be helpful. For them, he was a keen watcher of the people and places around him. His feelings and thoughts are coming out through his writings.

Many people attribute the basic

theme of his short stories and novels to real incidents occurred in his personal life and one should attempt to link them to have some kind of a grasp on his life. There are a few theses on this aspect. In many of his stories, the protagonist is MT himself, critics say, coated with a bit of fiction to camouflage the identity.

Several people with opportunities to meet and interact with him, say that he is an introvert. He rarely smiles and laughter is unknown to him. He does not look at people straight into the eyes and never encourage others to speak, they add. Those who closely know him say that he is a follower of the idiom, 'Mitam ca saram ca vayodhi yagmita.' MT's writings and speeches have a distinct style, minimum enough to carry the intent, not a character or syllable more than necessary. It is a policy dictated, though silently, by the learned from the East as well as from the West. His conversation as well as public addresses are like his writing, well pointed, simple and straight.

MT has received almost all awards that writers like to receive. He was awarded with Inanpith, the highest literary award of India in 1996 and the Ezhuthachchan Award the highest literary award instituted by the Kerala Government, Kendra Sahitya Akademi Award and the Kerala Sahitya Akademy Award (thrice) besides honorary doctorate degree

of D.Litt from the University of Calicut, M G University and Netaji Subhash Open University. He was member and office bearer of Kendra Sahitya Akademi, Kerala Sahitya Akademi. The nation also honoured him by bestowing Pama Bhushan on him. He was visiting professor of Film and Television Institute of Pune for several years. Currently he is the Chairman of Thunchathu Ezhuthachchan Memorial Trust since K P Kesava Menon vacated that chair because of his demise.

MT contributed to the Malayalam film world also. The first film he produced and directed (Nirmalyam) was chosen the Best Indian Film in 1974. On four occasions, he received the award for the best screen play in India and also for the Best Malayalam film besides winning the Best film on environment conservation for his Oru Cheru Punchiri.

The state government awarded him for the best film (Nirmalyam, Bandhanam, Kadavu), best director (Nirmalyam, Kadavu, Oru Cheru Punchiri), best screenplay (Olavum theeravum, Thrishna, Valarthu Mrigangal, Panchagni, Nakhakshatungal, Amrutam Gamaya, Oru Vadakkan Veeragatha, Perumthachan, Kadavu, Parinayam, Daya and Pazhassi Raja), best story (Oppol, Aaroodam, Anubandham and Sukrutham) and best director (Oru Cheru Punchiri.) ■

Wedding



Marriage of Shilpa (daughter of Upendra Menon and Mrs Vatsala Upendra Menon) with Dharmesh (son of Pramod Desai and Mrs Kumud Desai) took place on February 9, 2014 at Momaya Ma Krupa Hall, Thane.

SNAKES AND SNAKE-WORSHIP IN KERALA-II



K. R. NARAYANAN

■ Mythology insists that Kerala was retrieved from the Arabian Sea by Parasurama, an incarnation of Lord Vishnu. He gifted this land to the (Nampoothiri) Brahmins to absolve himself of the sins of killing the Kshatriya kings. But, the land was a thick forest, with saline land and water and infested with deadly poisonous snakes.

Hence, the Brahmins refused to stay here. Parasurama was disappointed and approached Lord Shiva for help. Lord Shiva directed Parasurama to start worshipping Anantha, the king of the serpents. Parasurama did so and Anantha appeared before him and advised him to start snake worship in the new land and provide some forests, exclusively for the comfortable living of the snakes. This, it is believed, was perhaps the reason for maintaining snake shrines, Sarppakkavu or the forests for the snakes in this region. The story further goes on to say that Parasurama later installed the idols of Anantha and Vasuki at Vettikkottu (near Kayamkulam in Alappuzha district) and Mannarsala (near Haripad in Alappuzha district) and started worshipping them. The Brahmins also started worshipping Anantha and Vasuki. The pleased Snake Gods emitted their venom, which annulled the salinity of the soil and water and made Kerala suitable for living. The people, with gratitude to the snake gods, started living in this land, without destroying or interfering with the snakes and their environs.

Whatever may be the origin and myth of these serpent temples, the Keralites of yore it should be admitted- believed in the co-existence of man and his surroundings. These snake temples were there in all the forested/wooded



Paalum Noorum - Offering to the Snake-God

areas and near agricultural fields throughout Kerala. Maybe the old-timers were aware of the role of the snakes, in the biological balancing of the terrestrial fauna and its significance in controlling the growth of rodents, insects and other animals harmful to agricultural crops.

This led to regular worship of these reptiles and resulted in the origin of various superstitions and

rituals connected thereto. Ever today, Malayalees conduct pujas in these shrines, give offerings to the snakes in the Sarpa Kavus and even feed the snakes on specific days.

There are some places in Kerala which have grown into reputed Snake Temples and people worship and give offerings to the snakes here.

Shrines for Snakes

Brahmins are said to have built several Sarppakkavus in Kerala and they were there in all the households and agricultural plots. Most of the temples in Kerala have Sarppa Pratishtas and some temples have large Sarppakkavus. There are several families in Kerala having a Sarppakkavu in their own land. Once in six months or once in a year there will be pujas (offerings) to the snakes in these Sarpa Kavus. Even now, there are many Sarpa Kavus revered by the people.

Naga Raja

In Kerala, snake gods are worshipped in different forms. They are: Nagaraja, Naga Yakshi, Naga



Parasurama

Chamundi and Sarppa Yakshi. Naga Yakshi and Sarppa Yakshi are supposed to be the wives of Nagaraja and Naga Chamundi is considered his sister. Sarppabali, Noorum Palum and Manjal (turmeric powder) abhishekam, etc. are the important offerings to these deities.

Famous Snake Shrines of Kerala

As said earlier, Kerala has a large number of shrines and temples for the snakes and have also an equal number of physicians specialized in treating the victims of snake bites. Even now many houses in Kerala have a specified area in their compound for worshipping snakes. It will be kept as a mini jungle with a huge tree surrounded by smaller ones and bushes. Beneath the huge tree there will be a platform made of stone or cement and the entire structure is called "Sarppa Kaavu". Lamps will be lit here every evening and once in a year there will be a special ritual called as "Noorum Paalum". During this ritual rice



powder and turmeric powder mixed in milk will be offered to the deity. This is considered the most favorite food of snakes and offering Noorum Paalum will earn one the blessings of Nagaraja and Nagarani, the king and queen

of snakes respectively.

Vettikkottu, Mannarassala, Panayannarkavu (near Parumala), Sarngakkavu (near Venmani), Vallikkavu (near Chengannoor) and Pambummekkattu (near Mala) are some of the famous snake shrines of Kerala.

A town in Kanyakumari district is named "Nagar Koil", after its famous Nagaraja Temple. The main festivals associated with Nagaraja are the Aayilyam Day in the months of Kanni (September-October) and Thulam (October-November) and Nagapanchami in Karkkidakam (July-August). Aayilyam in Kanni is famous as Vettikkoottu Aayilyam and Aayilyam in Thulam is famous as Mannarsala Aayilyam. Of all the



temples, Mannar Saala and Pampinmekkaad are very prominent.

Mannarsala Snake Temple

The temple is located near Haripad, in Alappuzha district.

The story goes that the forest where Parasurama worshipped Vasuki was Khaandava Vana which was burned down by Arjuna in Thretha yug. When the forest was set on fire, even the sand became unbearably hot and the snakes living there could not bear the heat. At that time, in order to save the snakes, the women-folk of a family, whom Parasurama had appointed to take care of that land, poured plenty of water and covered the snakes with wet clothes. Soil became cool and habitable. Hence, the name Mannar saala, the place where the soil was cooled down. In course of time the name changed to Mannar Saala.

There is another legend too about the origin of this place. Once a lady of the Mannarsala family delivered twins. One was a normal boy and the other was a snake. As soon as it took birth, the snake started growing into a very huge size and told the mother that, as the women of that family had saved the snakes from the great fire in the Khaandava Vana, the snakes were very grateful to them. Hence, the eldest lady of the family should perform the poojas and rituals here. The snake promised to live there under the house. The snake is believed to be staying there since then. The twin brother of this snake constructed a temple there and installed the Naga Raja and Naga Yakshi there.

Even today the rituals there are carried out by the eldest lady of that family, who is respectfully addressed as "Amma" by the devotees. It is believed that snakes are there for guarding the temple and its premises. So nobody dares to enter the temple or pollute the premises. The house is never locked and no unauthorized person dares to enter there or take anything away from there.

It is believed that childless couples carry out an offering called Uruli Kamazhthal for begetting children.



Mannarsala Temple

Pambummekkattu Mana

The Pambummekkattu Illam or Mana is in Vadama village of Mukundapuram Taluk in Thrissur District. The Mana is spread over six acres of land with five "Sarppa Kavus." The Pambummekkattu land is a traditional Nampoothiri Illam, with huge trees and thick vegetation. These trees and wilderness around the Mana is the abode of many varieties of snakes and bats.

Only on rare occasions are the devotees allowed to enter the Pambummekkattu Temple for worship. On the 1st of the Malayalam month "Vrischikam" (November 17) of

burning oil-lamp (Kedavilakku). The Prasadam given to the devotees is the oil from the lamp.. Besides Noorum Palum, the other main offering to the serpent gods is Kadali Pazham (Kadali plantain). In the center court of the Pambummekkattu Mana, there is a shrine of Bhadrakali.

The Mana has a great legend to its credit. Once Mekkattu Mana was suffering from acute poverty and miseries. The sufferings were so unbearable that the head of the family decided to stay in prayers and meditation in Thiruvanchikulam Temple near Kodungallur. He stayed there and carried out penance for twelve years. One morning as he went

Namboothiri returned to his Illam, he saw his palm-leaf umbrella in the eastern court yard of the Illam and went for his bath. After the bath, when he came to take the umbrella, he saw a snake coiled under the umbrella greeting him. The snake transformed himself to Vasuki and he added that Nagayakshi (goddess of serpents) will also soon be presented there. They both ordered the Namboothiri to install them as idols at the place where they stood and to consider them as their family deities.

They also advised them to keep two "Kedavilakkus" in the Kizhakkini of the Mekkattu Illam. Thereafter, the Mekkattu Mana (Illam) came to be known as "Pampummekkattu Mana



Main Entrance of Pampummekkattu Mana



Pampummekkattu Mana

the Kerala calendar many devotees of Sabarimala Ayyappa come to Pambu Mekkattu in order to get the blessings of Serpent Gods. "Noorum Palum" (food and milk) offering to the snakes is on this day. The oil from the "Kedavilakku" (continuously burning oil-lamp) of this temple in Pambummekkattu Mana is used as a medicine for skin diseases which is believed to be caused due to the fury of snakes.

The gate tower of the Pambummekkattu Mana is embedded with snake statues as a welcome posture. Most of the Manas in Kerala are "Nalukettu" (a kind of structure and shape of the residential building particularly for Brahmins) whereas the Mana in Pambummekkattu is "Ettukettu" two Nalukettus. There are five Kavus of snakes (and snake gods) in Pambummekkattu Mana. The sanctum sanctorum of "Nagaraja Vasuki" (king of snakes) and Nagayakshi (female devil of snakes) is in the Kizhakkini (eastern court) of a Nalukettu.

There is no idol in the sanctum sanctorum of Pampummekkattu Mana. In its place there is a continuously

to the temple pond for some water, he saw a strange man near the pond. The Nampoothiri asked him to reveal his identity; but the strange man responded in a vague manner. The Nampoothiri realized that the strange person was an unusual divine power. So, he asked for the ring the divine person was wearing, so as to show his friends and the king of Kodungallur. The Nampoothiri, later, returned the ring and the man disappeared. As the identity of the strange man was still a mystery, the Nampoothiri was in great confusion. The Nampoothiri again saw the same mysterious entity near the pond. The Nampoothiri bowed down at his feet and requested him to reveal his identity. The divine person said, "I am Vasuki" (the serpent king), and to prove his identity he squeezed himself through a ring similar to the one Lord Parameswaran wore on his finger. Seeing this, the Nampoothiri fainted. When he came to his senses, Vasuki asked him, what kind of blessings he wished to have. The Nampoothiri replied that he wanted to have Vasuki's presence in his Illam to bring prosperity to his Illam. Vasuki agreed to his request. The

and became prosperous. The memories of the great serpent God in the Mana referred to a Parambaryangal- is greatly cherished and the devotees seek blessings and happiness there. The favorite offering to the Serpent Gods is 'Kadalipazham Nivedyam' (a kind of banana) 'Noorum Palum' (lime and milk) is offered only on special occasions 'Thulabharam' and 'Annaprashanam' are offered to get a baby.

The oil in the lamp and the collyrium formed by the burned wick are given as medicines for skin diseases caused by the rage of snakes. The oil in the 'Kedavilakku' kept in the 'Kizhakkini' - where Vasuki and Nagayakshi are placed - is given as Prasadam. The Mana used to offer free treatment for snake-bites. But now that modern medical facilities are available, very few go to the Mana for treatment.

Ecological Value of Snakes

Across all lands and climes, snakes have been regarded by man as dangerous creatures that deserved no mercy, because of their deadly

venom. However, scientists are of the view that snakes are not as dangerous to human existence after all, as they play a worthy role in stabilizing the eco-system. Besides this, some species of snakes are special food delicacies in some parts of the world, just as they also render environmental, agricultural, economic and medical benefits to humanity. Like all animals, they are an important link in the food chain. They kill and feed on rodents, insects, amphibians, and other small mammals. They also eat other reptiles, which would otherwise have become over populous and created nuisance and unbalanced ecology. They are a valuable part of the ecosystem, since they help control the rodent population.

Most of them are not dangerous to humans and the dangerous ones would generally rather try to escape than attack. Although most are probably edible, snakes are not widely used for meat. The skin is often used for belts, bags, and shoes. Venom is removed from snakes for use in treating certain diseases and also to make antivenom for snakebites.

Dr Abubakar Ballah, the Medical Officer in charge of the Anti-Snake Venom Trial Centre in Kaltungo, Gombe State, recalls incidents in India and Brazil in the 1950s when, in the process of constructing large and medium irrigation dams, agricultural and other fields, which used to be natural habitats for snakes were wiped off. "Most of the snakes were killed and after the farmers had planted wheat in the surrounding



Snake worship

areas, there was virtually nothing to take home during harvest time, as rodents, mostly rats, had eaten everything up. Conceding that snake attacks could be disastrous, naturalists, nonetheless, advise that you only kill snakes that threaten to harm you. It is not fair to go all out, looking for snakes to eliminate without any justification whatsoever" says Dr. Abubakar.

Snakes feed on a wide variety of insects that have the capacity to reproduce massively. Such multiplication, if not checked, can create both environmental and economic problems such as locusts' and grasshoppers' invasions.

Snakes attack humans only in self-defense, whenever they are faced with a looming threat. The venom helps them to kill prey for their own food. The scientists insist that snakes do not just bite for the sake of biting, but do so as a measure of self-defense whenever they sense

danger. The snake may bite, when taken unawares, as one steps on them or go too close to them (when it sees you as an aggressor). If it has the chance, it runs away but if - by its perception, it cannot make it - it bites.

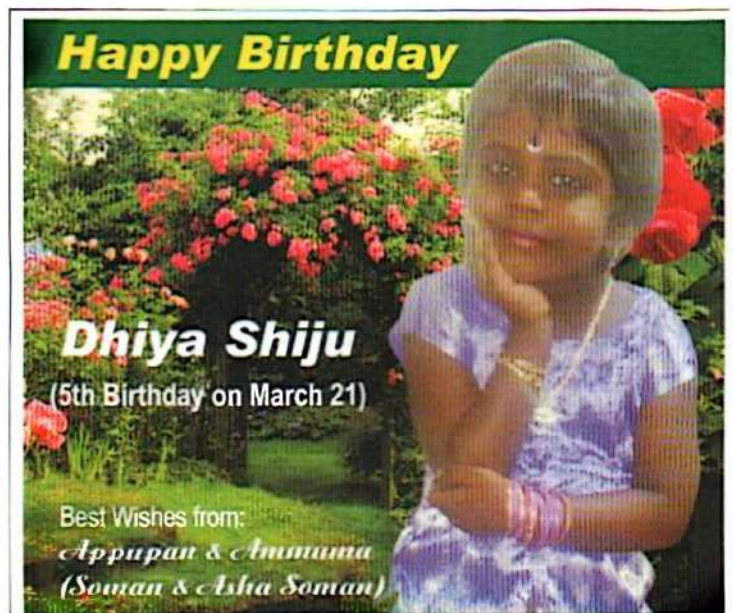
Regardless of the economic value of snakes to man and the environment, scientists believe that a change of the people's negative perception of snakes remains a daunting task, against the backdrop of the fatality associated with snake bites, particularly in the snake infested regions. They also allude to the high cost of treating snake bites, which further increases the people's resentment for the reptile. A balance needs to be struck between hazards posed by snakes and their economic benefits to man and the environment, so as to preserve the eco-system. "The Gharial and King Cobra are two of India's most iconic reptiles, and they're endangered because of polluted waterways" says the Conservationist, Romulus Whitaker, who shows rare footage of these magnificent creatures and urges us to save the rivers that sustain their lives and our own!

Snake Parks and Sanctuaries

Kerala State has developed a good many wild-life parks and sanctuaries in its Western Ghat ranges, like Periyar, Parambikulam, Wayanad, Ranipuram, Chinar, Evarikulam, Peppara, Silent Valley, Thattekkad, Aaralam, Chimmi, Peechi/ Vazhani, Idukki, Neyyar etc. Also there are many zoos and natural history museums covering different types of fauna. Many of them do



Parassinikadavu Snake Park



cover Kerala's wealth of reptiles and take care of them. But, in addition to the important shrines of snake worship, a few snake parks of Kerala deserve special mention in this connection. They are in Parassinikkadavu (in Kannur district) and in Malampuzha.

Parassinikkadavu

Parassinikkadavu Snake Park is about 16 km away from Kannur town on the National Highway - 17, en route to Taliparamba.

The Park houses a large variety of snakes, including the Spectacled Cobra, King Cobra, Russell's viper, Krait and various pit vipers, and other small animals. There is also a large collection of non-poisonous snakes including pythons. The park is dedicated to the preservation and conservation of snakes, many of which are facing gradual extinction. In a live show, trained personnel play and 'interact' with a variety of snakes, including cobras and vipers, and try

to quell mythical fears and superstitions about snakes. The Park also proposes to establish a laboratory to extract venom from snakes for purposes of medical research.

The Snake Park, set up by the "Visha Chikitsa Kendra", is regularly visited by both foreign and domestic tourists. The Kendra also offers effective treatment for snake bites.

Malampuzha

Malampuzha Snake Park is in fact a rescue and rehabilitation center for the reptiles and maintained by the Forests Department, Palakkad. Various poisonous and non-poisonous snakes are preserved and exhibited in the snake park. In addition to the snakes, tortoises and crocodiles also are preserved and maintained. The Park is located near the main entrance of the Malampuzha Garden.

The Changing Kerala

Kerala is not what it was in the past sixty or seventy years. Quite a lot of concrete structures, roads and infrastructure have cropped up here at the cost of its hills, greenery, trees and water bodies. Digging the earth for the developmental needs - filling up its vast water-spread areas have been going on for the last many decades. This has brought in great changes in its ecology. Our natural resources have shrunk to a great extent on this account. Urbanization and industrialization have destroyed plenty of very valuable natural habitats of the snakes and other fauna and flora. This has resulted in a great toll on the Ophidian population in these regions. The snakes have gradually been disappearing from the once rich land. Under the circumstances, only the future can tell us what the state of our environment and its dependent human population will be! ■

www.manjilas.com

Double Horse

മതസ്തു നിറയെ കഴിക്കൂ!

brandt.in

ജള്ളിൽ
സാംബയുടെ
താളം
നാവിൽ
രൂചിയുടെ
ആരോഹണം

സാമ്പിൾ റോൾസ് അവതരിപ്പിക്കുന്നു. വിറ്റഴിഞ്ഞുകളമാലും നാലുകളാലും സമ്പുഷ്ടമായ സാംബ ബ്രോക്കൺ വീറ്റ് & സാംബ വീറ്റ് റവ. ഇതി രുചികരമായ ഉപ്പുരവ്, പായസം എന്നിവ തൈരടിയിടയിൽ തയ്യാറാക്കണം, കെരളസ്റ്റേൾ ക്യാമ്പ്കുന്നതിനും പ്രാപകരം നിയന്ത്രണ വിധേയമാക്കുന്നതിനും തീർച്ചയും ഫലപ്രദമാണ് സാംബ വീറ്റ്. അതിവേഗം ആരോഗ്യകരം. ആസ്വദിക്കൂ. സാംബയുടെ രുചിതാളം.

Double Horse
SAMBHA BROKEN WHEAT

Double Horse
SAMBHA WHEAT RAVA

Manjilas Group of Companies, Reg. Office: TC-16-1382, Sasthri Road, Nellakkunnu, Thrissur - 680 005, Kerala. Phone: +91 487 2425160, 2420895, 2425927. Fax: 2440113, E-mail: info@manjilas.com

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

Barrister G.P. Pillai

Only Keralite mentioned in Gandhiji's Autobiography

With the formation of the Indian National Congress in 1885, people of Kerala began to take interest in the affairs of the country. G. P. Pillai was the earliest leader of the organisation from Kerala and served as its General Secretary twice.



V.N. Gopalakrishnan

■ Govindan Parameswaran Pillai popularly known as Barrister G.P. Pillai was an eminent Journalist, Freedom Fighter and forceful Orator. He was one of the earliest Indian freedom fighters from Kerala who fought against the British Empire through his powerful writings. His writings were not just against British rulers but even against

the autocratic rule of the Dewan of Travancore. His innumerable articles criticizing the authorities made him a sour in the eyes of administrators.

Mahatma Gandhi acknowledged the help and guidance given to him by G.P. Pillai in the South African Indian issue as well as in the Temperance Movement which was started in the early 19th century for total abstinence from alcohol. He is the only Keralite mentioned in My Experiments with Truth, the famous autobiography of Mahatma Gandhi. Represent India and Indian National Congress Men are the two books penned by him.

G.P. Pillai was born on February 2, 1863 in an aristocratic Nair family in Alathoor, a small town in Palakkad district. After his schooling, he joined the Presidency College, Madras. While studying there, he wrote articles in various newspapers and with the honorarium received, he carried out his collegiate education. After obtaining B.A. degree from the University of Madras, he was admitted to the Middle Temple in London in 1898, where he was called to the bar in 1902. He was the first Barrister at Law from London in the Travancore princely state.

With the formation of the Indian National Congress in 1885, people of Kerala began to take interest in the affairs of the country. G. P. Pillai was the earliest leader of the organisation from Kerala and served as its General Secretary twice. He played a significant role in the formation of 'Malayali Memorial' seeking the rights of the people in 1891. He prepared the 'Malayali Memorial' collecting the signatures of over 10,000 people and submitted the same to the Maharaja under the leadership of K.P. Sankara Menon. He came to be known as the 'Father of political agitation'.

The 'Malayali Memorial' organized Ezhavas of Travancore for a common cause for the first time and it



proved the necessity of a unified struggle to achieve political and social power. Dr. Palpu, a contemporary and a close friend of Barrister G. P Pillai also organized the backward people of Travancore to protest against the callousness of the rulers. He was instrumental in forming the 'Greater Ezhava Association' and its first

meeting held in Thiruvananthapuram was attended by over 300 people. The meeting decided to submit a mass petition to the government signed by 10,000 Ezhavas demanding the abolition of the discrimination against them. Dr. Palpu himself took the initiative to get the signatures. The historically famous petition signed by 13,176 people, known as 'Ezhava Memorial' was submitted to the government on September 3, 1896.

A forceful writer and orator, G.P. Pillai had wide contacts in England as well as in India. Dr. Palpu wanted to bring to the attention of the British Parliament the injustice meted out by the Travancore Government to the Ezhavas and the difficulties encountered by them in the social life. Dr. Palpu sent G.P. Pillai to England with a

letter secured from Sister Nivedita, a disciple of Swami Vivekananda, to get some Member of the British Parliament to represent the case of the Ezhavas in Travancore. The organizational activity was so strong that the case was raised by Colonel Henry Yule in the British Parliament. With his help a memorandum was submitted to the State Secretary for India.

All these measures taken by Dr. Palpu began to have results at home when the British Government began to enquire about the condition of the Ezhavas in the State. They were led by the indomitable spirits of leaders like Barrister G.P. Pillai, N.P. Kurickal, N.C. Shekhar, and Ponnara Sreedharan. An era of political and social activism was born in Travancore region and masses were gradually absorbed into the process of social change.

Barrister G.P. Pillai started Madras Standard, the first English language newspaper in South India. He also served as editor in many newspapers and proved to be a journalist of repute and a civil rights activist in Travancore. He wrote articles in Western Star criticizing the rule of the Dewan. When Sir C.P. Ramaswamy Iyer, the then powerful Dewan of Travancore toyed with the idea of an independent state, the national spirit prevailed. Travancore was riddled with protest marches convened by Communists and the Congress Party. The fearless members of the Youth League (the youth wing of the Congress Party) carried on with the protest. Sir C.P. Ramaswamy Iyer expelled the Barrister for writing against the Dewan in the media.

Barrister G.P. Pillai's career of 39 years was eventful and lasting for many years. He did many great deeds during his short life span. Even before forming the idea of national feeling, he shook the British Empire through his powerful writings. He fought against the autocratic rule of Dewan of Travancore and thus became a source of the eyes of authorities. He passed away on October 2, 1903.

Malayinkeezhu Gopalakrishnan in his book in Malayalam titled 'G. P. Pillai: Mahatma Gandhikku Margadarsiyaya Malayali' documents the life of Barrister G. P. Pillai. The Kerala Council for Historical Research (KCHR) is working on a novel project on digitizing the history of Kerala. The project has been taken for making the history of the State easily accessible to the future generations in an authentic manner. Another ongoing archival project has been initiated in memory of Barrister G.P. Pillai, the eminent journalist and freedom fighter. ■



POEM

PURITY OF LOVE

A love so pure
Nurtured with understanding and pain
But there was nothing to gain
Then why to be in there?

Two individuals looked one
Closeness couldn't have stepped ahead
But the fates were already read
After all two souls were never one.

The beauty and luxury of love
Was all that needed for one to be alive
"Beauty" wore off with age
"Luxury" was a dream-like mirage

Lord approved of it
All signs reflected it
Nothing would have gone wrong
But just the distances got too long.....



Dr Anupama
Janardhanan

FIGHTING FOR JUSTICE

- Elvee

Social activist and businessman Prakash Padikkal and a few others have shown that with sustained effort, injustice and corruption can be fought.

On 30th January 2014, the Supreme Court quashed the 2008 order of High Court that declared 6.4 lakh acres across Maharashtra as private forest land and admitted the appeal, where by the lands became free of forest tag. It was an eight year long court battle to overturn the Bombay High Court's decision, a battle fought by a Malayali, Prakash Padikkal, Ramesh Agarwal and others, supported by advocates Girija Balakrishnan in the High Court and Joseph Pookkat in the Supreme Court. HIRWA (Hillside Residents Welfare Association) of which Prakash Padikkal is the President, was the only NGO that fought for the shelters of these residents who were in danger of losing their homes. Several of them had put their hard earned money in buying houses here and as per the High court's verdict, they could well become homeless.

Prakash Padikkal's purpose of taking up the cause was not with a desire for personal fame but to empower his fellow beings and teach them to fight against injustice done to them, to fight against the imposition of draconian rules on society which never retaliates but suffers silently on account of the corrupt system.

With the Supreme Court verdict of removing the forest tag from the land, shelter and livelihood is safeguarded for about three million people. The Rs 100 crore fine that the Government had levied on the residents and developers of such buildings will have to be returned. Plots owned by big realty developers like Godrej, Oberoi, Runwal among others will be free for development.

Beginnings

In December 2005 a local newsletter brought out by the Hillside Residents' Welfare Association

(HIRWA) that represents 110 housing complexes in Mulund and Nahur published a news item that the



Prakash Padikkal

state revenue department was entering the name of the forest department in land records. HIRWA started making inquiries with the local tehsildar office in vain. "So we sought information under the Right to Information Act," says Prakash Padikal, President, HIRWA.

When HIRWA approached the then Chief Secretary, he directed the land revenue department to provide the information which shocked the residents.

And from then began the long uphill task of fighting for their basic

shelters for nearly six years. While the majority of residents who were in danger of losing their homes or never seeing their half constructed shelters completing construction, even after paying the demanded money to all departments, helplessly watched as the authorities indulged in corruption and illegalities and turned a deaf ear to their plight, Prakash Padikkal and a handful of others fought against the bureaucracy and its corrupt ways for the sake of all those affected families and ultimately saw that justice was meted out to the ordinary citizen. Prakash Padikkal admits that apart from their advocate Girija Balakrishnan, senior counsel and the current Advocate General Darius Khambata supported their cause.

The legal firm in Delhi AP&J Chambers took up their cause for free.

The Forest Story

In 1957 the Forest department issued notices to landowners across the state asking them to prove that their land is not forest land. According to sources it is claimed to have issued notices to the owners of about 2.57 lakh hectares of land. Areas in Mumbai where notices were given included Thane, Mulund, Bhandup, Nahur, Mehul, Borivali.



Sasi Damodaran hands over bouquet to Prakash Padikkal

VOICE felicitates Prakash Padikkal

'VOICE' (Voice for Change and Empowerment) an NGO of which Prakash Padikkal is a founder member held a meeting on 23rd February 2014, to felicitate him. Padikkal

was honoured by Sailesh Gandhi, former Information Commissioner of India. In his speech, Padikkal explained the full details of the fight without much support from the affected parties and how the eight year legal battle was fought without taxing the common man.

The Citation awarded to Prakash Padikkal states that it is "a recognition of a common man's honest pursuit of his rights and how he can steadfastly fight the evil systems in democracy."

Sailesh Gandhi while addressing the gathering mentioned the sad state of governance of the Nation. He highlighted the flaws in the system and mentioned that RTI is a good thing that happened to the citizens of the country. People should make use of this Act and gather information from the Central, State and local Government bodies which will become handy for fighting the corruption prevailing in the system. He shared many of his useful information and experiences, while in office



Sailesh Gandhi hands over Citation to Prakash Padikkal as Information commissioner.

Dr. Manoj Sangoi, President and C R Ramakrishna Secretary respectively of VOICE spoke about its activities. Sanjay Porwal and Divesh Dave spoke on the occasion.

Social activists Advocate Girija Balakrishnan, Mahaf Urs, Tony Aggarwal and Rishi Aggarwal, an environment activists were also honoured on the occasion.

Kandivali, Virar, Badlapur, Ambarnath. The notice was given under the Maharashtra Private Forests Acquisition Act which deals with transfer of forest groves, greater than 12 ha from individual or community ownership to the forest department. This act declares community-held forests as illegal holdings. The notice called upon land owners to prove that their lands were not forestland. No construction activity can occur on forest land.

Surprisingly after the alleged issuance of the notice the forest department never carried out the hearings, which was supposed to be done in 6 months time from the date of notice. The revenue department too did not update its own land records as per the Forest Department notice. Commercial transactions of these lands continued and construction took place in these lands with all permissions from the state and local government and later Municipal Corporation charging the residents to pay property tax on these properties.

Meanwhile Development Plans of these areas in 1967 and then in 1991 deemed this land to be residential area. Subsequently the issue was revived in 2001 when an NGO filed a PIL urging up-gradation of land-records, to demarcate and stop misuse of forest land. The HC asked the government to demarcate and produce this document to it in the

stipulated time frame. The revenue and forest departments suddenly started correcting the revenue records without giving any intimation to the owners of the land. They entered the name of forest department in the 'other rights' column of the 7/12 extract of the land record. When HIRWA came to know about this they challenged this in the Bombay High Court in 2006 which upheld the decision of the State and declared these areas as forest land.

Subsequently the BMC issued stop work notices to builders in this area. Builders filed a stay against the order. The courts allowed builders to allow construction on the land but warned them not to give out any third party rights (or sell the flats). The Bombay High Court in its final hearing on March 24, 2008 dismissed the Resident's and builders petitions. The decision ratified the revenue department and the BMC's stand that the land under consideration is forest land.

It was against this verdict of the High Court that the residents and builders contested in the Supreme Court.

The Supreme Court set up a Central Empowered Committee (CEC) in 2008 to sort out the matter. The CEC in July 2009 gave its recommendations asking for residents to pay afforestation charges and get the houses regularised. The afforestation fees

ranged from Rs 6 to Rs 120 per sq depending on when the flats were built. By January 2010 Rs 100 crore collected by state government afforestation charges. However state did not pass this information to the Ministry of Environment Forests (MoEF).

Moreover organisations like BARC, HPCL, BPCL were included in the list of forest land. Infrastructure projects were held up on account of all this and politicians of Maharashtra in Delhi did not take up this issue.

Prakash Padikkal says that in the last 6 years he and his associates have gone through a lot of hardships and threats but justice has been meted out to them.

"It was a silent revolution, a fight stretching out to about 8 years without any bloodshed, with taking out any 'march', with shouting a slogan, without putting a poster/banner, without throwing stone or coming out to the streets. A revolution giving complete justice to lakhs of people. Walking in the path of truth abiding by the law of the land, keeping full faith in judiciary, a fight 'aam admi' against the corrupt system, which ended with a silent note, without a victory rally. This is real empowerment, this is self-service, wake up, country men, stand up against injustice," Prakash Padikkal concludes. ■



AN EVENING TO REMEMBER



Vijaykumar presents Lifetime Achievement Award to M S Viswanathan. Rajan V Nair also in the picture

February 8, 2014 was a day to remember for the Malayalee of Mumbai as they witness a solemn occasion in which noted classic music teacher and carnatic singer P N Padmanabhan, veteran stage artists Anthappan Pullan, V Achuthan and Smt Mary Paul received their Raagalaya Lifetime Achievement Award.

Raagalaya Academy of Music & Arts on its tenth Annual Day and Kerala-in-Mumbai on its fourth Annual Day, were jointly celebrating the Red Letter Day at IES Manik Sabhagriha, Bandra West. On this day, Raagalaya was to bestow its Life Time Achievement Award on music maestro M S Viswanathan. However as MSV's health was not



P N Padmanabhan, V V Achuthan and Geetha Vijayshankar being felicitated



Swarganandini ... a dance presentation

allowing him to travel to Mumbai to receive the award, President of Raagalaya and Managing Director of KIM, P V Vijaykumar flew to Chennai and did the honours at MSV's home. Well known social activist Rajan V Nair was also present on the occasion.

The video shot at the award presentation ceremony was screened at the auditorium and was received well by the audience with a thunderous applause.

The disciples of Guru Geetha Vijayshankar presented a dance based on a popular song 'Swarganandini..' composed by



Compere
Chaitra Reji



With the

Nandakishor at his best!



K D Chandran, Mary Paul, Rajan, Rajendran Padiyoor and Gopalakrishnan



Chaitra Reji, Prince Vaidyan, Balachandran, V V Achuthan P N Padmanabhan and Anthappan

M S Viswanathan.

The directors of the drama festival held at Marol Education Academy premises during the previous month, Rajendran Padiyoor, Gopalakrishnan and Rajan of Divyabali, Priyamanasam and Veerashrungala respectively, were felicitated at the hands of V V Achuthan, Anthappan and Mary Paul the theatre personae of Mumbai stage. The festival was held jointly by theatre and movie veteran K D Chandran and P V Vijaykumar, the force behind Raagalaya Academy and Kerala-in-Mumbai.

Malayalam cine actor Nandakishor presented a honourous talk on the occasion, that drew grand appreciation from the audience.

Raagalaya presented a well organised musical evening comprising of songs composed by M S Viswanathan and they were superbly rendered by singers of Mumbai musical world. Chaitra Reji compeered the entire event quite admirably.

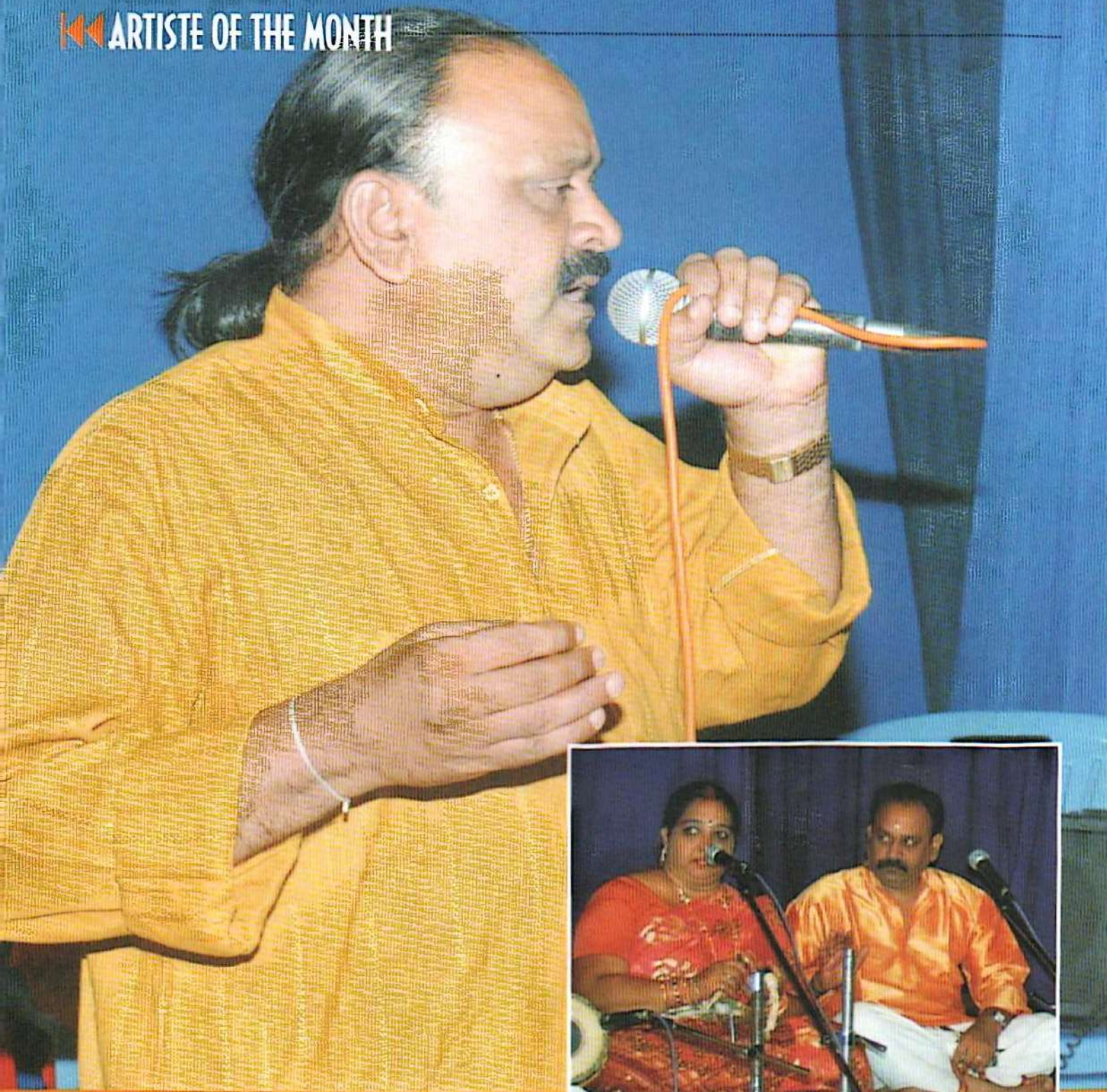


Mary Paul and Anthappan receive the Award



Release of KERALA IN MUMBAI anniversary issue





P E VISWANATHAN

VERSATILE SINGER

- Lakshmi V

He is well-known among Malayalam music lovers of Mumbai for his flawless rendering of the evergreen song 'Sankara' from the film Sankarabharanam. He has recently rendered his voice for the popular 'lungi dance' song in the Tamil and Kannada version of 'Chennai Express' which will be released shortly. P E Viswanathan, a Mumbai Malayalee singer nurtured his passion for music ever since he was a child.



Viswanathan with his wife Chitra and daughter Varsha

Viswanathan was born and brought up in Kannur, Kerala. His parents are the late P S Easwaran and R C Meenambal. He has three brothers and one sister, all elder to him.

From a very young age Viswanathan was passionate about music. He did his schooling at the Municipal High School, Kannur till SSLC. While in school, he participated in various Youth Festival competitions in singing and won prizes. Viswanathan says that his main support was his mother who encouraged him in music. After SSLC, his family shifted to Bangalore to join his elder brother who was working there as his father was not well.

He graduated from Bangalore University and during his college days also he won several music competitions at the University Level. He joined an Orchestra group called Swastik Orchestra while he was studying in Std XII. Gradually he started performing on several stages in and outside Karnataka. Viswanathan's greatest asset was his eagerness and interest to sing in different languages namely Malayalam, Tamil, Kannada, Telugu and Hindi during that time and also to play tabla. After five years, he joined as a tabla Player in a bigger Orchestra called 'Melody Singers'. The team captain found out his singing talent one day during a

"I hope to encourage and uplift young talents in the field of music by giving support in Stage performances in light music namely voice control, mike management etc. I am already working in that direction."



With actor Mukesh Khanna

rehearsal. From then onwards he used to sing old Hindi songs for them as they were specialists in performing old Hindi songs.

After graduation, Viswanathan worked for PSI Data Systems, a company as Computer Operator in the Accounts Department for a few years. In 1996, he got an offer from The Asian Age, one of the leading English daily newspapers in Mumbai hence he and his wife Chitra shifted to Vasai.

However Viswanathan nurtured his passion for music and continued performing on stage. He is one of the few singers in Mumbai who sing in all South Indian Languages and also in Hindi and Marathi. In 1992, he got an opportunity to travel to South Africa along with some of the leading musicians and singers including the inimitable S P

Balasubrahmaniam and the legendary yesteryear playback singer L R Easwari from Madras who was well received and appreciated for his singing talent by the Indian community of South Africa.

Family

In 1991 Viswanathan got married to Chitra. Chitra is a Bharatanatyam dancer and teacher and conducts the 'Abhinayaa Institute of Research and Fine Arts in Vasai. An MFA holder, Dr Sandhya Purecha's Bharat Centre of Fine Arts and Culture, her Abhinayaa Institute teaches various classical dance forms to students. Her Arpana Ballet Troupe features her original choreographies of

ancient and contemporary compositions. Chitra has also choreographed several classical and semi classical dances for dancer Sudha Chandran. She hails from Guruvayur but was born and brought up in Kolkotta. They have a daughter Varsha who is studying in Std II in Vasai.

Performances and Shows

Viswanathan has successfully completed around 5000 stage shows all over India. He has been performing with all South Indian orchestra groups in Mumbai and the groups who come from Kerala and also performed in many shows outside Mumbai. He has sung a lot of jingles (singing for advertisements) in Malayalam, Tamil, Kannada and Telugu languages for clients like Castrol, Amar Toothpaste, HDFC Life Insurance to name a few and also

sung for a telefilm on Jesus in the year 2010 in Malayalam.

For the past 5 years, he has been the main singer for the Bharatanatyam Arangetrams of Abhinayaa Institute of Research and Fine Arts run by his wife Chitra Viswanathan. T-Series identified his talent which resulted in lending his voice in the Lungi Dance Tamil and Kannada Version for them. He has also sung for the inhouse production of Abhinayaa Institute dance ballets like Brahma Samhita, Krishna Karnamrutam and social drama on Mahatma Gandhi.

Viswanathan's first love is music. This compelled him to resign from a lucrative job in Deccan Chronicle Newspaper as Regional Incharge of Accounts (South), and after working for 17 years he is now devoting his time to continue his passion for music and uplift his wife's Dance Academy to a higher level. He also

has a vision that he hopes to fulfill. "I hope to encourage and uplift young talents in the field of music by giving support in Stage performances in light music namely voice control, mike management etc. I am already working in that direction," he reveals.

Viswanathan has been a judge of several music competitions in and around Mumbai including Raagalaya music Competition.

"I would like to thank Joshi, Sani Moses, Haridas, Sandeep, Vichoo Iyer, Madhu Nambiar, Venugopal and Vijaykumar for their encouragement and also thank all the friends and family members associated with me in my music journey for their unconditional support. Last but not the least I sincerely thank my wife from the bottom of my heart for standing like a pillar in my life till today," Viswanathan acknowledges. ■

Dance Review

Exploring Nuances Of Love

The National Centre for the Performing Arts (NCPA), India's premier arts and culture institution presented a soulful ballet dance performance "Chaturvidha Madhuram" by dancer-choreographer Lata Surendra and troupe on 13th February at Godrej Dance Theatre.

A blend of Bharatanatyam Mohiniattam the dance ballet explored the theme of love, focussing on servitude, friendship, filial possessiveness and blissful oneness. Lata evocatively emphasised that 'if love is the flower, Bhakthi is its fragrance...one falls in love but rises in bhakthi'. She explored the four bhavanas or pathways to love namely-Dasyabhavam or servitude epitomized in the role model of Hanuman, Sakhyam or friendship of Sudama, Vatsalyam or filial possessiveness as a child towards Mother evocatively expressed through Yashoda and Madhuryam or blissful oneness endorsing togetherness and amorous affection between the lover and the beloved epitomised through Radha and Krishna. This also marked the peak of Madhurya bhakti experienced by the Gopis of Brindavan. The ballet endorsed that 'true love' ultimately gathered within its folds all four aspects of servitude, friendship, nurturing and blissful oneness, leading ultimately to completeness or 'Poornatha' making of this earth a parenthesis in eternity.

Lata commenced with a crisply executed invocation to the Truth defined by Lord Rama followed

by Dasya bhavam presented through Mohiniattam by Sujatha Nair and other disciples of Guru Smt Jayashree Nair. Sujatha as Hanuman very sensitively brought out the energised exuberance of Pavanaputra.

The universal mother-child relationship or vatsalya bhavam was also enacted effectively with the interpretation of the famous lullaby by Irayimman Thampi and performed in the Mohiniattam style by Sujata Nair and disciples of Guru Jayashree Nair.

Sakhyam bhavam was sheathed in Bharatanatyam. The childhood friend of Krishna, Sudama who meets the Lord after several years was enacted with powerful abhinaya by Lata that was truly elevating.

Lata also succeeded in projecting the immortal love relationship of Radha and Krishna using the formatting of Bharatanatyam with hectic interlaced layers of Nritta, Nritya and Natya.

Sivaprasad's mellifluous vocal support and the modulated and crisp nattuvangam of Kalishwar Pillai (the son of Lata's illustrious Guru, the great Maestro Kalaimamani Shri T.S. Kadirvelu Pillai) and Chandran's Mridangam enhanced the celebration of Love in madhurya bhava that highlighted Srīngaram in separation (viyoga) and Union (sambhoga) .

It was truly a memorable celebration of love through a synthesis of two styles that had the audience cheering Lata Surendra who had just recently curated the Dance events for the city's Hindustan Times Kala Ghoda festival this February.



Anuja Narayanan

Budding Dancer

Ten year old Anuja Narayanan is a young artiste who performs Bharatanatyam, Kuchipudi, Kathak among classical dances and semi-classical, folk and western dancing for about seven years now.

Anuja A Narayanan started dancing which was an inborn talent in her from the age of three. Presently Anuja is learning Bharatanatyam from Vimmi Sachdev and other dance forms from Master Anil Krishna and western dance practice and Piyush Dance Academy, Ulhas Nagar.

She has received several awards for various dancing competitions including national awards, namely first prize in folk dance and third prize in semi classical held at Theatre Movement Cuttack in January 2012, second prize in semi classical and Chairman Award in classical and modern dance competition held at Akhil Bharatiya Sanskrutik Sangh Pune in January 2012. She also won the first prize in classical dance and third prize in semi classical dance at the Bal Kala Utsav held in Delhi while she won the Cash Award, Trophy and Certificate from 'Chemmannur International 2010 Fest' held at Vashi. At the state level Anuja has won prizes at the All States Dance competition held by Keraleeya Kendra Sanghatana and Malayala Bhasha Pracharana Sangham.

Apart from dancing, Anuja has





Anuja at a performance

won the Best Student Award for the year 2013 at the Holy Family Convent High School where she is studying Std IV. She is good in her studies as well as extracurricular activities. She participated at the cultural Olympiad in December 2012 in Singapore and in 2013 when it was held in Dubai.

Anuja's parents are K Narayanan and Sajitha Narayanan and they stay in Ulhas Nagar. Both her parents hail from Nileswar in Kasargode district. While Narayanan works for a legal firm in Mumbai, Sajitha is a teacher in a school at Ulhas Nagar. Anuja has an elder brother who is studying in Std IX at Holy Family Convent High School. ■



Anuja with her parents and brother

— CELEBRATING —
27
— YEARS —

**Live the blessed life.
Welcome to Guruvayur.**

Discover the joy of comfortable, affordable family living. Rediscover spiritual fulfillment like never before. Come home to Nandanam Meadows, the newest project from Salim Associates in Guruvayur. Call us today and live the blessed life.

NANDANAM
meadows
APARTMENTS, GURUVAYUR

Close to Guruvayur Sree Krishna Temple | Spread over 5 floors (G+4) | 40 apartments in 1 & 2 BHK configurations | Strategic location | Amazing amenities | Great investment opportunity | **NEWLY LAUNCHED PROJECT**

**ALSO AVAILABLE : READY TO OCCUPY
FLATS AND VILLAS IN THRISSUR & GURUVAYUR.**

CALL: Mumbai : 9820182339

An ISO 9001-2008 Certified Builder | Guruvayur & Thrissur
Email: mail@salimassociates.com, www.salimassociates.com
Thrissur: 098468 44443, 098485 00001 | Guruvayur: 098468 77773, 098460 39129

SALIM ASSOCIATES
Builders & Developers Pvt. Ltd.



KERALA CHRISTIAN COUNCIL

The Kerala Christian Council, (KCC) established in 1958, is a socio-cultural, non political, philanthropic organization representing all Christian denominations of Kerala in Mumbai. KCC is the only platform where all Kerala Christians unite. It is actively engaged in social and humanitarian services in and around the metropolitan city of Mumbai, Thane and Navi Mumbai and provides financial assistance to the underprivileged, sick, needy and downtrodden, irrespective of caste, creed or gender. It contributes generously to state and Central Relief Funds in times of calamities and to the charitable organizations.

Jacob Oommen is the Chairman, Bino Joseph, Lawrence Mordem and Babu O Varghese are Vice Chairmen, J John is the General Secretary, P M Abraham, Adv Jose Nilackel, and Malbin Victor are Jt Secretaries and T A Varghese is the Treasurer. Managing Committee members include T M Cherian, Francis Arakkal, George Thomas, T T Jacob, John Mathew, Joseph George, A P Kurian, Koshy Mickhayel, Oommen C Chacko, V C Paul, Roy George, Dr. K M Samuel, M C Sunny, K S Varghese, T M Easow, A Y Sakaria, K T Joseph, Varghese George, E P John and Raju Varghese.

Special Invitees include E P Abraham, Abraham C George, Abraham George, Dr. V M Abraham, Dr P J Aprain, Babu Thomas, Baby John, K S Baby Kutty, Daniel



Onam Programme, where Kollam Thulasi was the chief Guest. Seen are Chairman, Secretary, Treasurer and Convenor Bino Joseph

Fernades, Capt. Easow Thomas, Johnson Therattil, Joseph Tharakan, T V Joseph, Kurian Zacharia, Mala Joseph Kurien, C J Mathew, P Jmathew, Philip Kuru C M Samuel, K Simson, Thomas David, R T Thomas Varghese Jacob.

Every year new members are inducted into the organization. Membership is given to respected Christians who hail from Kerala or their offsprings from Mumbai, Thane and Navi Mumbai after proper scrutiny of application forms. K S Varghese is the Members Convener. Cherian Pappachan is their Internal Auditor.

Projects and Programmes

The Kerala Christian Council has several projects and programmes.

Golden Child Project

The objective of the Golden Child Project is to reach out to needy and deserving children from poor families to continue their education. The present scheme extends financial support up to matriculation. KCC identifies deserving children from the pre-school level. KCC Members who volunteer (Foster Members) in consultation with the principal of the school identifies children in Primary classes belonging to the economically weaker section of society. Financial assistance is disbursed through the principal who in turn give to the parents of the selected students. The Foster Member is required to review



HG Bishop Elias Mor Julios being felicitated during the Annual Day/New Year celebrations

progress of the students. A student once selected for this benefit of assistance shall continue to get the benefit up to STD X. K T Joseph is the convenor of this project.

Welfare Activities

The main objective of this committee is to provide financial assistance to the needy, under privileged and downtrodden, irrespective of caste, creed or gender. It also provides medical aid and relief to the poor. A Y Sakaria is the convenor of this programme.

Permanant Project

A committee to look after the properties and assets of the trust. This committee is working on a project to purchase a new office premises somewhere near Marol, Sakinaka. T M Easow is the convenor of this project.

Onam Celebrations

Every year Onam is celebrated with enthusiasm and vigour. The convener of Onam celebrations is Bino Joseph. Over 650 people attended Onam 2013 that was held at Canossa Convent Andheri (East) in September with traditional Onam games and sports. The Vadamvali competition winners were presented with 'pazhakula' as per tradition. The cultural programmes of traditional Kerala art forms were presented by various churches, organizations and members. Malayalam cine artiste Kollam Thulasi was the chief guest at the function. The cultural programme was followed by Onasadya.

Annual Day cum Christmas and New Year Celebrations

Every year KCC celebrates the Annual Day cum Christmas and New Year Celebrations. This year it was held on 12th January at the Canossa Convent High School Auditorium, Andheri(E). Member of the Legislative Assembly, State of Kerala Thomas Chandy was the Chief Guest. H.G Elias Mor Julios, Bishop of Jacobite Syrian Christian Church, Ankamali Diocese- High Range Region was the Guest of Honour for the evening. Academic toppers of ICSE, CBSE, SSC and HSC board exams were felicitated on the occasion. Babu O Varghese in the convenor.

Choir Day Programme

The Choir day was held at the St Mary's Junior College Quadrangle, Vashi on the evening of 6th January, 2014. Altogether 11 carol groups short listed from various denominations along with Family Harmony Ecumenical Choir Group participated in the event. The carol



Jacob Oommen
Chairman



J John
General Secretary



T A Varghese
Treasurer

groups sang a variety of carol songs in Malayalam and English that conveyed the true spirit of Christmas. Over 850 people attended the function. For the first time this programme was conducted at New Mumbai. Convenor of this Choir Day Programme is Varghese George.

Souvenir

Souvenir collection is the only fund raising programme. The money collected is used for the objectives of the trust. This year a souvenir was released on the occasion of Christmas and New year celebrations. Lawrence Mordem in the convenor.

Picnics and Tours

Picnics are conducted annually by KCC convened by George Thomas. In November 2013 a tour was organised to Jammu and Kashmir convened by Baby John.

Oommen C Chacko is the convenor of foreign tours that are organized by KCC. The entire cost is borne by individual members. Members visited South Africa, China and Nepal on different occasions. This year a 45 member team (Including family members) will leave on 3rd May to Turkey for 10 days.

Forthcoming Event : Family Day and Seminar

A combined programme of Family day and Seminar is planned to be held on 29th March at Gyan Ashram, Andheri (E). Family day convener is John Mathew and seminar convener is Jacob TT. Spiritual leaders will conduct discussions for family members. Topics like Inter personnel relations, family harmony etc. will be taken up.

Seminar will be conducted on subjects like health, Investments, Ecumenical, property matters etc. ■



Struggle for growth and freedom from exploitation

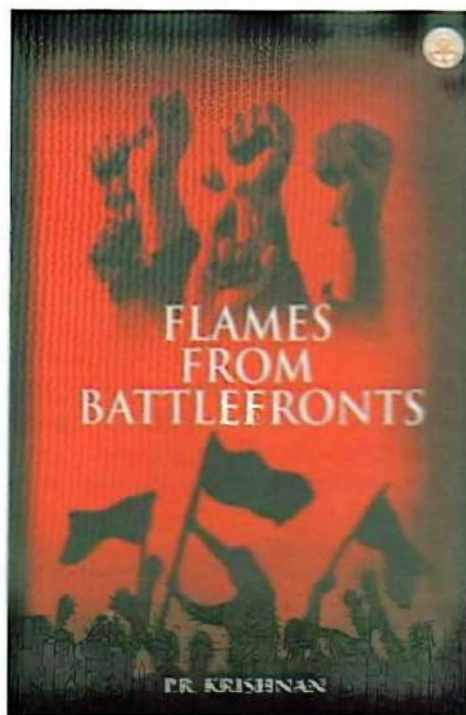
-Ashwati

The author of 'Flames From Battlefronts,' P R Krishnan is a well known labour leader and Secretary of CITU, the trade union wing of Communist Party of India (Marxist) (CPI-M) of Maharashtra State. After moving from Kerala to Mumbai quite early in his life, Krishnan found himself immersed in trade union activities with a leftist leaning. What distinguishes him from his peers is that he believed in recording his activities quite clearly for the benefits of his next generation. His recordings help the younger generation of today and tomorrow for their knowledge, emulation, analysis, dissection and judgement. Whatever angle one may look from, it is clear, simple and unadulterated.

In his Forward, Justice (Retd) V R Krishna Iyer laments that the labour force of India did not get its due from the power that be even after six decades of political freedom. He quotes Adam Smith, "Labour was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver, but by labour, that all wealth of the world was originally purchased."

Krishnan's style of narration is straight, simple and to the point. No unwarranted similes or metaphors used and exaggerations which normally spreads like cancer in similar works, are conspicuous by absence. A large number of photographs adorn each and every page. These photographs show a large number of personalities, from S A Dange, Sharad Pawar, E M S, Pinarayi Vijayan, B T Ranadive, V M Sudheeran and so on, cutting across party lines, showing Krishnan's camaraderie with the grassroots to the top.

This book under review, consists of the articles and reports Krishnan despatched to CPI(M)'s mouth piece



People's Democracy during 2001-'12. What is significant is that people all over India read these articles published in different languages from Kerala to Manipur via Maharashtra. It is a matter of pride that the jottings of a Keralite reached all over India in an effort to remind the working class about their rights and privileges and cajole them to rise above petty issues.

Maxim Gorky once quoted Anton Chekhov thus: "A Russian is a strange creature. He is like a sieve; nothing remains in him. In his youth he fills himself greedily with anything which he comes across, and after thirty years nothing remains but a kind of gray rubbish. ... In order to live well and humanly one must work--work with love and with faith. But we, we can't do it. An architect, having built a couple of decent buildings, sits down to play cards, plays all his life, or else is to be found somewhere behind the scenes

of some theatre. A doctor, if he has a practice, ceases to be interested in science, and reads nothing but The Medical Journal, and at forty seriously believes that all diseases have their origin in catarrh. I have never met a single civil servant who had any idea of the meaning of his work... A lawyer who has made a name by a successful defence ceases to care about justice... Russia is a land of insatiable and lazy people: they eat enormously of nice things, drink, like to sleep in the day-time, and snore in their sleep. They marry in order to get their house looked after and keep mistresses in order to be thought well of in society. Their psychology is that of a dog: when they are beaten, they whine shrilly and run into their kennels; when petted, they lie on their backs with their paws in the air and wag their tails."

It is a pity that India has also fallen to that level described by Chekhov and agreed by Maxim Gorky, in spite of all the work done by people like Krishnan. We see few labourers in this metropolis unlike three decades ago. People who despised computers during the early eighties now are inseparable from them. Factories are being shifted to interiors and Mumbai has jobs only for labourers of real estate and infrastructure development. Handicrafts are becoming less and less and cheap, inferior quality Chinese products have replaced them robbing jobs from our poor workmen and women.

It is time for leaders like Krishna to ponder over the causes for this worrying situation and enlighten our middle and lower class people about the repercussions.

[Flames From Battlefronts by P R Krishnan, published by Pambungal Publications, Mumbai 400 072. Page 215 and priced at Rs.150/-]

Koodu (Nest) A monthly periodical on Environmental issues from Thrissur

The most burning issue presently tormenting the nation and the state of Kerala is environment. The minister for Environment is always on the firing line of the states as well as of the corporate bodies for creating obstacles for their plans, schemes and actions. If the minister's action is favouring the NGOs, he will receive kudos from them and brickbats from the states. If he sides with the states, he will earn the ire of the NGOs. It is a tough balancing act indeed. Koodu is a monthly periodical dedicated to the cause of environment, agriculture, health etc from V Muraleedharan, its editor, printer and publisher. The issue with us is the seventh of its first year and if we don't comment on this, it would be a great sin. In its 148 pages of art paper of standard size, there are only 12 pages carrying some advertisements and the rest is filled with articles related to ornithology written by young writers well acquainted with the subject. Sorry, we forgot to mention that it was a special issue dedicated to Dr Salim Ali, the father of Indian Ornithology. Probably Koodu must be the first



magazine on this subject in Malayalam. This tribute to Dr Salim Ali carries 22 articles and nearly 500 beautiful colour photos of birds with detailed description. The writers include Dr R Sugathan, Dr V S Vijayan, Dr Lalitha Vijayan, Dr P O Nameer, Dr Unnikrishnan Pulikkal, Dr P S Isa, Pravin J, C Susanth, Suresh Elamon, C Sasikumar, C Tajuddin, S Raju, Rajkumar, C A Abdulbasheer, T N Prathapan MLA, V S Sunilkumar MLA, et al. Many of the writers are Dr Salim Ali's disciples and all of them have their fond memories about him and his contribution to the science of ornithology.

A magazine of this genre is a collector's item, if not for you, then to your coming generations as there would in all probability be no live birds depicted in this issue during their time. If you store it carefully, you are certainly going to receive their gratitude for your foresight.

[Koodu Magazine, Pazhayi Building, Koratty, Thrissur 680 308. Single copy Rs.50/- Annual subscription Rs.450. E-mail: subscribekoodu@gmail.com]



Benzy's Restaurant Introduces Food Festival

മടസർ മട്ടുപാട്
Kerala Dhaba

- ▶ We serve traditional street food from God's own country
- ▶ You feel the nostalgic taste and sweet memories of homely food.
- ▶ Expert master chefs from Kerala will serve you a memorable meal.

From 01-02-2014

Timing 7pm to 11.30pm

Inspired by Tradition



Free Home Delivery & Table Booking: 98190 34474, 93226 79465, 98927 61984

Hotel Benzy Palace, Marol Maroshi Road, Vijay Nagar, Andheri East, Mumbai - 59.

Our Branches: Janjikir Street, Near Crawford Market Tel: 3001 2238, 2341 5599, Chennai & Valanchery (Kerala)



Gurudevagiri Theerthadanam



Minister Kodikunnil Suresh addressing the audience

■ Sree Narayanaguru was a global humanist said Kodikunnil Suresh, Central Minister of State for Labour, Chief guest at the Cultural Conference held as part of the 13th Gurudevagiri Theerthadanam function held at Nerul. With the passage of time the Guru's teachings of one caste one religion will gain popularity among the future generations he emphasized. Born in a poor family, he himself had been influenced by the Guru's message he stated. He appreciated the work done by the Samiti in spreading education and urged other associations to follow the Samiti in this work. The Minister also stated that talks were on with the postal department to issue a stamp in commemoration of Advaitashram at Aluva completing 200 years as per the wishes of the President of Sivagiri Dharma Sangham Trust President Swami Prakasananda. President of the Samiti N Sasidharan presided over the gathering where Sanjeev Naik MP, Mumbai Billawar Association Vice President Chandrasekhar Pujari, Sree Narayana Mandira Samiti Chairman M I Damodaran, N S Salim Kumar Secretary and Zonal Secretary Sasi Damodaran spoke. Saigon Swami, head of Kalady Sree Narayanashramam addressed and blessed the gathering. A request was



A section of the audience

submitted to the Minister that the newly scheduled Kurla Kochuveli Express be renamed Sree Narayanagurudevan Express. The Holy Teeth of Sree Narayanaguru brought from Kerala was kept for public darshan. Thirteen senior members of the Samiti were felicitated for their social work towards upliftment of society. The

celebrations concluded with the CD release of 'Sree Narayanaguru Suprabhatham', (rendered by Rani Mohan daughter of Chittar Sridhara Vaidyar of Pathanamthitta who came to Mumbai for this function), procession of devotees with Sree Narayanaguru's portrait followed by lunch.

Prathishta Mahotsavam

■ The fifth Prathishta Mahotsavam of Mira Road Ayyappa Temple will be conducted from 4th March to 9th March 2014. Sabarimala Supreme Priest Brahmashri Kantaru Maheswararu Thantri will be performing Padi Pooja, Pushpabhishekam, Udayasthamana Pooja, Kalasa pooja (108 Kalasam) at the temple during prathishta mahotsavam.

Annual Celebrations



Dance performance by students

■ Guru Unnikrishnan's Madhavi Nritya Vidyalaya celebrated its sixth anniversary on February 19 at St. Joseph's Church auditorium at Mira Road (East). About 100 and odd students of Unnikrishnan danced in groups that day. Performances of girls of the age group 6-12 was excellent. K D Chandran was the Chief Guest for the occasion. Advocate Padma Divakaran (IRS Retd), Rajendran Padiyoor, Farooq Alathur (Social worker) and SNMS Zonal Secretary A K Venugopal spoke on the occasion. The event was ably anchored by Sabarish Sudhakaran.

Unnikrishnan of Madhavi Nritya Vidyalaya felicitating K D Chandran.



Felicitations



(L-R) Kalamandalam Gopalakrishnan, Ravindranath, Gireesan and Kunnam Vishnu

■ Kalakshetram Dombivili felicitated Kalamandalam Gireesan on his receiving the Kalasree 2013 award from Kerala Sahitya Nataka Akademi. Kalakshetram Secretary Ravindranath, Kunnam Vishnu of Kalakshetram, Kalamandalam Gopalakrishnan, Paduthol Vasudevan, Gireesan's accompanying artiste (singidi), Nedumpilly Krishnamohan, Gireesan's disciple Manoj Warriar, sopana music teacher Lalitha Mani Iyer spoke on the occasion. Gireesan rendered his masterpiece 'ajitha hare jaya' after the felicitation during his thanksgiving speech.

Shivakeraleeyam

■ Malayalees respect the customs and culture and learn the language of the place they migrate to and other communities have to learn this trait from them, said Anil Desai, Siva Sena party Secretary. He was speaking at the Shivakeraleeyam programme organized by the Siva Sena Thane District Committee at St Paul's Auditorium in Wagle Estate Thane.

The cultural programme was inaugurated by Swami Krishnananda Saraswati of Badlapur Ramagiri Ashram who lighted the lamp. Eknath Shinde MLA presided over the event where Raju Vichare MLA, H S Patil Thane Mayor, Corporator Sanjay More, Ram Rapale, Nandini Patil, Babban More were distinguished guests. Several prominent Malayalees namely



Dignitaries on the stage

Srikant Nair, Soman Pillai, Raj S Nair, Jayant Nair, Hari, Vinod, Sasi Nair, Tara Varma, Pramila, Mani Nair, Rema Nair, Pushpa Balakrishnan,

and Sreedevi Nair organized the event and Adv Raj Kumar was the co-ordinator.

'Top Ten' Shiv Gaurav Puraskaram was conferred on Dr Oommen Dan Sasi Kumar Nair, Honey Thomas, Babu, M K Nawaz, Ramachandran Nair, Murali Peralasseri, Prem Lal, Gopi Nair, Sunil Kumar and Reshu Menon for their contributions in various fields. Shivakeraleeyam Lifetime Achievement Award was handed over to senior Shivasainil Soman Pillai by chief guest Anil Desai. Siva Sena Kerala vibhagan party workers received identity cards and badges from the hand Eknath Shinde. 'Stage India' of noted dancer Tara Varma present Nriitya Sandhya. There were other variety entertainment programme as well.



A view of the audience

M P Pillai Adarsh Shikshak Puraskar

■ M P Pillai Adarsh Shikshak Puraskar (Best Teacher Award) was presented at the 5th Memorable Day of late Principal M P Pillai, Founder Principal, Powai English High School and renowned social worker. Mrs. Sneha Ayare of Mumbai and Mahendra Salvi of Ratnagiri are the recipients of the Award this year. The Award includes cash award, citation and a shawl. Balashaheb Mhatre, President, Shikshak Mitra, Sandesh Vidyalaya was the Chief Guest who presented the Awards to the recipients. Chandan C Sharma, Municipal Corporator, S R Pillai and V N Gopalakrishnan, spoke about the late M P Pillai. The function was organized by Principal M P Pillai Charitable Trust.



Award recipients and other dignitaries on stage

International Womens Day Celebrations

■ Tru Indian Information and Guidance Society will celebrate International Womens' Day with a variety of programmes on March 8 at Baba Saheb Ambedkar Sabhagriha in Dombivili East from 5 pm onwards, according to the Society's Creative wing Director Ambika Warasiar. The celebrations this year are dedicated to Mother Teresa and former Prime Minister of India, late Indira Gandhi.

Malayalee women who have made a mark in their respective fields namely, Mary Paul, Ramani Menon, Jagadha Chandran (drama actors), Swapna Nair, Bindu Manoj, (literary field), Honey Thomas (social worker) and Kalasri Kalamandalam Gireesan, senior journalist P K Vasudevan, spiritual discourse veteran Ashtamoorthy will be felicitated. Radha Guptan, Rajalakshmi Haridas, Adv Prema Menon will speak on safety, security and other issues of women. Swetha Warriar, Anjusha Krishnan Kutty, Anuja Narayanan will perform on stage as also Kalavur Krishnan and his troupe from Kerala who will perform old Malayalam drama songs

at the event.

There will be folk song performance by Ulhas Nagar Souhridayam Kootayma artistes including Saraswathy Narayanan Ilayath, Baby R Nair, Setu B Nair, Rajeswari, Kairali Thampan, Ratnam A Menon, Uma S Panicker, Sunita B Nair and Jaya G Menon. Sreekumaran Thampy's poem 'Ammakku oru tharattu' will be recited by Shanmukhadas. There will be fancy dress competition for children.

The first 'Leading Light' national award instituted by Tru Indian Information and Guidance Society will be bestowed on 81 year old revolutionary singer P K Medini at the event. It includes cash award of Rs 5001 and a citation. The Award will be handed over by Tru Indian Society Creative wing Director Ambika Warasiar to Medini.

P K Medini started singing revolutionary songs from the age of eight and continues to do so at eighty plus. She was influenced by Communist teachings and she first started singing during the Punnapra Vayalar strikes. She has performed



P K Medini

on many stages where Communist leaders have given speeches.

Born into a poor family in Alappuzha, Medini became later a leftist political social worker. She was President Mannancherry Grama Panchayat, Aryad Block Panchayat President, CPI District Secretary and President and currently State Committee Member of CPI.

Annual Day Celebrations

■ Kairali Cultural Association Brindavan in Thane organized its 21st Annual Day Celebrations on 23rd February 2014 at Sreerang School Hall. Over 400 members participated in the function. The members presented dances and songs, skits and a kaikottikali

performance by women members of the Society. Children of members who achieved academic excellence in their school and college levels were felicitated. All the participants were given a token of participation in the form of presents/trophies.



Kairali members at the celebrations

Best Society Award

■ Mahavir Nagar Co-op. Housing Society in Dombivli East has been awarded the Best Cooperative Society of the State of Maharashtra for the year 2013, considering its administrative perfection, the promptness of payments by members to the Society (in fact, it stands on credit) and society to outsiders, the absolute cooperation of members, the systematic conducting of functions like Navaratri, Ganesha, Republic Day etc. The Chief Minister of Maharashtra handed over the Award and the cash prize to the Society Secretary, Kamble.

Literary Seminar

■ Vichara Vedi, Powai will be organizing a Seminar in Malayalam titled 'Madhavikutty's Literary World (Madhavikuttyude Sahityalokam). The Seminar will be held on Sunday, the 9th of March 2014 from 4.00 p.m to 6.00 p.m.at the Powai English High School, Powai.

Madhavikutty was a popular author both in Malayalam and English. Her popularity in Kerala is based chiefly on her short stories and autobiography, while her composition in English, written under the name Kamala Das, is noted for the fiery poems and explicit autobiography. Her open and honest treatment of female sexuality, free from any sense of guilt, infused her writing with power, but also marked her as an iconoclast in her generation. After her



conversion to Islam, she assumed the name Kamala Suraiyya.

K.V. Satyanath will speak on 'Romanticism in Madhavikutty's Autobiography' (Madhavikuttyude Atmakadyile Kalpanikatha). C.P. Krishnakumar will speak on the 'Amiability and Purity of Madhavikutty's World of Stories' (Madhavikuttyude Kathalokathe

Snigdhatayum Nirmalyavum). Ms. O.B. Sreedevi will speak on 'Adoration of Love in Madhavikutty's Writings' (Madhavikuttyude Rachanakalile Pranayaparatha) Mrs. Maya Sahajan will speak on 'Varied Expressions of Madhavikutty in her poetry and stories' (Madhavikuttyude Kavithakalilum Kathakalilum Kanunna Vividha Bhavangal). V.N Gopalakrishnan will speak on Kamala Das: The Feminine Voice in Indian English Literature (Kamala Das: Indian-English Sahityathile Sthree Sabdam). P.S. Sumesh will evaluate the Seminar proceedings). Peramangalam Gopi will be the Convenor for the Seminar. All are welcome. For details and registration, contact: General Convenor (9819363533) or email: telegulf@gmail.com.



Varsha Educational Charitable Trust Chairman C Vasudevan, Dr. Dinkar Pal, Jayan Thanima with young dancer Shweta Warriar who was the special guest at Madvi New English School Annual Day function



Carols singing during the Christmas and New Year celebrations of Kalyan Central Mithila Samajam, Kalyan

Gopika Nambiar



Eleventh Std student Gopika Nambiar of Rajiv Gandhi Memorial School Kerala who has performed Nangiar koothu at Guruvayur temple complex won recognition for her Nangiar koothu performance at the district school level kalotsavam in Kerala. She has also won prizes in kuchipudi, kathakali and folk dance competitions. Her teachers are Kalamandalam Kanakakumar who is teaching her Nangiar koothu, Kalamandalam Satyavrathan who is teaching her Kerala dance forms, and Kalamandalam Mahendran and Kalamandalam Narayanan Kutty who are teaching her kathakali and Satheesan who is her kuchipudi dance teacher. Her parents are Sasindran Nambiar of Kuthuparambu and Jyotsna.

Food Packet distribution

■ Nanma Charitable Foundation members visited Durgadi Fort in Kalyan West and spent time with 75 kids who picked rags from the nearby dump-yard for a living. The members distributed food packets among the kids who relished it to their heart's content. Some of the kids had not eaten good food for days together and thanked the Nanma team for their kindness. Started in April 2013, the aim of the Nanma Charitable Foundation is to reach out to the poor, under privileged and destitute sections of the society. In the last 9 months, it has managed to reach out to over 400 less privileged people which include kids, physically challenged and senior citizens, according to Nanma Secretary Sunil Raj.



(left) Lighting the lamp by Valsala G. Nair -Director of V.G.N. Group Of Companies Mumbai. (Right) Kaikottikali By Anjusha K. Nair and Party during the Annual get-together and Mannam Jayanthi of NSS Ulhas Nagar Unit.

Fusion Jugalbandhi

■ Kalashri Lalitha Kalalayam Nambisan performed his own Musical Creation of VADYA VRINDA PRAVAHAM to a packed audience with thunderous applause and a command of Once More at Cross Maidan on 3.2.2014 at 5.30 pm organized by Kala Ghoda Festival 2014.

In this unique presentation Nambisan started with shankh, edakka, and violin with bhoopolam ragam and continued playing single handedly 7 percussions such as Edakka, Mridangam, Ghatam, Ganjira, Thavil, Chenda and Maddalam and four accompanying artists with Violin, Moorsing, Mridangam and Tabla Rolling systematically with 11 instruments changing from one to another as Thani Aavarthanam and came to an end in a descending order climax with rhythm and music.



Lalitha Kalalayam Nambisan

Felicitation

■ Dr. H M Mehta, Former President of Metal Finishers' Association of India was felicitated in Mumbai for his contributions to Metal Science & Surface Finishing. This is in recognition for distinguished services to material science and Engineering professions, for leadership, vision, professional excellence and entrepreneurship. He has been bestowed upon the highest honour of ASM international - 2013, in November last year in Montreal USA.

(L-R) T K Mohan (Vice President- Metal Finishers' Association Of India, Dr. H M Mehta Chairman NHB balls & Rollers Ltd, Mr. Mahendra M Kamdar Mg. Trustee- MFAI)



Showroom Inaugurated

■ Goodwin Jewellers opened their new showroom at Bundgarden Pune, on February 23. Brand Ambassador of Goodwin Jewellers and Bollywood filmstar Manisha Lamba, Suresh Kalmadi MP, film actor Tushar Kapoor inaugurated the showroom. Founder of Goodwin Jewellers A G Mohan and Mrs Santha Mohan lighted the lamp. Directors Sunil Kumar, Sudheesh Kumar, actors Sharath, Krishna, Sruthilakshmi, and several other prominent artistes attended the function. This was followed by a variety entertainment programme by Bollywood and South Indian film stars.

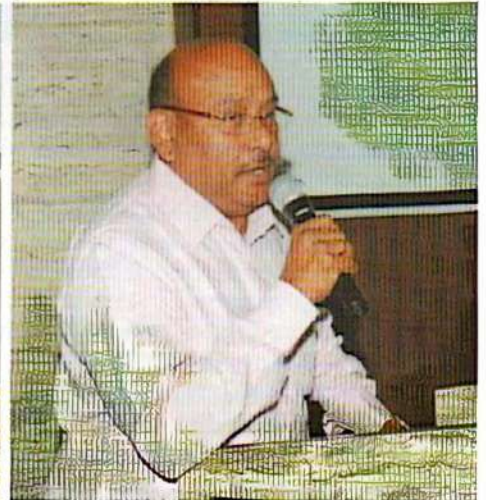


Inauguration of the Bund Garden showroom at Pune by Manisha Lamba, Suresh Kalmadi, and Tushar Kapoor.



Students of Shivanjali Classical Dance Academy- Thane performing during its 4th Annual Day celebrations at Dr, Kashinath Ghanekar Auditorium, Hiranandani Meadows , Thane-West.

Community Wedding



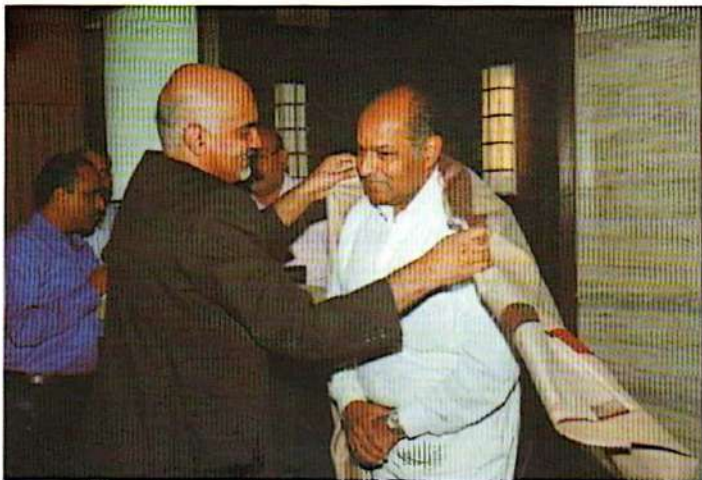
M G Stephen, Balachandra Menon and K Vijayakumar addressing the gathering

■ Mulund Nair Welfare Society in association with Amla Matha Church in Mulund, for the first time, is conducting a mass marriage on May 1, 2014. A meeting regarding this forthcoming event was held at Hotel Ramada, Navi Mumbai. The target is to conduct 101 weddings for poor boys and girls from the tribals and

economically backward classes, without any distinction of caste, religion or state. The expenses for each wedding would be around Rs 80,000/ to Rs One lakh and will include eight grams gold, traditional dress for the bride and bridegroom and cash.

Balachandra Menon, K

Vijayakumar, MG Stephen and others spoke about this project. Prakash Padikkal and Tony Aggarwal who appealed in the Supreme Court against the High Court verdict in the Forest land issue and won their case, were also felicitated during the event. Several eminent Malayalees of Mumbai attended the meeting.



Tony Aggarwal being felicitated by Dr Bijoy Kutty



M G Philip honouring Prakash Padikkal



Bhupesh Babu with Tony Aggarwal



Guests at the meeting

Kerala state in a financial crisis

The government of Kerala wants the union government to waive the central loan of Rs.3200 crore as the state is in a financial turmoil. It also wants the centre to remove the condition that revenue deficit should be avoided next year.

The state raised these points with the hope that this demand would find a place in the ensuing budget. That hope is now shattered as the centre brought only an interim budget in place of a regular budget. Still there was a ray of hope that if the waiver could somehow be managed, it would have been a consolation. The union government made it clear that only after receiving the 14th Finance Commission, this matter could be considered. The waiting would then end only by the end of the year.

The union government wanted all state governments to ensure that the fiscal deficit for 2014-15 should be fixed at zero and the Financial Responsibility Act was enacted. The state government wants the deficit should be allowed at 1.5% of the domestic productivity.

If the fall in income continues at the present rate, the finance minister estimates that the deficit would touch Rs.7000 crore by the end of the year. Yet the government decided not to lower the annual plan expenditure of Rs.17,000 crore. The bills for large amounts could be entertained only after obtaining the consent of the finance ministry, it avers. In other words, a delay in payment of all the bills involving amounts exceeding Rs.5 crore to be effected and instructions to that effect were issued. Nevertheless, an amount not exceeding Rs. 2.5 crore for plan expenditure and Rs. 1 crore for non-plan expenditure per day for a department can be paid.

As a remedial measure for the financial crisis, the funds meant for the various welfare boards were decided to be handed over to the government treasuries but a decision on increase of interest rate was not arrived at. The ministry of finance estimates that an increase in interest rates for the treasuries above 9.5% would create a heavy burden on

government as it gives only 9 to 9.5% interest rate against loans raised from the open market.

Yet the Chief Minister Oommen Chandy refuted the allegation and stated that there was no financial crisis and that the present situation was quite temporary. New sources of income have to be identified to avoid the difficulties faced by the common people. Strengthening the mechanism of tax collection and sale of sand mined from dams are two options.

The financial crisis of the State is quite similar to the crises existing in the centre and other states, the CM said. Anything contrary to this is untrue, he stressed. The plan expenditure is not cut short nor there are any curbs on recruitments, he pointed out. The PSC is asked to extend the rank list. He further said, new appointments are made to departments of education, transport and home recently.


If the present condition continues, by next month the treasury has to depend on overdrafts. The possibility of closing the treasury is also staring at

the government, according to the statement of Additional Chief Secretary.

Last year the funds of public undertakings were transferred to nationalised banks. This action caused the crisis according to financial experts. Till last year, a part of the tender amounts of public projects were deposited with the treasury and an amount of about Rs.1000 crore were available without the burden of interest to the State. On account of transfer of funds from the treasury to banks robbed this facility when about Rs.600 crore were deposited in them as EMD from the tender contractors. The benefit then goes to the banks, they point out.

The government also started paying the salary of the employees through banks. Had it been through the treasury, any amount not withdrawn by the employees could have been available to the government. This amount would be a minimum of Rs 50 crore. If the entire salary is disbursed through the treasury, the government could have saved a minimum of Rs.1680 crore, the

Happy Birthday



First Birthday of Aadhya Nair and Advik Nair
(Children of Shweta and Ajit Nair, Nerul)

Love and Best Wishes from:
Ammooma, Muthachan & Swati
Achamma, Achachan & Rohit, Mummy & Daddy

studies reveal.

Besides the breakdown of the treasury, the low collection of taxes also contributed to this crisis. Last year the collection till December end was Rs 18,230 crore. For the current financial year, last budget projected a rise of 18% in the outlay but only Rs.20,143 crore till January 31. There would be a reduction in collection of taxes and registration charges, to the tune of Rs.4000 crore, it is estimated now.

The major reason for this overthrow of expenditure, experts point out, was the unscrupulous expenditure without any control or accountability. Last year at this time

the treasury had around Rs.3,000 crore in its kitty whereas what it has now is only Rs.600 crore. To meet its statutory obligations towards salary and pension, the government needs at least Rs.4,000 crore.

Further the government had declared around Rs.17,000 crore for its projects to be done by the end of the financial year and it spent only Rs.7,000 crore so far. The State can avail a maximum of Rs.1,500 crore now from the Centre and where to find the remaining amount from. That is the question that scares the government.

P.S.: Chief, Minister Oommen Chandy declared Kerala a state with total pension. He said that now only

75% of the applicants were getting pension and exhorted Panchayats to make it 100% to make the declaration a reality. He revealed that the issue of allowance to sitting members of Panchayats and pension to former members was under the government's consideration and what delayed the decision was the shortage of funds.

What is remaining to be done is to lower the age for pension to 40 years as the state is requesting the PSC to increase the age limit for appointment to 40 for general category, 43 for backward and 45 for SC-ST.

Kerala brings out bill to stop lavish weddings

If you are planning a wedding in Kerala for your child, think again. The Kerala government is soon coming up with a bill that will prevent ostentatious weddings where people flaunt their wealth. Social Welfare Minister MK Muneer said so when Congress legislator C.P. Mohammed raised this issue through a submission. Muneer told the state assembly that the situation has reached such a 'dangerous level' in which weddings only mean flaunting of one's wealth. 'We are working out on a plan how

we can prevent this excessive flaunting of wealth on the occasion of weddings and it realised the only way to bring out a solution is through legislation,' he said. He said people have reached a stage where they try to 'wear a dress made of gold', and that ostentatious weddings have become a law and order problem too. Muneer said Pakistan's Punjab province has a very strict law that prevents ostentatious weddings. When it comes to food during weddings in Kerala, people

nowadays leave nothing to chance to have a gala time. At Christian weddings, lunch with biryani or fried rice costs as much as Rs.600 a plate while at Hindu marriages the traditional 'sadhya' (the 23-course vegetarian lunch with three-four types of payasam) costs a minimum of Rs.150 per plate. These days, people also appoint wedding planners and include a special music band, a decorated stage and special vehicles to bring the couple to the wedding venue.

STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT THE NEWS PAPER TO BE PUBLISHED IN THE 1ST ISSUE EVERY YEAR AFTER THE LAST DAY OF FEBRUARY

Kerala in Mumbai

(Form IV- See Rule -8)

1. Place of Publication	: Mumbai	5. Managing Editor's Name	: P V Vijaykumar
2. Periodicity of its Publication	: Monthly	Whether citizen of India/	: Yes
3. Printer's Name	: P V Vijaykumar	Address	: B-105, Twin Arcade, Military Road, Mumbai-400 059
Whether citizen of India?	: Yes	6. Owners	: Vibrant Printing & Publishing Pvt. Ltd. B-105, Twin Arcade, Military Road, Mumbai-400 059
Address	: B-105, Twin Arcade, Military Road, Mumbai-400 059	7. Printing Press	: Sharprints, 13/679, Sardar Nagar-1, Sion, Mumbai-400022
4. Publisher's Name	: P V Vijaykumar		
Whether citizen of India?	: Yes		
Address	: B-105, Twin Arcade, Military Road, Mumbai-400 059		

For Pidi

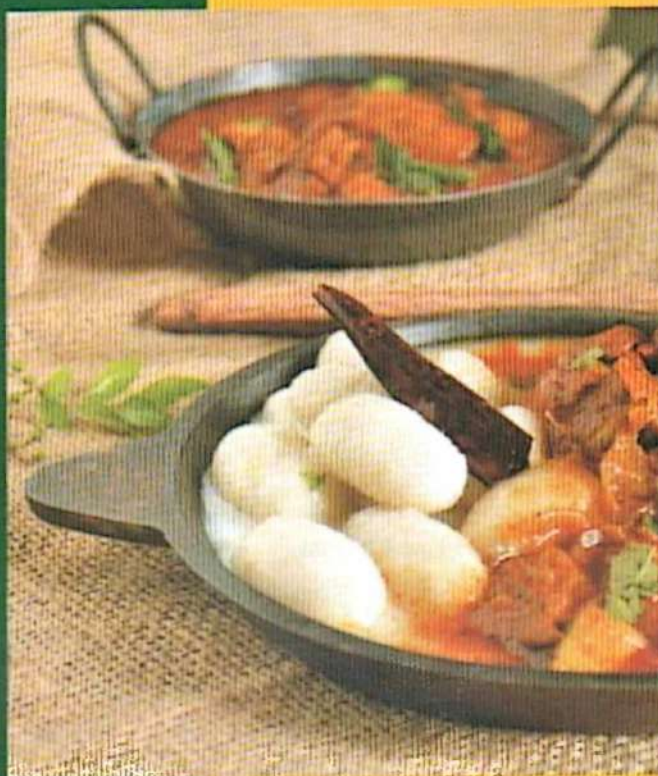
(Rice dumplings)

Ingredients

- ▶ Rice Flour - 2 cups (roasted)
- ▶ Cumin Powder - ½ tsp
- ▶ Grated Coconut - ½ cup
- ▶ Water - 2 cups
- ▶ Butter - 1 tsp
- ▶ Salt - as required
- ▶ Thick Coconut Milk - 2-3 cups

Preparation Method

1. Mix together rice flour, cumin powder, salt, grated coconut and keep aside.
2. In a bowl bring water to boil, add butter and turn off the flame.
3. Add rice flour mix to the hot water and mix well with a wooden spoon and keep aside to cool down.
4. When the rice dough is cool enough to handle with fingers, knead well with hand and keep aside for 10 mins:
5. Make small gooseberry size balls from the rice dough and keep aside.
6. In a cooking pan boil the coconut milk (there must be enough coconut milk to cover the dumplings).
7. Add rice dumpling, bring to boil. Once the coconut milk starts boiling, reduce the flame and cook in low flame for about 8-10 mins: (dont mix rice dumplings with spoon, it may get break. Just turn the cooking pan to mix rice dumpling and coconut milk).
8. Once the rice dumplings are cooked, add enough salt and remove from flame.
9. The 'Pidi' is ready.



'Pidiyum Kozhiyum' a popular food in most of the Kerala Christian houses on Christmas day. 'Pidi', a Malayalam word, means rice dumplings cooked in water or coconut milk and 'Kozhy' is the Malayalam word for chicken. Now move onto the recipe.....

Pidiyum Kozhiyum

For Kozhi

(Chicken)

Ingredients

- ▶ Bone-less Chicken - 1/2 Kg (cut into small pieces)
- ▶ Onion - 3 nos: (finely chopped)
- ▶ Ginger-Garlic Paste - 1 tsp
- ▶ Chicken Masala - 2 tbsp ▶ Coconut Milk (1st extract) - ½ cup
- ▶ Coconut Milk (2nd extract) - 1 cup
- ▶ Coconut Milk (3rd extract) - 2 cups
- ▶ Cloves - 2-3 nos:
- ▶ Star Anise - 1 no:
- ▶ Cinnamon - 2 (small pieces)
- ▶ Coconut Oil - 5 tbsp
- ▶ Salt - as required
- ▶ Curry leaves - as required

Preparation Method

1. Wash clean the chicken and keep aside to drain the water.
2. In a pan bring oil to heat and splutter cloves, star anise and cinnamon.
3. Add onion, ginger-garlic paste and saute till onion turns slight golden in color.
4. Reduce the flame and add curry leaves, chicken masala and saute for 2 mins:
5. Add chicken pieces and saute well.
6. Add 3rd extract of coconut milk, mix well and cook with lid closed.
7. Once the chicken is half cooked and gravy starts to thicken add 2nd extract of coconut milk, mix well and cook with lid closed.
8. Once the chicken is cooked well and 1st extract of coconut milk and mix well.
9. Once the gravy starts to boil from the sides remove from flame, mix well and keep closed for 5 mins:
10. The 'Kozhi' also is ready.

Recipe by **Sudheesh Kuma**
Hotel Benzy Palac

Union Interim Budget 2014



CA Jacob Koshy

■ For the first time, Union Interim Budget 2014 was presented by Hon. Minister of Finance of India (FM) Shri Palaniappan Chidambaram on Monday, 17th

February 2014. Some of the key announcements are the following:

FM has been able to contain the Fiscal Deficit to Rs 528631 Cr which works out to 4.1 % of GDP for 2014-15 as against 4.6 % in 2013-14. The sustained control over spending could be one of the reasons for the reduction of Fiscal Deficit. The GDP figures for Budget Estimate for 2014-15 are pegged at Rs12839952 Cr as against the 2013-14 figures of Rs 11320463 Cr assuming a growth rate of 13.4%.

FM proposes to contain the Revenue Deficit to Rs 382923 Cr which works out to 3.00 % of GDP as against 3.30 % in 2013-14. It suggests that there will be less borrowings for the year ahead which seems to be a difficult situation for the next Govt in office.

FM also proposes that the Current Account Deficit (CAD) will remain at USD 45 billion much less from the current levels.

Slow down in economy, however, seems to bottom out as per indications from the reports of Q3 figures. GDP Growth for 2013-14 has been revised to 4.9%. As against this, the world economic growth remains at 3%

FM has proposed the Plan Expenditure at Rs 555322Cr and Non Plan Expenditure which are mainly of subsidies & defence expenditure at Rs 1207892 Cr. Out of Non Plan Expenditure, Rs 246397 Cr represents Subsidy on Food, Fertilizer & Fuel alone. The Govt will have to really walk the talk to control this expenditure.

FM proposes rollover of Non Plan Expenditure of Rs 30000 Cr from 2013-14 to 2014-15 and during current fiscal 2013-14, will absorb Rs 45000 Cr

rolled over from 2012-13. The rollover of expenditure seems to be a practice being followed by FMs in the past and will remain as a burden for the next Govt.

Major achievement of Govt as per FM is the poverty reduction in 10 years. 140 million people have been lifted above the poverty level as per the latest Govt statistics. This will be a matter of pride for the country

Some of the Key changes proposed in Budget 2014-15 are:

FM has proposed to cut Excise duties for auto sector and capital goods sector varying from 12% to 8%. FM expects that fresh demand for automobile vehicles including two wheelers will be triggered. The changes will be effective till 30th June 2014.

No change is proposed in direct tax rates and the surcharge of 10% on higher income individuals (HNI) of Rs 1 Cr and above will continue. Domestic corporate surcharge of 10% where income of Rs 10 Cr and above, will also continue.

It is expected that Service Tax revenue will exceed the Excise and Goods Tax revenue in the very near future which is an indication of changing fortunes of services sector

in the economy.

Exports sector has shown significant improvements over the last few quarters in this fiscal and exports have been valued at USD 326 billion.

FM has indicated that manufacturing sector will improve due to fresh project approvals worth Rs 660000 Cr in the month of January '14.

FM's usual ending the speech with a couplet from Tamil poet Thiruvalluvar has a tone to reduce the burden on ordinary citizens.

Quote : "Not the spear but the scepter swayed with equity alone gives the ruler victory". Well, FM might be partially successful in realizing this principle.

However, the greatest challenge for any future FM will be taming/controlling inflation. We hope to see double digit growth and single digit inflation in the economy. India, the 11 largest economies in terms of size of its GDP in world ranking, will continue to grow in size at a faster pace and the prediction that India becomes the third largest economy in the next few years will be a reality.

jkoshy2007@gmail.com

Wedding



Nikhil Suryanarayanan (son of Dr K Suryanarayanan) employed with Microsoft, US got married with **Dr Anjana** (Lincoln Hospital, New York) on 11-12-13 at Le Meridien, Cochin. Reception was held at Asian Banquets, Mumbai on 20-12-2013.



Dr Sujatha Nair

ADDICTION

Treatment Modalities



Addiction is considered to be a disease that affects body mind and soul.

Hence, in an ailment that affects the entire individual will medicines help?

Early days

Till the end of the 19th century addicts were considered to be insane people and would be institutionalised in a psychiatric facility or mad houses as they were called then.

Self help Groups

In 1935 self group Alcoholics Anonymous was established. Narcotics Anonymous was established in 1953. Both are fellowships of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism and drug addiction. The only requirement for membership is a desire to stop drinking/using. There are no dues or fees ; they are self-supporting through their own contributions Its primary purpose is to stay sober and help other alcoholics and drug addicts to achieve sobriety.

Harm Reduction Therapy

This aims at reducing the use of

existent drugs by substituting it with another drug which is less addictive and less harmful than the substance of choice. E.g. Buprenorphine is used as substitutes for illicit opiate drugs. Although these drugs are themselves addictive, the goal is to provide a clinically supervised, stable dose of a particular opioid in order to provide a measure of control to both pain and cravings. This provides a chance for the addict to function normally and to reduce the negative consequences associated with obtaining sufficient quantities of substances illicitly, by both reducing opioid cravings and withdrawals.

Residential Rehabilitation programs

This is the ideal treatment process . The person afflicted with addiction has to stay for anywhere between 30 days to a year for a structured treatment in a controlled environment.

The residential treatment centers may use any of the following

-12 step program to recovery

-Cognitive Behavior Therapy which says that addiction is a behavioral problem and hence therapy in that direction will aid in treatment

-SMART Recovery program - that looks at the relationship between thoughts, feelings and behaviors,

recognizing that a change in any of these areas can affect the whole.

These residential centers in India are Voluntary centers where in the person comes into treatment voluntarily accepting he needs help and Involuntary centers wherein the person is admitted against his will .

Surgery is the last option in the treatment of any ailment. Likewise involuntary treatment for addiction should be the last option -only if the person is either suicidal or homicidal.

As per us at Anatta Humaniversity true recovery can happen only in the freedom of voluntarily accepting help. The treatment methodologies involve Meditation , Counseling processes and Workpapers individualistically designed . The meditation techniques are very psychotherapeutic and take one within, making it easier to deal with issues that are resolved through counselling and writing processes. The ambience is very loving and accepting, thus enabling the individual marginalised by himself, family and society to accept and love himself/ herself. Thus the afflicted individual learns to live life and thrive without finding the need to use a substance.



Anatta Humaniversity Pvt.Ltd.

Contact Person:

Ms. Vandana Hiranandani

+91 9967334000

Website- www.anatta.in

Chenda (ചണ്ട) 1973



Lyricist: P Bhaskaran **Composer: G Devarajan**
Singer: Madhuri **Raagam: Madhyamavati**

Rohini



P Bhaskaran

താളത്തിൽ, താളത്തിൽ, താരമ്പൻ കൊട്ടുന്ന
 മേളത്തിൻ ചിലങ്കകൾ കിലുങ്ങി...
 ഗാനത്തിൽ ഓളത്തിൽ ആനന്ദനടനത്തിൽ
 ചേണുറ്റ മലർമെയ് കുലുങ്ങി... (താളത്തിൽ)
 മാഗരുവിശിഖന്യേയമ്പലത്തിൽ
 മാധവപുഷ്പിതമണ്ഡപത്തിൽ
 അഞ്ചിക്കുഴഞ്ഞഴിഞ്ഞാടുന്നു... ഞാൻ
 കൊഞ്ചിക്കുഴഞ്ഞഴിഞ്ഞാടുന്നു... (താളത്തിൽ)
 ആയിരം ഭാവത്തിൽ ആനന്ദലാസ്യത്തിൻ
 ആലോല ആലോലമിളകി...
 സഞ്ചിതരാഗത്തിൽ ചഞ്ചലപാദത്തിൽ
 രംഗത്തിൽ എന്മനിയൊഴുകി
 പാട്ടിന്റെ പൂമാരി വീണു വീണ്
 കാട്ടിലെ മുളകാട് പീലിനിർത്തി
 മാനസമയുരം വീണ്ടുമോരോ
 മാദകലഹരിയിൽ നൃത്തമാടി... (താളത്തിൽ)



G Devarajan

Transliteration:
 A, a = അ ; Ā, ā = ആ, റ ; E, e = എ, ഐ ; Ē, ē = ഏ, ഘ ; C, c = ച ; I, i = ഇ, ി ;
 Ī, ī = ഇര, ീ ; Í = ഉ ; O, o = റ-ഓ ; Ō, ō = ഓ, റ-ഔ ; rh = റ ; ṅ = ണ ; ṇ̇ = ണ ;
 Ś, ś = ശ ; ṣ́ = ഷ ; T, T = ത ; ṽ = ള ; U, u = ഉ, ു ; Ū, ū = ഉര, ുര ; ũ = ൃ ; ř = ൄ

Tālattil, Tālattil, Tāranpan kottunna
 Mēlattin cilankakal kiluṅṅi...
 Gānattil ōlathil ānandanatanattil
 Cēṇuṭṭa malarmeī kuluṅṅi... (Tālattil..)



Madhuri

Māgaruviśikhanteyampalattil
 Mādhavapuṣpitamaṇḍapattil
 Āñcikkuzhaṅṅāzhiññtunnu... ṅān
 Koncikkuzhaṅṅāzhiññtunnu... (Tālattil..)

Āyiram bhavattil ānandalāsyattin
 Ālōla ālōlamiākī...
 Sañcita rāgattil cañcalapādattil
 Raṅgattil enmēniyozhuki
 Pāttinte pūmāri vīṇu vīṇū
 Kāttile mulañkātū pīlinīrtti
 Mānasamayūram vīṇtumōrō
 Mādakalahariyil nṛttamāti... (Tālattil..)

Produced and directed by ace cinematographer A Vincent, *Chenda* narrates the love of an orphaned man for the percussion instrument. Madhu, Thikkurissi, Kottarakkara, Bahadur, Sankarati, C A Balan, Kaviyoor Ponnamma, S P Pillai, Srividya, Nandita Bose, Balan K Nair, Sukumari etc are the main artistes. An interesting aspect of this film was that besides Bhaskaran, Vayalar Rama Varma Bharanikkavu Sivakumar and Sumangala also contributed lyrics for this movie.



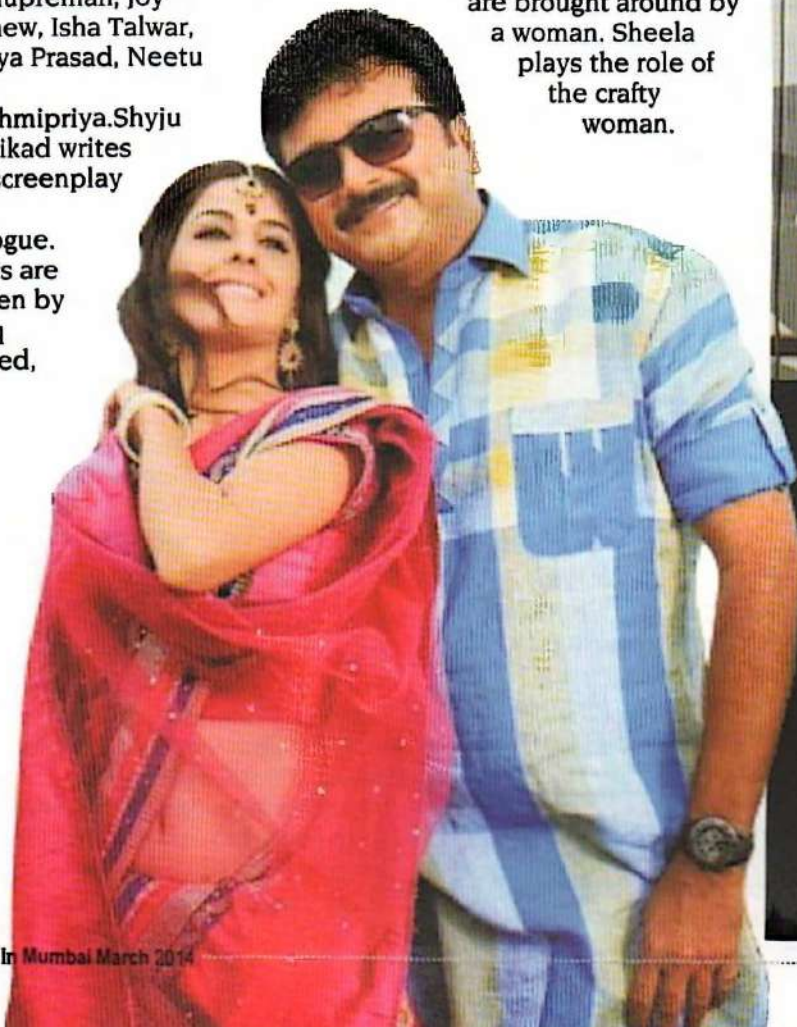
Anto Joseph produces and Sanal directs God's own country which completed its shooting schedule in Kochi and Dubai. The film depicts the experiences of three individuals who reach Kochi. Fahad Fazil, Isha Talwar, Sreenivasan, Lal, Mythili, Lena, Lakshmipriya and Vishnupriya are some of the actors. Gopi Sundar composes music for the lyrics of Rafiq Ahmed.

God's own country

Ulsaha Committee

Akku Akbar directs Ulsaha Committee with Jayaram, Baburaj, Kalabhavan Shajohn and Sheela in the lead. Other artistes are Suraj Venjaramoodu, Vijayaraghavan, Kochupreman, Joy Mathew, Isha Talwar, Vinaya Prasad, Neetu and Lakshmipriya. Shyju Anthikad writes the screenplay and dialogue. Lyrics are written by Rafiq Ahmed,

Josy Tharakan and Engadiyur Chandrasekharan and Bijibal provides the music. The story revolves around three individuals who are forced to leave their town after failures in all their projects and how they are brought around by a woman. Sheela plays the role of the crafty woman.

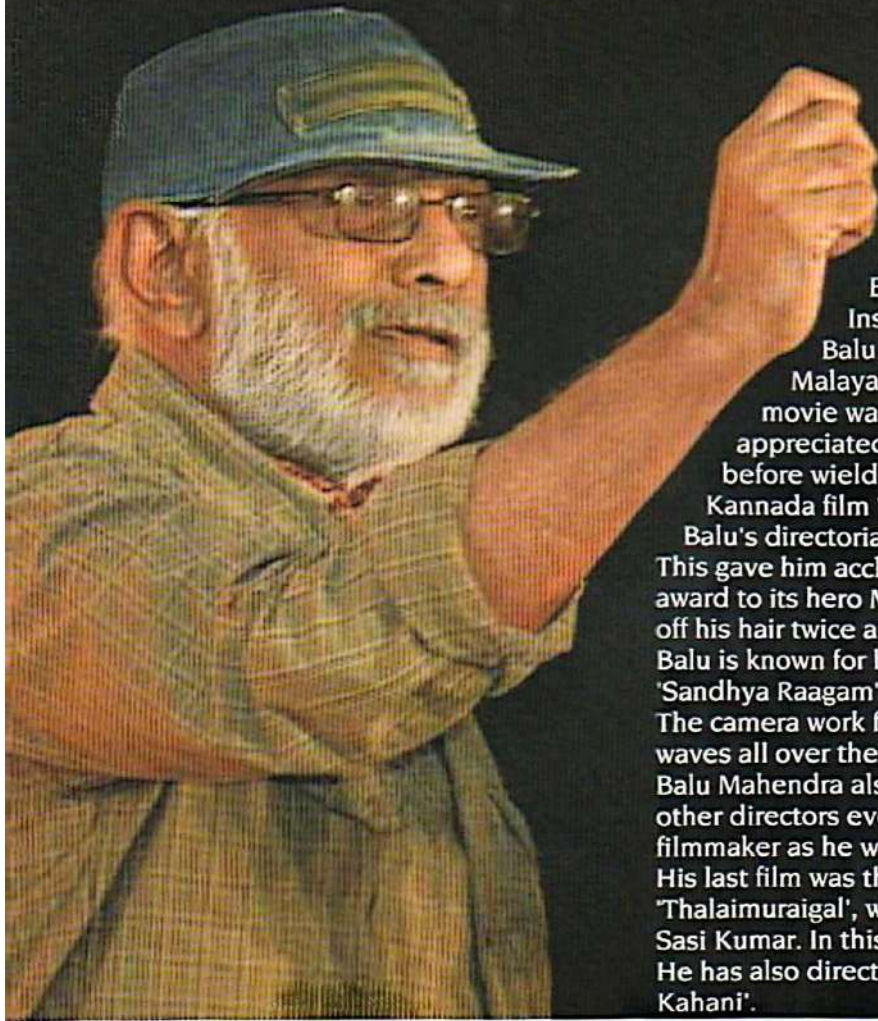


Ring Master

Vaishaka Rajan produces Ring Master with Dileep in the lead. Rafi directs it from his own screenplay. Honey Rose and Mia are the heroines.

Suraj Venjaramoodu, Kalabhavan Shajohn, Vijayaraghavan, Saikumar, Ranjitha, Anand, Abu Salim Mohan Jose, Shiju, Neena Kurup, Janarddhanan, Saddiq, Kollam Thulasi, Sajitha Beti and Lakshmi Priya are also in the cast. Rajiv Nair, Hari Narayanan and Nadirsha wrote the lyrics which are set to tune by Gopi Sundar.

Veteran filmmaker Balu Mahendra dead



Renowned South Indian filmmaker Balu Mahendra died at the Vijaya Hospital on Feb 13. He was 74.

Following a heart attack, he was admitted to the hospital in the morning and he passed away an hour later.

Balu Mahendra was one of the handful of filmmakers who, in the 1970s, changed the face of South Indian cinema.

Balu Mahendra was an alumni of Film and Television Institute of India, Pune.

Balu started his career as a cinematographer on the 1974 Malayalam film 'Nellu' directed by Ramu Kariat. Though the movie was not a big success, its photography was well appreciated. He worked as a cinematographer in nearly 20 films before wielding the megaphone for 1976 National Award winning Kannada film 'Kokila'.

Balu's directorial debut in Malayalam was Mammooty starrer 'Yathra'. This gave him acclaim as a new wave director and earned a best actor award to its hero Mammooty. For this film, Mammooty had to shave off his hair twice and he stated that it was worth the effort.

Balu is known for his visually inspiring work such as 'Moondram Pirai', 'Sandhya Raagam' and 'Veedu'.

The camera work for K Viswanath's 'Sankarabharanam' that created waves all over the country was also handled by Balu Mahendra.

Balu Mahendra also did the rare act of working as a cinematographer for other directors even after establishing himself as an award-winning filmmaker as he worked for Bharathan's 'Prayanam'.

His last film was the 2013 critically acclaimed Tamil film 'Thalaimuraigal', which was produced by his student actor-filmmaker M Sasi Kumar. In this film he debuted as an actor.

He has also directed Hindi films such as 'Sadma' and 'Aur Ek Prem Kahani'.

Noted music composer Raghu Kumar passes away

Noted music composer from Kerala K Raghu Kumar (60) passed away in Chennai at MIOT Hospital due to liver ailments on Feb 20. He was undergoing treatment at the hospital for a week. He is survived by his wife Bhavani and children Bhavana and Bavita. His compositions were notable since the 1980s.

Raghukumar was a member of the well known pootheri family of Feroke, Kozhikode. He made an entry into the film industry as a musician under the guidance of the eminent music arranger/composer R K Shekhar in 1979 with the film Eeswara Jagadeeshwara. He composed music for 108 songs in about 30 films, including Thalavattam, Hello My Dear Wrong



Number, Shyama, Boeing Boeing, Maya Mayuram and Kanakkinavu, Pavam Poornima, Aram plus Aram Kinnaram, Ponthooval, Onum mintatha bharya, Lisa, veendum Lisa, Aamina Tailors, Cheppu, Aryan, Aattakadha etc. He has done about 10 albums of 80 songs.

He also produced several movies such as Shankhupushpam, Lisa, Sarpam, Pappu, Shakti, Dheera, Anupallavi etc under the banner of Dhanya Movies.

His last movie was Collector directed by Anil C Menon in 2011. Born to Kelappan Thampuram of

Tripunithara Palace and Pootheri Leelamma, he was attracted to music from early childhood. Deviating from the flourishing family business, he chose to become a tabla player with Kozhikode All India Radio. Gradually he shifted to music composing and became an assistant to R K Shekhar, father of A R Rahman. Visham (1981) was his first film as an independent composer. Its 'Ninneyen swanthamaakkum..' soon became a hit. 'Ponveene..' and 'Kalabham chaarthum..' of Thalavattam, 'Neeyen kinavo poovo nilaavo..' of My Dear Wrong Number, 'Kaikkutanna nirhaye thrumadhuram..' and 'Amballoor ambalathil..' of Mayamayooram, 'Chembarathypoove cholloo..', and 'Poonkaatte poi chollamo..' of Shyama, 'Ponmuraliyoothum kaattil..' and 'Santhimanthram..' of Aryan, 'Mrudule ithaa oru bhavageethamithaa.. of Dheera etc soon made him a favourite of music lovers.

സ്ത്രീ ശാക്തീകരണം- ഒരു വിശകലനം സാഹിത്യത്തിലൂടെ

ആധുനിക കാലഘട്ടത്തിൽ എത്തുമ്പോൾ സ്ത്രീകളുടെ പരിതാപകരമായ അവസ്ഥ തിരിച്ചറിഞ്ഞ് അവർക്ക് സ്വാതന്ത്ര്യം നൽകണമെന്ന് എഴുത്തുകാർ ചിന്തിക്കാൻ തുടങ്ങിയതായി കാണാം. ഇംഗ്ലണ്ടിലും ഫ്രാൻസിലും എഴുതപ്പെട്ട പല നോവലുകളിലും സ്ത്രീയെ സാമൂഹ്യ നീതികളിൽനിന്നും മോചിപ്പിക്കുന്നത് കാണാം.



O B Sreedevi

എഴുത്തുകാർ പ്രത്യേകിച്ചും സാഹിത്യകാരന്മാർ കഥാപാത്രങ്ങളിലൂടെ ജീവിക്കുന്നു എന്ന് പറയാറുണ്ട്. സ്ത്രീപാത്രസൃഷ്ടിയിലൂടെയാണ് അവരുടെ പ്രതിഭ കൂടുതൽ തെളിഞ്ഞുകാണുന്നത്. സ്ത്രീകഥാപാത്രത്തോടുള്ള മമതയാണോ ഇതിന് കാരണം? സ്ത്രീയെ അടിമയായും കളിപ്പാട്ടുമായും കാണുന്ന ഒരു സാമൂഹ്യനീതിയുടെ കാവൽക്കാരാണ് മിക്ക എഴുത്തുകാരും. കുടുംബ ജീവിതത്തിൽ സ്ത്രീ പുരുഷന്റെ കല്പന അനുസരിക്കേണ്ടവർ മാത്രമാണ്. പലപ്പോഴും ബഹുഭാര്യത്വത്തിലും അടിമത്തത്തിനും അവർ വിധേയരായിട്ടുണ്ട്. ദൈവത്തെപ്പോലും പുരുഷനായി വിശ്വസിക്കുന്ന ഒരു ലോകത്തിൽ സ്ത്രീക്ക് ലഭിക്കുന്ന സ്വാതന്ത്ര്യത്തിന് വളരെ പരിമിതികളുണ്ട്.

സാഹിത്യകൃതികളിലൂടെ കടന്നുപോകുമ്പോൾ ഈ സാമൂഹ്യനീതിയുടെ പ്രതിഫലനമെന്നാണ് അനുഭവപ്പെടുന്നത്. പുരുഷന്റെ കർമ്മഫലങ്ങളെല്ലാം അനുഭവിക്കുന്നത് സ്ത്രീയാണ്. അവൾ ത്യാഗിനിയാണ്; വാത്സല്യനിധിയാണ്; സർവംസഹയാണ്. പുരുഷന്റെ പ്രശംസകളിൽ അവൾ വീണുപോകുന്നു. പുരുഷനെ ചോദ്യം ചെയ്യാനുള്ള അനുവാദം സമൂഹം അവൾക്ക് നൽകുന്നില്ല. അങ്ങനെ എല്ലാം സഹിക്കുന്ന, കണ്ണീരിൽ മുങ്ങിപ്പൊങ്ങുന്ന, പരമ പാവനശീലമുള്ള സ്ത്രീയെ സാഹിത്യകൃതികൾ മാതൃകയായി പ്രതിഷ്ഠിച്ചു. വാത്മീകിയുടെ സീതയും കാളിദാസന്റെ ശകുന്തളയും ഷേക്സ്പിയറുടെ ഡെസ്ഡിമോനയും എല്ലാം അങ്ങനെ വായനക്കാരുടെ ഹൃദയത്തിൽ സഹതാപപാത്രങ്ങളായി സ്ഥലം പിടിച്ചു; ദശാബ്ദങ്ങളിലൂടെ ചിരപ്രതിഷ്ഠ നേടി. വിശ്വസാഹിത്യം പരിശോധിച്ചാൽ സഹതാപം പിടിച്ചു പറ്റിക്കൊണ്ടു നിൽക്കുന്ന സ്ത്രീ കഥാപാത്രങ്ങളുടെ ഒരു നീണ്ട നിരതന്നെ നമുക്ക് കാണാം.

ഇതിന്റെ കാരണം അന്വേഷിക്കുമ്പോൾ നമുക്ക് മനസ്സിലാകും സ്ത്രീ എല്ലായിടത്തും അതാത് സാമൂഹ്യ നീതിയുടെ ഇരയാണെന്ന്.

സ്ത്രീ ദുഃഖപുത്രിയാണെന്ന് പ്രശംസിക്കാനാണ് സമൂഹം എന്നും ഇഷ്ടപ്പെടുന്നത്.

ആധുനിക കാലഘട്ടത്തിൽ എത്തുമ്പോൾ സ്ത്രീകളുടെ പരിതാപകരമായ അവസ്ഥ തിരിച്ചറിഞ്ഞ് അവർക്ക് സ്വാതന്ത്ര്യം നൽകണമെന്ന് എഴുത്തുകാർ ചിന്തിക്കാൻ തുടങ്ങിയതായി കാണാം. ഇംഗ്ലണ്ടിലും ഫ്രാൻസിലും എഴുതപ്പെട്ട പല നോവലുകളിലും സ്ത്രീയെ സാമൂഹ്യ നീതികളിൽനിന്നും മോചിപ്പിക്കുന്നത് കാണാം. തോമസ് ഹാർഡി 'ടെസ്റ്റ്' എന്ന കഥാപാത്രത്തിലൂടെ സ്ത്രീ വിമോചനത്തിന് ആഹ്വാനം ചെയ്യുന്നതായി കാണാം.

മലയാളത്തിൽ ചത്തുമേനോന്റെ 'ഇന്ദുലേഖ' സ്ത്രീ സ്വാതന്ത്ര്യത്തിന്റെ ആദ്യാക്ഷരങ്ങൾ ഉച്ചരിച്ചു തുടങ്ങിയത് സാമൂഹ്യപരിവർത്തനത്തിന്റെ നാദിയായി കണക്കാക്കണം. തുടർന്ന് ആശാന്റെ കാവ്യങ്ങളിൽ നമുക്ക് സ്ത്രീ വിമോചനത്തിന്റെ സ്വരങ്ങൾ ശക്തമായി അല തല്ലുന്നത് കാണാം. ആശാന്റെ പല കൃതികളും അറിയപ്പെടുന്നതുതന്നെ സ്ത്രീകഥാപാത്രങ്ങളുടെ പേരിലാണ്.

'യുവജനഹൃദയം സ്വതന്ത്രമാണവരുടെ കാമ്യപരിഗ്രഹേഷയിൽ.' ഇത് ആശാൻ നൽകിയ സ്വാതന്ത്ര്യ പ്രഖ്യാപനമായിരുന്നു. ആശാന്റെ സ്ത്രീ എന്നും ഇങ്ങനെ യായിരുന്നു.

“പഴകിയ തരുവല്ലി മാറ്റിടാം,
പുഴയൊഴുകുംവഴി വേറെയാക്കിടാം,
കഴിയുമവ; മനസിമാർ മന-
സ്സൊഴിവതശകൃമൊരാളിലുന്നിയാൽ”

ഇതായിരുന്നു ആശാന്റെ സ്ത്രീ.

ആശാന്റെ 'ചിന്താവിഷ്ടയായ സീത' എന്ന കാവ്യത്തിൽ പുരുഷാധിപത്യത്തിനും രാജധർമ്മത്തിനും എതിരായി സീത പ്രഘോഷിക്കുന്ന വരികൾ നോക്കൂ:

“നെടുനാൾ വിപിനത്തിൽ വാഴുവാ-
നിടയായ് ഞങ്ങളതെന്റെ കുറ്റമോ?
പടുരാക്ഷസ ചക്രവർത്തിയെ-
ന്നുടൽ മോഹിച്ചതു ഞാൻ പിഴച്ചതോ?”

എന്ന പ്രഘോഷം സ്ത്രീവിമോചനശക്തിക്ക് കരുത്ത് പകർന്നിട്ടുണ്ട്. പലരേയും ഇത് ചൊടിപ്പിച്ചിട്ടുമുണ്ട്.



Thomas Hardy Chandu Menon Kumaranasan



Sara Joseph



Karoor N Pilla



S K Pottakkad

ചോദ്യം ചെയ്യുന്ന സ്ത്രീ പുരുഷന് അഭിമതയല്ല എന്നർത്ഥം. അതുപോലെ ആശാന്റെ 'ദുരവസ്ഥ'യിലെ സാവിത്രിയും സവർണമേധാവിത്തത്തെ പ്രകോപിപ്പിച്ചിട്ടുണ്ട്.

സി എൻ ശ്രീകണ്ഠൻ നായരുടെ നാടകത്രയത്തിൽ സ്ത്രീത്വത്തിന്റെ വിഭിന്ന മുഖങ്ങൾ കാണാം. ലോകത്തിലാകമാനം പ്രകാശം ചൊരിയുന്ന തേജോഗോളമായ സീത അരങ്ങിനു പിറകിലാണ് കാഞ്ചനസീതയിൽ ഉജ്വലിച്ചുകൊണ്ടുതന്നെ. ഭൂമിയിൽ അന്തർദ്ദാനം ചെയ്താലും സ്ത്രീത്വത്തിന്റെ ആ മഹാശക്തി നശിക്കുന്നില്ല എന്നാണ് വാത്മീകിയുടെ പ്രഖ്യാപനം. സാകേതത്തിൽ സീതയല്ല, ഊർമിളയാണ് ജ്വലിച്ചു നിൽക്കുന്നത്. ലങ്കാലക്ഷ്മിയിലെ സീത രാവണനുപോലും മാപ്പ് കൊടുക്കുന്ന, ലങ്കയെപ്പോലും ആത്മാംശമാക്കുന്ന മഹാകാര്യണികയാണ്.

കേരളത്തിലെ സ്ത്രീപക്ഷപ്രസ്ഥാനത്തിന്റെ മുഖ്യ സംഘാടകയും പ്രവർത്തകയുമായ സാറാജോസഫിന്റെ ആലാഹയുടെ പെൺമക്കൾ, മാറ്റാത്തി, ഒതപ്പ് തുടങ്ങിയ നോവലുകൾ സ്ത്രീശാക്തീകരണത്തിന്റെ പുതിയ മാനങ്ങൾ നമുക്ക് കാട്ടിത്തരുന്നു. വർത്തമാനകാലത്തിന്റെ പ്രതീക്ഷകളുടെ പ്രതീകമായ അമരപ്പന്തൽ ആനി എന്ന നിഷ്കളങ്കയായ ഒരു കൊച്ചുപെണ്ണിന്റെ പ്രതീക്ഷാ പ്രതീകമാണ്. മാറ്റാത്തിയിലെ ശ്രേണി ശരിക്കും മാറ്റം ഉൾക്കൊണ്ടവൾതന്നെ. ചരിത്രത്തിലും സംസ്കാരത്തിലും സ്ത്രീ ലിംഗപരമെന്നതിനേക്കാൾ മാതൃപരമാണ് എന്ന നിലപാടാണ് ഇടശ്ശേരികവിത സവീകരിക്കുന്നത്. അദ്ദേഹത്തിന്റെ കവിതകൾ ഭൂമിയും പ്രകൃതിയും സ്ത്രീയുമെല്ലാം കാമിനിബിംബങ്ങളായിട്ടല്ല മാതൃബിംബങ്ങളായിട്ടാണ് ആഖ്യാനം ചെയ്യപ്പെടുന്നത്. ആപത്തിൽപ്പെട്ട കുഞ്ഞുങ്ങളെ രക്ഷിക്കാനെത്തുന്നത് മാതൃരൂപമാണ്, പിതൃരൂപമല്ല.

“ഉണ്ണിയെത്തേടി തിരിച്ചോരമ്മയുടെ മുന്നിൽ എങ്ങനെ നീ നിന്നു ചണ്ഡീചാവലായ് പോകാതെ” എന്ന് കവി ചോദിക്കുന്നുണ്ട്. കാവിലെ പാട്ടിലും പുത



Cherukad



Thakazhi S Pillai

പ്പാട്ടിലും നിറഞ്ഞുനിൽക്കുന്നത് മാതൃബിംബങ്ങളാണ്. പ്രകൃതിയുടെയും ഭൂമിയുടെയും ഉല്പാദനക്ഷമതയെ മനുഷ്യമാതാവിന്റെ പ്രജനനലൈംഗിക ജീവിതം കൊണ്ടായിരുന്നു അജ്ഞാനവും വിവരിച്ചതും എന്ന് നാമിവിടെ ഓർക്കണം.

ഏകാന്തതയുടെ പീഡനവും അവഗണനയുടെ കയ്പും സ്നേഹശൂന്യതയുടെ വീർപ്പുമുട്ടലും ഏറ്റുവാങ്ങാൻ വിധിക്കപ്പെട്ട കേരളീയ സ്ത്രീത്വത്തിന്റെ നിലവിളിയാണ് കാരുരിന്റെ പുവമ്പഴം എന്ന ചെറുകഥയെങ്കിൽ, സ്ത്രീയെ പ്രകൃതി, സത്യം, ഉദാത്തത തുടങ്ങിയവയുടെ പ്രതിനിധിയായി അവതരിപ്പിക്കുന്ന പാരമ്പര്യത്തിൽനിന്ന് വിടുതലു നേടാനാണ് എസ് കെ പൊറോക്കാട്ടിന്റെ സ്ത്രീ ശ്രമിക്കുന്നത്. മലയാളസാഹിത്യത്തിലെ വിഷമയിരുന്ന സ്ത്രീയെ വിഷയി ആക്കാൻ ശ്രമിച്ച (പ്രഥമകഥാകൃത്താണ് ശ്രീമാൻ എസ് കെ. ഉദാ: സ്ത്രീ, അവളുടെ ഡയറി.

ചെറുകാടിന്റെ മുത്തശ്ശി, മണ്ണിന്റെ മാറിൽ എന്നീ നോവലുകളിലെ സ്ത്രീകൾ അത്യപൂർവ്വ മനശക്തി ഉള്ളവരാണ്. നാണിയെന്ന കരുത്തുറ്റ സ്ത്രീയുടെ ജീവിതത്തിലൂടെ വിരിഞ്ഞു പൊന്തുന്ന മുത്തശ്ശി സമതസ്ത്രീ വാദത്തിന്റെ ശക്തമായ പ്രതിനിദാനമാണ്. നിരാപകമായ ജീവിതം എങ്ങനെ ആനന്ദദായകമാക്കാമെന്ന്, പീഠിതമായ കാലത്തെ എങ്ങനെ അതിജീവിക്കാമെന്ന് മുത്തശ്ശി സാമൂഹ്യ മനഃസാക്ഷിയുടെ ശബ്ദമായി നമ്മെ ഉണർത്തുന്നു. “ഞാൻ സുന്ദരിയല്ല” എന്ന നാണിയുടെ പ്രഖ്യാപനത്തോടെ തുടങ്ങുന്ന മുത്തശ്ശിയെന്ന നോവലിലെ നാണി സമൂഹത്തിലെ പ്രൗഢയായ സ്ത്രീകളുടെ പ്രതിനിധിയാണ്.

തകഴിയുടെ 'രണ്ടിടങ്ങഴി' എന്ന നോവലിന്റെ മുഖശ്രീയാണ് ചിരുതയെന്ന നായിക. അച്ചിൽ വാർത്ത നായിക മാരിൽനിന്ന് വ്യത്യസ്തവ്യക്തിത്വം നിറഞ്ഞു കവിഞ്ഞു നിൽക്കുന്ന, നായകന് സാന്ത്വനവും കരുത്തും നൽകുന്ന ഊർജ്ജസ്വലയായ നായിക. ചെമ്മീനിൽ അടിപതറി വീണ നായിക കറുത്തമ്മയുടെ കഥ പറയുന്ന തകഴി രണ്ടിടങ്ങഴിയിൽ ചിരുതയെ സ്ത്രീത്വത്തിന്റെ കരുത്തുറ്റ പ്രതീകമായി അവതരിപ്പിക്കുന്നു.

കാക്കനാടന്റെ ഒറോത, ഉറുബിന്റെ ഉമ്മാച്ചു, ബഷീറിന്റെ (പാത്തുമ്മയുടെ ആട്) ഉമ്മ, സി വി യുടെ സുഭദ്ര (മാർത്താണ്ഡവർമ്മ) തുടങ്ങിയവർ അവിസ്മരണീയരായ സ്ത്രീകഥാപാത്രങ്ങളാണ്. അവർക്ക് തനതായ വ്യക്തിത്വമുണ്ട്.

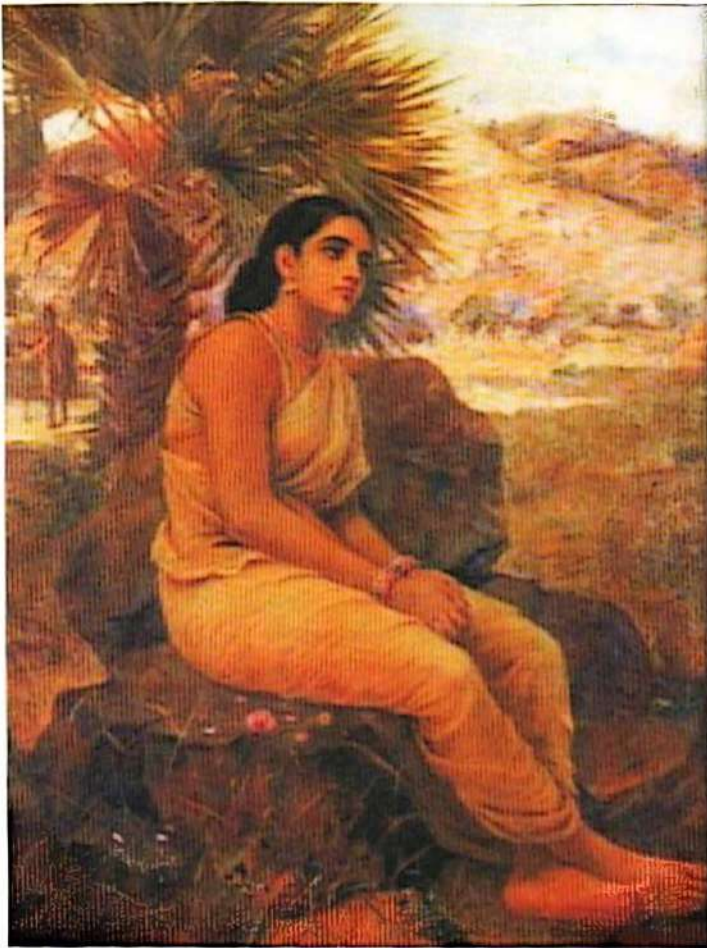
ഉപസംഹരിക്കുന്നതിനുമുമ്പ് നമുക്ക് നമ്മുടെ പുരാണങ്ങളിലേക്ക് ഒന്നു എത്തിനോക്കാം.

“പതിർഹിദേവതാ നാര്യോഃ
പതിർബന്ധുഃ പതിർഗുരുഃ
പ്രാണൈരപി പ്രിയം തസ്മാത്
ഭർത്തുഃകാര്യം വിശേഷതഃ”

വാത്മീകിരാമായണത്തിലെ ഈ സീതാവചനം ത്രേതായുഗത്തിലെ സ്ത്രീയുടെ സ്ഥാനം എന്തെന്ന് വ്യക്തമാക്കിയിരിക്കുകയാണ്. പ്രാണനേക്കാളും പ്രിയതരമായിട്ടുള്ളതാണ് പതിയുടെ കാര്യം.

“പിതാ രക്ഷതി കൗമാരേ
ഭർത്താരക്ഷതി യൗവനേ
പുത്രോ രക്ഷതി വാർദ്ധക്യേ
ന സ്ത്രീ സാതന്ത്യമർഹതി” (മനുസ്മൃതി)

ആഹാരം പാകം ചെയ്യുക, ശുചിത്വം ഉറപ്പു വരുത്തുക

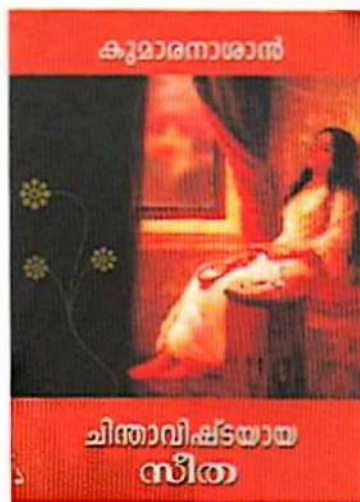
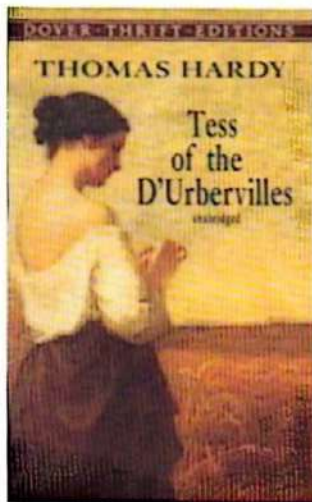


Painting of Sita lost in thought by Raja Ravi Varma

എന്നീ ധർമ്മങ്ങൾകൂടി സ്ത്രീക്കുള്ളതാണെന്ന് മനു സ്മൃതിയിൽ പറഞ്ഞിട്ടുണ്ട്.

ലോകത്തിലെ പ്രഥമദാർശനിക സമ്മേളനത്തിൽ (ഭാരതത്തിൽ നടന്നത്) എട്ടു ആചാര്യന്മാർ പങ്കെടുത്തു. അതിൽ ഒരാൾ ഗാർഗിയാ യിരുന്നു. ആ മഹതിയുടെ ചോദ്യങ്ങളെ നേരിടാൻ അധ്യക്ഷനായിരുന്ന യാജ്ഞ വൽക്യൻ പോലും ഏറെ പണിപ്പെട്ടെന്ന് ചരിത്രം രേഖപ്പെടുത്തിയിരിക്കുന്നു. രാജാവ് വാഗ്ദാനം ചെയ്ത വമ്പിച്ച ധനധാന്യാതികളെല്ലാം ഉപേക്ഷിച്ച് സത്യാന്വേഷകനായി ആരണീകത്തിലേക്ക് പോകുന്ന യാജ്ഞ വൽക്യൻ ഭാര്യയായ മൈത്രേയിക്ക് നൽകാനൊരുങ്ങുന്ന അളവറ്റ സമ്പത്തിനെ, അനശ്വരമല്ല അതെന്ന് വിശേഷിപ്പിച്ച് ഭർത്താവിനൊപ്പം അവൾ തിരിക്കുകയാണ്.

ഓസ്ട്രേലിയയിലെ റോബി യാൻട്രി ദ്വീപിൽ കുഞ്ഞുങ്ങളെ പരിപാലിച്ച് വീട്ടിൽ കഴിയുന്ന പുരുഷന്മാരെയും അവരെ പോറ്റാൻ മീൻപിടുത്തത്തിനു പോകുന്ന സ്ത്രീകളെയുംപറ്റി മാർഗറ്റ് മീഡ് എന്ന നരവംശശാസ്ത്രജ്ഞൻ പ്രതിപാദിച്ചിട്ടുണ്ട്. മനുഷ്യന്റെ ആദിമമായ വിശ്വാസത്തിൽ പുരുഷ മേധാവിത്വം ഇല്ലെന്നുള്ളതിന് ഇത് ശക്തമായ തെളിവാണ്. ഈ



ശാക്തീകസ്വത്വം സ്ത്രീക്ക് നഷ്ടപ്പെട്ടത്, ആര്യ വിഭാഗവും അനാര്യവിഭാഗവും തമ്മിലുള്ള സംബന്ധത്തോടുകൂടിയാണെന്ന പ്രൊ. സുനീതികുമാർ ചാറ്റർജിയുടെ നിരീക്ഷണം യുക്തിസഹമാണ്. സ്ത്രീ ഏതൊരു സാഹചര്യത്തിലും സംരക്ഷിക്കപ്പെടേണ്ടവളാണെന്നും അവൾക്ക് സ്വന്തമായ വ്യക്തിത്വമോ, സ്വതന്ത്രമായ ഇച്ഛാശക്തിയോ ഉണ്ടായിക്കൂടെന്നുമാണ് സ്മൃതികാലം മുതൽ നാളിതുവരെ പോറ്റി വളർത്തിയ ആശയം.

മഹാഭാരതത്തിൽ ബകൻ ഇരയായിപ്പോകാൻ സ്വയം തയ്യാറാകുന്ന ബ്രാഹ്മണയുവതി, പുരുഷന്മാർ മരണപ്പെട്ടാൽ സ്ത്രീകൾ അരക്ഷിതരാകുമെന്ന ന്യായമാണ് ഉന്നയിക്കുന്നത്. ഇത് മഹാഭാരതകാലത്തെ കുടുംബവ്യവസ്ഥയെ നിർവചിക്കുന്നു. ഭർത്താവിന്റെ മേൽനോട്ടം ഇല്ലാത്ത സ്ത്രീ കഴുകന്മാർ കൊത്തിവലിക്കുന്ന ഇറച്ചിക്കഷണത്തിന് സമമാണനാണ് ധൃതരാഷ്ട്രർ പറഞ്ഞിരിക്കുന്നത്. ചിരപുരാതനമായി നാം ഉരുവിടുന്ന ഈ സുരക്ഷിത മന്ത്രത്തിന്മേലാണ് നമ്മുടെ സഹോദരിമാർ ആസിഡ് ആക്രമണത്തിനും കൂട്ടബലാൽസംഗത്തിനും ഇരയാകുന്നത്. അനുസരണവിധേയത്വം നമ്മുടെ കുടുംബഘടനയുടെ സഭാവമായി പരിണമിച്ചിരിക്കുകയാണ്. ഇത് പ്രക്ഷേപിക്കുന്ന ആശയത്തിന്റെ ബലത്തിലാണ് സ്ത്രീക്കെതിരായ സർവ്വ അതിക്രമങ്ങളും അരങ്ങേറുന്നത്.

നിരനിരയായി ഉറങ്ങാൻ കിടക്കുന്ന പാണ്ഡവരുടെ തലയ്ക്കു മുകളിലായി കുന്തിയും അവരുടെ കാൽക്കീഴിൽ ശയിക്കുന്ന പാഞ്ചാലിയും കാഴ്ചപ്പെടുത്തുന്ന ചിത്രം കുടുംബബന്ധശ്രേണിഘടനയ്ക്ക് മഹാഭാരതകാലം കല്പിച്ചിരുന്ന ആശയം വ്യക്തമാക്കുന്നു. നമ്മുടെ കുടുംബങ്ങളിൽ ജനാധിപത്യം പുലരാതെ രാഷ്ട്രത്തിൽ അത് നിലവിൽ വരില്ല. ഓരോ വ്യക്തിയും കൂട്ടായ്മയുടെ ഭാഗമായിരിക്കവേ തന്നെ സ്വയം വിമോചിക്കപ്പെടേണ്ടിയിരിക്കുന്നു. മത്സരാധിഷ്ഠിതവ്യവസ്ഥിതി നൽകുന്ന സ്വാതന്ത്ര്യത്തിന്റെ പ്രതിസന്ധി കളിൽപെട്ട് പാശ്ചാത്യ കുടുംബ വ്യവസ്ഥ ഉഴലുകയാണ്. അതിനെ അപേക്ഷിച്ച് നോക്കൂ നോക്കൂ നമ്മുടെ കുടുംബങ്ങളുടെ സ്ഥിതി തീർത്തും ആശങ്കാജനകമല്ല. പക്ഷേ സർഗാത്മകതയുടെ വെളിച്ചം നമ്മുടെ കുടുംബങ്ങളിൽ പരക്കേണ്ടതുണ്ട്. സ്ത്രീ കേന്ദ്രീകൃതമായി വികസിപ്പിച്ചെടുത്ത ഒരു ആകാശത്തിൽ നിന്നെ പ്രസ്തുത തേജസ്സ് പ്രസരിക്കുകയുള്ളൂ.

നാം പറഞ്ഞുകൊണ്ടേയിരിക്കുന്ന, ജപിച്ചുകൊണ്ടേയിരിക്കുന്ന പതിവ്രത, ശീലാവതി, സതി, മനസി ഇത്യാദി പദങ്ങൾ ഉണർത്തുന്ന അർത്ഥ വിപത്തുകളെ (പുരുഷ കേന്ദ്രീകൃതം) നിരാകരിച്ചുകൊണ്ടു മാത്രമേ സമതപപൂർണ്ണമായ ആ വ്യവസ്ഥിതിയിലേക്കെത്തുകയുള്ളൂ.

നാം പറഞ്ഞുകൊണ്ടേയിരിക്കുന്ന, ജപിച്ചുകൊണ്ടേയിരിക്കുന്ന പതിവ്രത, ശീലാവതി, സതി, മനസി ഇത്യാദി പദങ്ങൾ ഉണർത്തുന്ന അർത്ഥ വിപത്തുകളെ (പുരുഷ കേന്ദ്രീകൃതം) നിരാകരിച്ചുകൊണ്ടു മാത്രമേ സമതപപൂർണ്ണമായ ആ വ്യവസ്ഥിതിയിലേക്കെത്തുകയുള്ളൂ.

HANDLE WITH CARE!

-Guruji

Malayalees in general are careless in using their mother tongue. They often treat their language as one just to convey a message and not very particular about its aesthetic feeling. Bernard Shaw in his *Pygmalion* indicated that the language one used reflected on one's personality. The words, intonation, tone, expression on the face while stating etc all send a message to the other person about the character and upbringing of the speaker. It is also equally true while writing. If one makes an error while speaking, one could make an apology but an error committed while writing cannot be washed away by an apology as the writer has a chance to amend the sentence before presenting.

Some of the words we generally use are unnecessary and non-permissible. Some resort to wrong elongation while pronouncing words. The first said is more pronounced in the *Valluvanadan* style. People there often swallow a few characters while speaking. Eg.: Many say രണ്ടീസം, മുനീസം instead of രണ്ടു ദിവസം, മുന്ന് ദിവസം respectively. Example: പണിക്കാരി becomes പണിക്കാരത്തി for some. This kind of usage indicates lack of education or application of mind. The student rarely pays attention to the right usage and the elders do not care to correct them.

Some wrongly pronounced words are given in the table along with the right word. The words വിഹലൻ and ചകിതൻ inherently contain യം. Similarly അവഗാഹം is all about ജ്ഞാനം. Many use ക്ഷണനം for 'invitation.' the meaning of ക്ഷണനം is 'death.' ക്ഷണം has two meanings; invitation and a fraction of time.

The word for the verb 'criticise' is വിമർശിക്കുക and its noun form is വിമർശനം and not വിമർശനം as many people think. Of late, there is a tendency among Malayalees to mix English words with Malayalam words. This attitude is deplorable. For example, a slogan in an advertisement: നോ രക്ഷ. In pure Malayalam also, the same effect could be achieved through this phrase: രക്ഷയില്ല! When one mixes two languages without rhyme or reason, it will not satisfy the lovers of either language. The trend is highly visible in Malayalam television shows but is rarely seen in Tamil channels.

തെറ്റ് Wrong	ശരി Right
സാമ്രാട്ട്	സമ്രാട്ട്
ഭയവിഹലൻ	വിഹലൻ
ഭയചകിതൻ	ചകിതൻ
അവഗാഹജ്ഞാനം	അവഗാഹം, ജ്ഞാനം
ഹാർദ്ദവം	ഹാർദ്ദം
ക്ഷണനം	ക്ഷണം

Answer to Quiz 18

The sentence ഭാര്യയെ വിറ്റു മന്ത്രി മേനോൻ കാശിക്ക് പോയി is somewhat misleading to some who is not alert. This sentence from ഒരു തെരുവിന്റെ കഥ of S K Pottekkat was meant to mislead. This sentence was loudly announced by a newspaper vendor to lure prospective readers to buy the paper. In fact this was two separate news items but read as one. If it indeed was one, it should have been as follows: മന്ത്രി മേനോൻ ഭാര്യയെ വിറ്റ് കാശിക്ക് പോയി. When the items are disconnected, it should be (ഭാര്യയെ വിറ്റു) and (മന്ത്രി മേനോൻ കാശിക്ക് പോയി.)

Quiz No.19

A child actor was interviewed in a Malayalam channel. The presenter asks the child: അപ്പൊ സിനിമേലൊക്കെ അഭിനയിച്ചിട്ട് ഇസ്കൂളിൽക്കൊക്കെ ചെല്ലുമ്പോ മാഷന്മാരൊക്കെ എന്തൊക്കയാ പറയാ? Please comment.



Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —