

Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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INNOVATIVE EDUCATIONIST

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Vishu
Greetings

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An Overview

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Bow our heads in shame

Democracy is defined as the rule of the people either directly or through representatives elected by them for their welfare and prosperity and not as the reign by demons. In a federal republic, the representatives of the people are called legislators of the assembly or members of the parliament. Wherever dual bodies are there, the house of people's representatives are known as the lower house and the other the upper house though the latter is having lower powers. The role of these representatives are clearly defined and their duties do not include attending weddings or calling on relatives of bereaved families. They do not have powers to enforce law and order, spend government funds on projects of their liking or order the bureaucrats to do their biddings: Though they are meant to serve the cause of the people regardless of religion, caste or gender without fear or fervour, slowly the scenario is changing. They are expected to debate the issues to cause or improve the welfare of people, inside the house and no court can take action against them for what they said inside the house. Except for some amenities given to ease their tasks, they are in all respects equal to the common man and no special privileges are bestowed on them.

The recent events in the legislative assembly of Kerala at the time of presenting the budget on March 13 compel us to recollect all these aspects. What we have seen on the media is indeed shameful and beyond words. Whatever the political parties involved in it might say, they exceeded all limits and no power in the country can pardon them. Kerala is known as the most literate state and as such considered the wiser. The people of Kerala now cannot look direct into the eyes of the world. The perpetrators of those ugly events had a number of legal means to redress their grievances but they did not utilise them but did what the goons normally do, collective ruffian methods like using the women legislators in the front as shield, push them towards the ruling bench, moving over the desks towards the speaker's desk, destroy the computers, chair, records, files and so on. The people who did these cannot be considered as legislators as they were not doing the job expected of them and but doing what the law breakers resort to. The total cost of destruction may not touch crores of rupees but the real cost cannot be counted in rupees but in values.

The above incident is not confined to Kerala alone. Though similar events took place in several states in the past but never at this scale. Even the highest legislative body of the country, the Indian Parliament is no exception. When the Rajyasabha was discussing the issue of FDI in insurance, a senior member who also happened to be president of a prominent political party made a scathing attack on the colour of the skin of women and then shouted at HRD Minister Smruti Irani that he knew who she was. It was not the words that he uttered but his body language most talkative and demonstrative. It was indeed scaring not only to women of the country but also to the men who respect women.

The members of any people's forum can debate, vote and, if not effective, show their protest by walking out but have no right to encroach the speaker's dais and vandalise the seat and furniture or shower sex oriented attributes. They have no right to justify their actions by falsely accusing the other party of non-issues. If they have problems with a particular person, they should have approached the legal and constitutional fora and fought there instead of destroying the property of the people. Every single pin there is bought with the money collected from the people and no power had the right to destroy or misuse it.

Thanks to the visual and print media, whatever is happening now in the state assemblies or parliament get into the minds of people instantly and stay there for a long time because of the pictures taken during the course. They are becoming more and more wise and they may one day decide that they committed a mistake by sending these minions to the house they never deserved to go and might revise their decision next time.

People old enough to remember the history of India prior to independence know how we started the case of political murders to overcome resistance and in the first case Mahatma Gandhi had to intervene to save the accused. If the culprits of the recent reprehensible events are allowed to get away the nation will have to pay a heavy price for this lethargy. May this never occur again!

Serious omission in V R Krishna Iyer's article

In your story on Justice V.R.Krishna Iyer who passed away recently,(March 2015) there is a serious omission regarding his siblings. You have no doubt mentioned about his sisters, but unpardonably omitted the name of an eminent personality in his family, viz, his illustrious younger brother Shri.V.R.Lakshminarayanan, who distinguished himself as a very senior Police Officer in the Indian Police Service (IPS) .Shri.Lakshminarayanan was the Director General of Police with the Tamil Nadu Government and also served the Central Government in the Intelligence Bureau. and in the Central Bureau of Investigations (CBI) as the Director. Apart from these he is closely connected with a number of NGOs and other institutions. like the Human Rights Commission where he was a Member and Chairperson of the Bharatiya Vidya Bhavan, Madras chapter, to mention a few. Another important facet about Shri.Krishna Iyer's latter year life was his obsession with paranormals and post-death sequences. After his wife Sarada's sudden death in Houston in the late 70's Shri.Krishna Iyer started interacting regularly with her spirit. This prompted him to conduct a world wide research and survey on paranormals and he has published a very authentic book-in fact a treatise- "Death and After". This book deals in detail about Near Death Experiences,(NDE), re-incarnations etc. and covers with authenticity ,the paranormal experiences of several celebrities like Justice Hidayatulla, R.K.Narayan, Nalapad family and several others world wide.

I was fortunate to have close personal contact with (late) Shri.Krishna Iyer ; in fact for my book on "Ghosts, Occults & Exorcists" I had the privilege of Shri.Krishna Iyer willingly and voluntarily writing an emotion filled Foreword which I treasure most.

S.Ganesan.
Chembur

Authentic Neyyappam

The last thing you expect when you walk into an obscure restaurant in Mumbai is to find Neyyappam. A planned meal at Ram Ashray, Matunga, turns out to be a surprise

because in the list of specialties is Neyyappam, priced at Rs 28. Getting good Neyyappam at a restaurant in Kerala itself is tricky. So, to be able to savour it in Mumbai is out of the question. But the Neyyappams here can rival the ones we have eaten at home. Therefore, tucking into these globular pancakes, that is hot and soft, makes for a perfect indulgence. Neyyappam is also called Unniappam, perhaps due to its size as the word Unni means baby in Malayalam. It is one of the temple offerings to Lord Krishna in Kerala, and is made of rice flour, jaggery, coconut chips and ground cardamom, all mixed together into a batter. The recipe is simple, yet the way the flour and the jaggery is mixed is the tricky part. It is shallow-fried in a cast iron globular slotted pan, specially made for it. When the appam is ready, it bobs out of the oil. Ram Ashray is located at Bhandarkar Road, opposite Kabutar Khana, Matunga East.

Biju Cherian
Vasai

Nice article

It was nice to read the article on Dr.M.G.Pillai, Renowned Cardiologist in the February issue of Kerala in Mumbai .

I am the Hon Secretary of Shanmukhananda and we are fortunate to have Dr.M.G.Pillai as a Managing Committee member of the Sri Shanmukhananda Fine Arts & Sangeetha Sabha.

Sridhar
Kings Circle

Tickle your Taste Buds

Dear Readers,

Got a tasty recipe to share with our readers? It could be either one from the storehouse of your grandmother's /mother's kitchen in Kerala or a traditional one included in Malayalee festivals, or even a typical Kerala dish. However, if you so desire, you can pitch in any recipe of your choice. We will publish it in our Recipe column, if suitable.

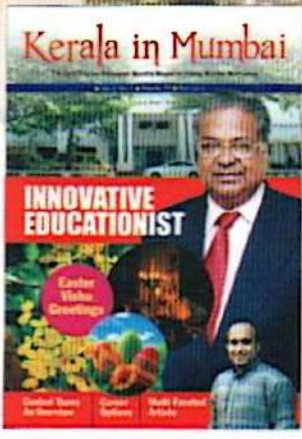
You may mail your recipe along with its photo as well as your photo to: keralainmumbai@gmail.com

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.

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C C ANTHONY

MAN WHO
TRANSFORMED
ENGINEERING
INTO EDUCATION

- V Kumar



C C Anthony and wife Molly proved that physical threats and misfortune need not discourage people with devotion to God and self motivation in achieving their intended objectives.

Anthony, 70, is a man who passed through all phases that life offered and came out successfully to tell the story to us the uninitiated. Born into a medium family consisting of parents and seven siblings, Anthony is the fifth of the children. His father Chiyedan Chacko of Njarackal, old Cochin province, was not a poor man but his camaraderie with toddy always left him broke. Being the fifth child, Anthony found himself chasing dreams that could not be fulfilled for want of funds. His mother Annam found

running the family kitchen a heavy task.

While talking, Anthony slips into nostalgia and his happiness is evident on his face, after all the trial and tribulations, he came out victorious, certainly with positive support of his lovely (loving) wife Molly of Peringala near Aluva. His four sons also became triumphant in their chosen fields, alas, the youngest son, Shine, was suddenly snatched away from them when he was only 31. The consolation is that Shine's widow Ekta and her two daughters are with them in a flat just opposite their door. For all purposes they are together while retaining their independence.

Rich yet the pocket is empty

Being the fifth among the seven children, Anthony found his father without any money in his pocket because all the money coming to him were diverted to the neighbourhood toddy shop, to send him for higher studies after passing his X standard. His elders had the luck of pursuing higher studies but not so with Anthony. He reminisced that he had to walk to Cochin from Njarackal to collect the application form for a diploma course in Engineering because he had only four annas with him to cover the journey. The one way fare itself was four annas (twenty five paise, in today's value). He got admission to the Polytechnic Institute of Tirur in today's Malapuram district. After a couple of months, he was sent out of the Institute for not remitting the fee and he arrived at home. His father realised his folly and managed to send him back. This experience made him stronger and he promised himself to come out of the course with flying colours.

In 1965, he passed his engineering course with a first class, a rare feat those days, and left for Bombay where his elder sister did settle after marriage. Then he had one responsibility: financing the education of his younger brother as a repayment of the money spent by his father to educate him. He had no cooling time to wait for a suitable job to suit his qualification.

Seeing an advertisement seeking people to work as helpers, Anthony, who was less than 20, went to Todi Industrial Estate, Lower Parel and stood in queue with many similar job seekers. However his clothes were quite distinct from that of others, mostly from the North India and a supervisor gestured him to come forward to meet him. When Anthony said that he was a diploma holder in engineering, the Supervisor asked him if he did not feel ashamed to stand with the illiterate people. He was asked to come with his certificates next day. Next day he joined the company as an engineer on a salary decent enough in those days but not



With Rev Fr Thomas Elavanal



With DCP Y C Pawar



With Chief Secretary Johny Joseph IAS



With Dr Jose Paul and his wife Ritu



At School Science Exhibition



On the occasion of All India Fencing Contest



Anthony couple with elder son Albin



With father Jose Vetiangal at tree plantation

meeting his needs.

Within two months he left this job to join Dalal Engineering, Thane. His skills in his profession endeared him to the management but soon he was sucked into the union and in course of time he rose to the rank of the President of the union with his assistant Dasharath Shirke its Secretary. Now Shirke is a municipal councillor from Ghatkopar.

Meeting the mate

The first day of the month was always a problem day for young Anthony. He had to send money home to meet their financial commitments. Those days the salary day attracted hundreds of people to post office to despatch a part of their hard earned money to their native places. There was a lady in the post office dealing with the customers and Anthony approached her with a request. She should help him to send the money order without making him wait there. Being also from Kerala, she agreed with the condition that the receipt would be given only next day.

Soon a bond was developed between them. While her charming disposition attracted him to her, his forthright attitude did the wonders for her. But there was a problem: She was a Jacobite and he a Syrian Catholic. Overcoming all oppositions from the family quarters of both over a period of time, finally Anthony tied the knot with Molly, daughter of Kuriakose and Aeliyamma. Despite all trials in their life, they never lived, nay stayed separately even for a day till now, since then. They always travelled together with their children all over India and abroad.

Dwindling fortune

As the fate had it, Anthony had to leave his job on account of his union activities, and being a firm believer in the almighty, he with the support of Molly, decided to find his own path. As there was a realistic threat to their lives from anti-social forces, Anthony and family shifted their base to Ulhas Nagar, presumed to be a safer place. With his engineering background, he went to manufacturing PVC insulation tapes and earned a lot of money. But the Chinese invasion into the Indian market put a break in this venture, leaving them in heavy debts. Maratha Fabricators and later Shine Equipments Private Limited were their next ventures. Finally, closing down these ventures, they moved to Greenfield Engineers Ltd, manufacturing heavy equipments for biggies like Crompton Greeves and Siemens. Later they quit the manufacturing field and entered real estate market.



Mrs & Mr Anthony with Supriya Sule

They bought Lourd Estate with four buildings and were ready for redevelopment.

They were planning to build a bungalow at Varap Gaon in Thane district in a 10 acre plot for their expanded family and gathered the necessary raw materials. The fate then again intervened.

Engineer turns educator

The region was then under the control of goons and extortionists and their benefactors advised them to withdraw from the new venture. Question was what they would do with the pieces of land acquired. They prayed and the answer was 'Enter the education field.'

Soon Sacred Heart Education Trust was established and the building they planned for themselves became the backbone of an educational institution. It was not meant to make enormous profit for the family but a means of employment to the children and also a way to human service.

Sacred Heart School

Sacred Heart School at Varap Gaon along Kalyan-Murbad Road, Thane district, caters to the student community classes from Junior KG to Standard X in English medium under the State Education Board. The school is spread over 10.5 acres of land and has a number of buildings catering to the needs of classrooms, laboratories, library, swimming pool, animal husbandry, bird sanctuaries, physical training halls, manufacturing units of school uniforms and bags, and so on. Birds from parrots to emu, animals like rabbits, vegetable gardens with all kinds of vegetables, fruits etc are rampant there. Most of the needs of the school kitchen are met from their internal gardens. It is a matter of credit for their agricultural activities that it is entirely run on biotechnology. Chemical fertilisers and insecticides are a certain NO-NO.

From KG to Std IV, there are six divisions and five divisions for secondary section. There are around 250 members in the staff.

In the games section, they train their children in all general games and also in fencing. Moreover they conducted even an All India Fencing Competition.

The school was honoured by Hindustan Times for the last three years and is credited with ISO 4001:2004 certification, the first school in India to receive this accreditation. Forty five buses owned by the school carry the children to and fro between their homes and school.

Inside Sacred Heart School Complex



Swimming pool



Kids Garden



Vegetable Garden



Biogas plant



Hatchery

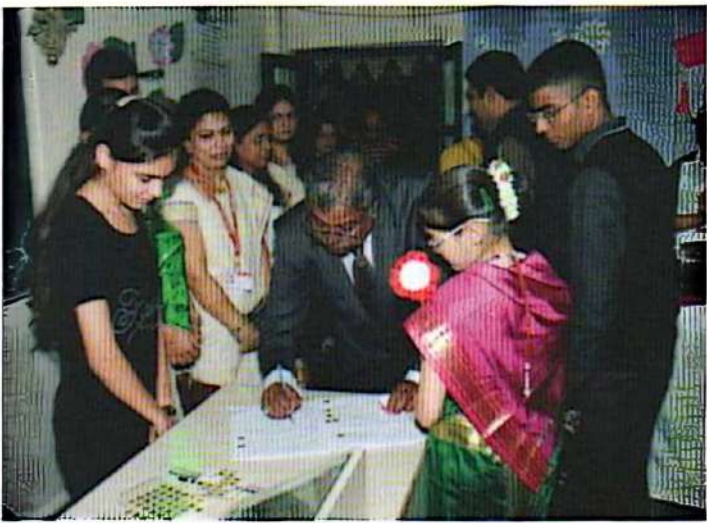


Anthony in his office



Basant Bahar 2015

Anthony is the Chairman and Molly the Vice Chairman of the School Trust. The eldest son Albin is the administrator of the school. Other brothers Aswin and Ajit look after the real estate affairs. Each of the sons along with their respective wives Sneha, Sheetal and Simmy and children stay separately in different units.



Inspecting an Art Exhibition

Fusion of spirituality

Though the Anthony couple belong to different sections of Christianity, they claim themselves as 'fanatic Christians.' The fanaticism engulfs others with love irrespective of caste, creed and social status. They firmly believe in the power of prayer and take solace that whenever they faced misfortune, it was a test by the Lord to firm up their trust in Him. Molly believes that when they faced acute poverty on account of failed business, her day long prayer turned everything for the better and within 24 hours, misfortune turned to be fortune.

They started a prayer group in early nineties in their own house and now run Retreat Centre at Tabor, modelled after the Divine Nagar of Pota, near Aluva. There are services on the first three days of the week and counselling on other days. Advanced medical care is provided to the poor irrespective of their religion and the family now derives a lot of happiness from their service activities. ■



Anthony and Molly with their sons, daughters in law and grand children

VISHU

AUSPICIOUS BEGINNINGS

Next to Onam, Vishu is an important festival for Malayalees and celebrated by them all over the world as new year.

Vishu is celebrated on the first day of Malayalam month Medam, which usually falls on the 14th of April. 'Vishu' in Sanskrit means 'equal'. When the sun crosses the equator it is the first day of Malayalam month *Medam* which is the Astronomical New Year Day for the people of Kerala. Moreover on that date, both day and night will be equal. 'Vishuvam' in Sanskrit means 'equal day and night.' Though Chingam is the official Malayalam new year (August-September), it has no significance either astrologically or astronomically. Hence Vishu is celebrated as New Year. It is a symbol of good luck, hope and prosperity.

Vishu is one of the major festivals of Kerala, especially among the Hindus. This day is considered auspicious for new beginnings accompanied by joy and merriment.

Vishupulari and Vishukkani

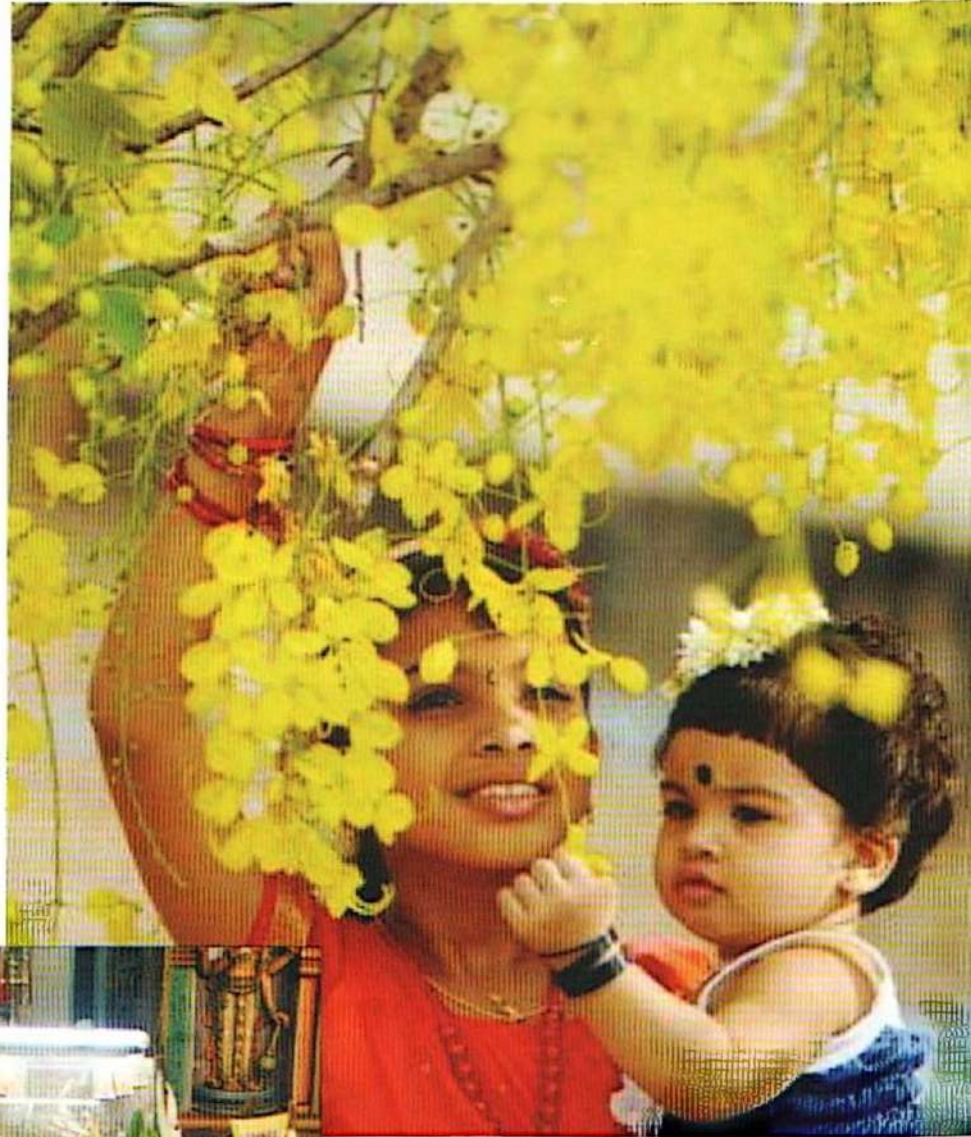
It is believed that at the *Vishu pulari*, (the dawn of the auspicious day of Vishu,) one should see the *Vishukkani*, as the first sight of the New Year, to have a

prosperous and peaceful year. Vishukkani, is a display of several auspicious things such as grains, vegetables, fruits, lamp (Nilavilakku), flowers, coconut, gold,

mirror, sacred books like Ramayanam or Bhagavad Gita etc. set in a large uruli, a circular vessel (made of panchaloham - five metals), with the image of Lord Krishna, in the puja room. The setting of the vishukkani arrangement is done with great care in



Vishukkani at Asthika Samaj Temple, Matunga



the previous evening by the lady of the house..

On the day of Vishu pulari, (dawn of Vishu day) it's a custom to wake up very early and go to the puja room with the eyes closed so that the first thing a person sees is the glorious darshan of God with Vishukkani, reflected on the mirror. This ritual is known as *Kanikanal*.

Vishu kani is the most important thing of Vishu. Kani means first sight. It is believed that what we see the first thing on that day will decide our entire year. By setting our eyes on auspicious items as soon as we open our eyes, we will have a prosperous and happy year ahead of us. Vishukkani points to a year of abundance both spiritually and materially. Food, light, money, knowledge all should fill our life. It must reflect in our thoughts and in our actions.

VISHUKKANI PREPARATION

A reasonably sized Uruli is used to arrange the Kani. Uruli is an open-mouthed shallow circular vessel made out of bell metal. The uruli traditionally is made of panchaloham, an aggregate of five metals. Panchaloham being symbolic of the universe, which comprises the five great elements namely earth, water, fire, air and space.

Placed over that is a freshly laundered *white kasavu pudava* (a typical Kerala style saree with golden embroidery), followed by a carefully selected *Kanivellari* (golden coloured, shapely cucumber), *Vettila* (betel leaves), *Pazhukkapakku* (reddish yellow coloured ripe areca nut), *golden coloured mango fruit*, *ripe yellow jack fruit* (halved) and *valkannad* (preferably Aranmula Kannadi). All these items are symbols of good luck, wealth and prosperity).

A nice, well-starched cloth is then pleated fan-like and inserted into a highly polished brass *kindi* (a spouted puja vessel used for pouring sacred water). The *val-kannadi*, a special type of mirror with an extremely long and thin handle, often decorated with gold, is also inserted into the *kindi*. The *kindi* is then placed in the uruli on top of the

rice.

Then in a small flat-bottomed vessel is kept a little rice, a silver coin and some flowers. The Kani Uruli is placed in front of an idol or picture of Lord Krishna, generally as Guruvayurappan. Yellow *Konnappoovu* (Indian



Laburnum) are placed a traditional bronze oil lamp, *nilavilakku*, is placed and lighted. Two *deepams*, which are fashioned from the two halves of a split coconut, are also kept in the uruli. The wicks are made from pieces of starched cloth that are folded into bulbs at the base. These bulbs are placed into the coconut oil that fills the deepams, anchoring the wicks in place. The starch helps the rest of the wick to extend straight upwards so that they will properly burn. The lighting of the deepam welcomes God into our lives and is

also symbolic of spiritual knowledge at removes the darkness of ignorance. Now the yellow splendour of *Nilavilakku* and *deepams*, its brilliant reflections on the bronze Uruli, golden coloured *kanivellari*, gold ornaments and bronze mirror boost the overwhelmingly yellow abundance of the *Kanikkonna* flower clusters and this in turn augment the beauty of the yellow clad divinity that is Lord Krishna placed there.



Vishukkani in a Mumbai Malayalee's house. Photo courtesy: Sunil Kumar VA

Vishukkaineetam

After Vishukkani, everyone takes bath, wears new clothes and receives *Vishukkaineetam* (usually coins but nowadays Ruppee notes) from the elders of the house, who wish them prosperity. The head of the family gives *vishukkaineetam* to the servants and other workers who work for them, wishing them prosperity.

People exchange *vishu* greetings, and

the children enjoy bursting crackers to celebrate the occasion. Usually they go to temples after collecting the *vishukkaineetam*.

In Kerala, *Sabarimala Ayyappan* temple, *Padmanbhaswamy* temple, *Guruvayurappan* temple and several other temples have a large number of devotees turning up there for *darshan*. In Mumbai several Malayalee temples arrange *Vishukkani* and Malayalees go there early morning on the day of *Vishu*.

The *Vishu sadya* generally consists of mixed dishes of sweet, sour, salty and bitter items, like *mampazha pachadi*, *jackfruit erissery*, *vishu puzukku* etc. symbolizing the different experiences in life.

An abundance of the yellow colour is another aspect of *Vishu*. Yellow flowers, yellow fruits and vegetables, yellow brass vessels, yellow light from lamps, golden chain and above all Lord Krishna in yellow dhoti - all these symbolise joy and happiness throughout the year. *Kanikkonna*, a golden-yellow flower is used liberally throughout the puja room at the *Vishu kani*. This flower only blooms when the sun is in its most exalted position astrologically during the month surrounding *Vishu*. In the puja room, the flower verily represents the sun itself, the eyes of Lord Vishnu.

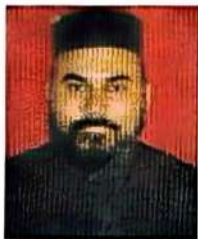
This festival is celebrated in other parts of India as new year, but with different names like *Bihu* in Assam, *Baisakhi* in Punjab, *Puthandu* in Tamil Nadu, and *Vishua Sankranti* in Orissa, each state having its own customs and rituals, with their unique customs and rituals.

EASTER

FEAST OF FEASTS



Easter, which celebrates Jesus Christ's resurrection from the dead, is Christianity's most important day for human race which gives hope for life after death.



Fr. Jacob Thomas Karakkal

■ Easter is called a moveable feast because it does not fall on a set date every year, as most holidays do.

Christian churches in the West celebrate Easter on the first Sunday following the full moon after the vernal equinox on March 21. Therefore, Easter is observed anywhere between March 22 and April 25 every year.

This year on April 5, Sunday, Christians all over the world celebrate the Holy Easter. On this day, people wear colorful attires to express their joy and gladness and in some cultures children collect and hunt chocolate candy and Easter eggs.

In the Indian Orthodox traditions, particularly in the Malankara Indian Orthodox traditions, feasts are always preceded by a period of fasting and abstinence. In the time preceding the feast of Easter, the Orthodox Christians observe a fifty day lent period to celebrate the Passion of Christ which ends with the Holy Easter.

In the Orthodox Christian tradition, the fifty days Lent period begins from Sunday called 'Pethratho' which means 'farewell', which indicates farewell to all our physical desires.

During the 50 Lenten days, the faithful observes lent in simple ways of living some by avoiding one time meal and also having only vegetarian food. The main focus during this Lenten period is also to have a control on the various undesirable habits, passions and desires of human life.

During the six weeks of the Great Lenten period, the church remembers the six miracles done by Jesus Christ (among the innumerable miracles performed by HIM).

On the First Sunday, the church remembers the first miracle of Jesus of water turning into wine at the wedding feast in Cana of Galilee.

On the same day, in the evening, the church calls its children to participate in the great service of "reconciliation"

which is also called "Shubkono" where all the people take part in this service of penitence and reconciliation.

On the 25th day of the Great Lent, the church celebrates "Mid-lent" by erecting a decorated cross at the center of the church which resembles the exodus of people to travel to their promised land from Egypt and the Holy Eucharist is also celebrated on this day.

On the 40th Day of the lent, the church calls it the "40th Friday" and the Holy Eucharist is also celebrated on that day.

It is also important to note that other than the "Mid-lent" day, "40th day" and the 'Annunciation of St. Mary' day, the Holy

with great reverence.

On Maundy Thursday, Jesus Christ established the Eucharist also commonly known as the "The Last Supper". On that night, he took the bread in his hand, looked towards heaven, praised and broke it and said to his Apostles "This is my body which I give to the world for eternal life". He also took the cup, blessed it and gave to his disciples and said "This is my blood, a new covenant to the world" and entrusted them to do this in remembrance till HE comes again, that is to the end of the world.

On the same night, he was betrayed by one of his own disciple Judas Iscariot,

arrested by the Romans and tried by the Jewish and Roman courts. HE faced a total of 05 trials in a single night and finally the Roman Governor Pontius Pilate handed him over for crucifixion with a note stating "I have not found any mistakes in him".

Jesus Christ was crucified on the next day that is Friday which the church remembers as 'Good Friday'. On this day, the church recollects the incidents and passion that took place in the life of Jesus Christ by having "Way of the Cross" and other related ceremonies.

The Saturday, which follows Good Friday is observed by the church as Holy Saturday, which is a day for remembering all the departed souls and also the Holy Eucharist is celebrated on this day.

The Easter Sunday, (followed by Holy Saturday) depicts the resurrection of Jesus Christ from death. The service commences on Saturday evening and ends by 12 p.m. in the night. During the middle of the service, the Priest raises the cross and proclaims the Resurrection of Jesus Christ which the congregation repeats by saying "We truly believe, He is risen"

Although Christmas is the most celebrated Christian holiday, Easter is by far the most important event in the life of Christ, for He came to die for the sins of mankind, be buried and rise again on the third day for our justification.

Rev. Fr. Jacob Thomas Karakkal
Vicar - St. Johns Orthodox Syrian Church
Andheri (East)



Hosanna Service at St John's Orthodox Syrian Church, Andheri (E)

Eucharist is only permitted to be celebrated on Saturdays and Sundays.

It is also imperative for all members of the church to fulfill the Sacrament of "Holy Confession" before the 40th day of the Great lent.

The Passion Week (also known as Holy Week) is the time from Palm Sunday through Easter Sunday (Resurrection Sunday). Also included in this week are Maundy Thursday, Good Friday, and Holy Saturday.

Passion Week is so named because of the passion with which Jesus willingly went to the cross in order to pay for the sins of His people.

On the 7th Sunday of the Great Lent, the church celebrates 'Palm Sunday' or "Hosanna" service which commemorates the triumphant entry of Jesus Christ into Jerusalem (city of King David). He was welcomed by children and ordinary people with Olive and Palm leaves on that day

DR M LEELAVATHY

Learn criticism before practicing it

- Satyanath

Essays, poems, stories and novels have witnessed female presence to a certain level but the literature of criticism has not seen such a presence until Dr Leelavathy arrived on the scene. When Kuttikrishna Marar wrote a literary piece criticising 'Nimisham' of G Sankara Kurup, Teacher could not agree with the views expressed by him. She wrote in defence of 'G', thrashing Marar's view. It was published in Mathrubhumi Weekly, edited by a giant of Malayalam literature, N V Krishna Variar. The write-up drew attention of G. He summoned and admonished her, 'Leelavathy has not grown up to correct Marar' (Teacher narrates this incident in *Navakantham*-Page 180). Though this admonition did not deter her from pursuing the path of reviewing the work of eminent writers especially of poets, she diverted her attention to the positive aspects of the work. In fact she later published a book attacking the views expressed by Marar who criticised Ram of Valmiki Ramayanam about which we shall deal later.

Today Leelavathy Teacher has 54 books to her credit of which 29 belong to that category of literary study, criticism, review or evaluation. Even of the 29, only five books belong to the prose category. The remaining number indicates her love or concern for poems. She gives credence mostly to poetry in the world of literature. There is hardly any important Malayalee poet left out in her reviews. Further, she does not look for defects in the craft or lapses in the content but cares only for the good aspects.

In literary criticism Leelavathy Teacher is neither an idol breaker nor a spokesperson of ideologies. Her mission was only to seek the good and sweet aspects of the work, like a proverbial swan separating that one drop of milk from the water. That one drop of positivity is adequate to point out to other readers to see and ask them to study and appreciate that work. Although she touched all aspects of Malayalam literature, she concentrated more on poetry. When we pursue her writings, we feel that she is always soft



and sympathetic to the work (not to the poet). Kumaran Asan, Vallathol Narayana Menon, G Sankara Kurup, Balamani Amma, P Kunhiraman Nair, Changampuzha Krishna Pillai, Vailoppilli Sridhara Menon, Edasseri Govindan Nair, N V Krishna Variar, Akkitham Achuthan Namboothiri, Olappamanna, Vayalar Rama Varma, P Bhaskaran, O N V Kurup, Sugathakumari, Vishnunarayanan Namboothiri, Sachidanandan et al line up before her with their poems. Selected works of each are evaluated with extreme care and she highlights their external inspirations and internal flows. Her two major works on poetical criticism are *Varnaraji* (Spectrum) and

Kavithadhvani though '*Kanneerum mazhavillum*' also contains a few. Nevertheless, G is consecrated above all, holding the rank '*Mahanaya darshanika kavi*' (The great poet of mysticism).

On Literary Criticism

Literary criticism is a heavier task than the creative literary work. A naturally talented writer writes about his inner thoughts quite easily like a duck taking into the water but a critic has to move forward quite carefully. Every reader takes to a book without any commitment and during the process of reading, if the idea or the style of presentation of the writer interests him,



Books of Studies by Dr M Leelavathy

he would finish the book quite easily. A critic, devoted to his work, has to stride through quite cautiously. He has to synthesise the idea and style of the work and attempt to understand what really transcended inside the mind of the author and then find out justifications that made him write like the way he wrote. While evaluating the work, if one wants only to criticise the work or to praise it because of some personal reasons, the task might become easier. Leelavathy teacher however does not belong to that category.

In fact Leelavathy Teacher had no intention of entering into this field and often the entry was quite unintentional. She happened to tread into the teaching profession not by wish or careful planning. It just happened. Dedication to the subject and to her students made her to read much more than the prescribed text and read everything available on the author and his or her work. When *Karnabhooshanam* was to be taught, she found M R Nair's praise (*Sahityanikasham*) and Mundasseri's sharp criticism (*Anthareeksham*) are both excessive. It resulted in an essay titled *Ulloorinte Karnan* (Ulloor's Karnan) and was published in *Sahitya Parishad* Bi-monthly, during early years in the second half of last century. Since the target was Mundasseri, it drew attention from all corners, similar to the situation when Marar criticised 'Nimisham'. Both these essays were however never included in any of her books. These episodes were soon followed by a series of articles touching the elegies in Malayalam and English literature and they were published in *Mathrubhumi Weekly* by its editor N V Krishna Variar with much prominence. These essays were later compiled in *Kanneerum Mazhavillum* (Tears and rainbows).

Guide of Literary Critics

Leelavathy Teacher is not only a

literary analyser but also a guide to those who want to seriously enter that arena. Besides delving into the history of Malayalam poetry, she also brings forth the various standards set in western and eastern critical parameters, and poignantly shows directions. A glance into some of her books on this parameter, we can realize the valuable contributions she made to the branch of literary criticism.

Highlighting the grammar of



criticism, she tells that it is Tamil that brought forth the first lesson of criticism and not Sanskrit. Poetry and Science (കവിതയും ശാസ്ത്രവും, 1969), History of Malayalam Poetry (മലയാളകവിതാസാഹിത്യചരിത്രം, 1980), Attain immortality (അമൃതമൗനം, 1982), കവിതാധനി, 1984), (മുഖ്യസങ്കല്പങ്ങൾ, 1994), (അമൃതവിദ്യ, 1994), അർത്ഥാന്തരങ്ങൾ . (2005), Perception of direction in literary Criticism (സാഹിത്യനിരൂപണത്തിലെ ദിശാബോധം, 1994) et al are some of them.

Fundamentals of Criticism

Criticism is not merely stating one's opinion but to point out the positive and negative aspects based on well established fundamentals. Dr Leelavathy mentions these aspects quite authoritatively in her *Sahityaniroopanathile dishabodham* based on her explorations into the theories expounded by the masters of science of criticism.

Leelavathy Teacher divides the contents of the book into two sections. In the first section she dissects the views expressed by the maestros from India especially from the Dravidian points of view and the in the second, views expressed from the west including the Marxist, feminist, French and German masters. Incidentally, this book, running into 230 pages, is a compilation of the speeches she delivered in a seminar held at Palakkad in 1984 under the aegis N V Krishna Variar Smaraka Trust.

Prof Leelavathy opens her arguments with a point of irony that expressions from the Sanskrit language has encroached the arena of Malayalam and its own expression has lost its way to become strange. She tells us that in the theoretical level Malayalam has no space for literary criticism but it has some leeway in the practical level. While the Sanskrit language had no scientific grammar for literature except for the *Natyashastram*, Tamil had an elaborate text on that subject since sixth century AD. She takes us through *Tholkapium*, the first authority of the grammar of Indian literature. *Leelathilakam* (14th C), written in Sanskrit, was the first authoritative book on Malayalam poetry and its grammar, based on *Manipravalam*, a synthesis of Sanskrit and Malayalam. Since Malayalam was also influenced by Tamil, its aspects were also included in it. Barring Tamil and Telugu languages, no other Indian language had developed its grammar for criticism, before the

advent of seventeenth century. It is surprising that despite this, Malayalam managed to get the classic status from the Union Government.

The roles played by Kesari, Marar, Mundasseri, M P Paul, Krishna Varier etc in moulding the literary criticism in Malayalam were lauded by her with suitable examples. How the political slavery covertly affected the literary works of Soviet Union during the rule of Stalin is being aptly quoted by her. Yet she did not hesitate to criticise the path adopted by them at various stages, especially the views expressed by Marar while evaluating Sri Rama of Valmiki (*Valmikiyute Raman*) and eulogising Duryodhana of Vyasa (*Bharathaparyatanam*).

Moving to the second part, Dr Leelavathy discusses the formalism, structuralism, new criticism, phenomenology, psychoanalysis, deconstruction, Marxian views on various models, feminism, French views (Levi Strauss, Roland Barthes, Jacques Derrida) etc emanating from the west. A serious student of literary criticism find this book not only quite useful but indispensable also. When one takes about a month to comprehend the contents, one can easily realise the extent of effort gone into the writing of the book of this nature. It reads like a research thesis.

Kavitha Sahithya Charithram

It was Prof N Krishna Pillai who wrote the history of Malayalam literature but Dr Leelavathy extensively researched this subject and came out with an elaborate study of the history of Malayalam Poetry. It was not a chronological description but a critical analysis of works appeared chronologically. It is far ahead of the work done by T M Chummar on the same subject. No discerning critic could deny the fact that religion, caste, political views of the author, personal traits etc always played a major role in evaluating the evolution of Malayalam literature. In this book, Dr Leelavathy made a conscious effort not to be influenced by such attributes. A sense of history and extensive knowledge of the involvement of Malayalam poetry are essential ingredients to script a book of this kind and Dr Leelavathy has them in abundance. The linguistic style employed in poetic works of ancient times as well as the current times is inexplicably different and this is true for our literature also. In a survey

conducted on the dialects of Kerala, it was found that Malayalam could be classified into twelve distinct sects but would be very difficult to state when a particular work was done. Religion, caste and also geography play an important part in this division. These variations could be traced in our early poetic works such as *Ramacharitham*, *Kannassa Ramayanam*, *Krishna Gatha* and ancient *chambus*.

Leelavathy TEACHER

When Leelavathy was a lecturer in Malayalam in Government Victoria College, she was the only one students addressed in private conversations as TEACHER while her head of department Prof S Guptan Nair was simply addressed as Guptan Nair, with no disrespect intended. She was respected by all students, including those who were not her students. What made her special to them? Though we

untold till then by other literary maestros. In analysing the female characters in the poems of Kumaran Asan, she finds new interpretation for the general negative attitude of men towards women and thus restricting their freedom. She with the help of intense logic argues that men always felt the presence of women around them preventing them from attaining supreme state of mind whereas the women never felt the same in the reverse order. To prove her point, she extensively quotes from all poems such as Nalini, Leela, Chandala Bhikshuki, Duravastha, Karuna etc. Even the flower in Veena Poovu (Fallen flower) is a mere metaphor for woman, she argues. Men always feel a weakness when women are in the close proximity and this perhaps force them to bind them to domestic chores. Interestingly she stops short of attributing this reason for forbidding young women from going to Sabarimala.



Creative works by Dr Leelavathy

could not decipher the reason then, now we realise that it was her ability to think differently from other teachers dealing with literature. In the syllabus of Malayalam, we always had a number of classics and the texts thereon always carried treatise by well known stalwarts of Malayalam literature, such as Ilamkulam Kunhan Pillai et al. Nevertheless Leelavathy teacher always had something new to add to those treatises, the points you may not find elsewhere. One of her students reminisces the interpretation she gave to the quatrain attributed to Rishi Kanwa regarding cunningness of women using a metaphor of cuckoo laying eggs in the nest of crow so that the latter would look after its progeny. It was Leelavathy teacher who added a new dimension to this quatrain by attributing it especially to Menaka who left her new born child at the ashram of Kanwa for bringing it up. It is not an isolated example. In every study she has undertaken, the students have something to pick up

Dr Leelavathy never claimed to be a feminist writer but she wrote very strongly about the characterisation of women in poems and stories in Malayalam literature. She dissected the poems of Asan, Vallathol, Olappamanna, Sugathakumari, ONV Kurup, M T Vasudevan Nair, Sara Joseph etc.

Entry of science in poetry

Malayalee literature lovers are yet to see another critic who has dealt with all aspects of Malayalam poetry. Each of her books is a treatise on various aspects of our life. History, geography, societal communities etc find mention, not in a concise form but in an elaborate manner. Any other author must have used each of these books for a doctoral thesis. Dr Leelavathy, already a holder of doctoral degree, wants every lover of our language to delve deep into the poetry and come out with fresh discoveries to enrich the language. She was an evaluator of doctoral theses in our universities. Perhaps her contributions in

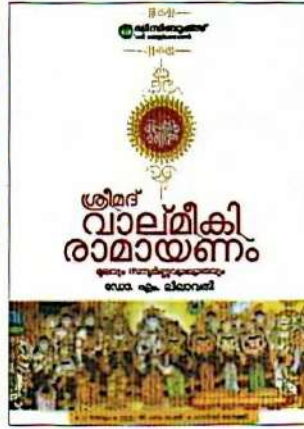
this direction surpass the efforts of our other critics.

Kannerum Mazhavillum (Tears and rainbows), *Navarangam* (New scenes), *Navatharangam* (New waves), *Varnaraji* (Spectrum of colours), *Geeyute kavyajeevitham* (the poetic life of G), *Satyam Shivam Sundaram*, *Bharatasthree*, Initial structures in literature, studies of characters in the writings of Cherukad, M T Vasudevan Nair, C Radhakrishnan, Arundhati Roy, Sholokhov, Balamani Amma, Akkitham etc are all fine examples. The fact that many of them had several editions and more than one publisher points out to their acceptance by the literature lovers. Dealing with all her works is beyond the scope of this article but a true lover of Malayalam literature cannot do away without subjecting them for their studies. Many of her students who later worked as Malayalam teachers in schools, colleges and universities, have acknowledged her contributions in shaping their views and teachings.

Her book *Kavithayum Shastravum* deals with the role of Science in



Special issue on Dr Leelavathy by Granthalokam



Last work: Treatise on Valmiki Ramayanam

shaping poetry in the English and Malayalam literature, in five essays. She tells us the influence of modern science in poems of English and Malayalam languages. Although M P Paul, Ramakrishna Pillai and Kesari Balakrishna Pillai pointed out some aspects earlier, Dr Leelavathy in her inimitable style picks up each and every aspect that appears in them. She predicts that the role of modern science is going to play a bigger role in future.

Dr Leelavathy the poetess

We have rarely seen critics becoming poets, lest they too be criticised but Leelavathy teacher is an exception. Since 2002, she produced three books of poems *Ashrupooja*, *Nirhanja kannu* and *Nammute Paithrukam*. They show us the heart behind her writing as a human being.

Her latest book is a treatise on *Valmiki Ramayanam* published by D C Books.

Leelavathy teacher has written on subjects of non-literary subjects also and a few biographies of great men of India and of the world.

(To be continued)



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OPTIONS AFTER CLASS XII

The choices that a student makes after his Class XII should have good career options. Today it is not only engineering or medicine that assures a good job prospect. There are good career prospects after graduation in Science, Commerce or Arts streams.



Lakshmi Venkatachalam

■ Class XII examination is a crucial point in a student's life. After clearing his examination, a student must devote some time to decide what stream he wants to join and the job prospects in the field he is choosing for his further studies.

Nowadays there are job counselors who would help him select a subject according to his capabilities and interests.

Career options after graduation in Engineering

Students who have passed the Class XII examination with Physics, Chemistry and Mathematics can apply for joining the engineering stream. An entrance examination (All India and state levels and individual institutions) is held for admission to Engineering colleges as well as the prestigious IIT centres. There is no dearth of

opportunities for aspirants after graduation in engineering. The career options (for engineers) can range from:

Indian Engineering Services (IES)

Indian Engineering Services (IES) is for those candidates who desire a career in most reputed government departments like Indian Railways, Military Engineering Services, Central Engineering Services, • Telecommunication Department, Central Water Services etc. For entering Engineering Services, a candidate has to appear in an Engineering Services Examination conducted by the UPSC every year in the month of May/June.

Career Options in Public Sector Units (PSUs)

PSU are government owned corporations, state-owned companies, state enterprises, publicly-owned corporations or government business enterprises, Public Sector Enterprises

(like NTPC, ONGC, IOCL, BPCL, HPCL, BARC, DRDO,) etc. An aspirant is required to have good technical knowledge, general reasoning and a pleasing personality. PSUs recruit through individual entrance Examinations having technical and non-technical questions.

Career Opportunities through GATE

GATE (Graduate Aptitude Test in Engineering) is an all India Examination for admission in post graduate courses (ME, MS and M.Tech) in various engineering colleges conducted by the GATE committee. This ensures challenging and stable career options in research and development, in academics, private sectors etc. after post-graduation in the respective engineering disciplines. Other options post-engineering degree include employment in the Civil services, State engineering Services, MBA, Banking Sector, Defence Services, higher studies abroad through GRE and GMAT.

Medical Options

Like Engineering, the medical stream can be chosen by students who have passed Class XII with Physics, Chemistry and Biology. Here also entrance exams are conducted on all India and state levels and by several medical colleges for admission.

M.B.B.S (Bachelor of Medicine and Bachelor of Surgery) offers courses on Human anatomy. The duration of the course is approximately five and a half years which includes one year of internship.

Students can opt for Post Graduate specialization in different subjects such as Cardiology, Anaesthesiology, Surgery, Dermatology, ENT, Gynaecology, Neuro Sciences, Ophthalmology, Orthopaedics and Paediatrics.

B.D.S (Bachelor in Dental Sciences) offers courses in Dental Surgery and duration of the course is 5 years with Internship.

After completion of B.D.S one can do the Post Graduation (P.G) in Dental Sciences.

B.V.S (Bachelor in Veterinary Sciences) encompasses courses of the Animal disease, prevention and surgery cases.

This is a four and a half years course with a practical Internship. One can do P.G studies in different specializations after completion of B. V. S course.

Bachelor of Pharmacy (B. Pharm) is also an attractive career prospect one can pursue. It takes 4 years to complete the course. After completion one can start career in departments such as Drugs Research or Production in various Pharmaceutical Industries. If anyone desires to do Post Graduation (M.Pharmacy) they can choose specialisation in subjects such as Pharmacology, Pharmaceutics, Pharmaceutical Analysis and Pharmaceutical Chemistry.

Pharm D

Diploma course in Pharmacy (D.Pharmacy) offers a 2 year duration course after which one can start practising in various Medicinal

Institutions as a Pharmacist. One can also opt for further studies such as B.Pharmacy and later M.Pharmacy.

Bachelor in Nursing (BSc Nursing) is a 4 year course which includes healthcare, medicine dispensing and caring of ailing patients.

Biotechnology is a series of enabling technologies involving manipulation of living organisms or their sub cellular components to provide useful products, processes or services for the betterment of mankind. This is a 4 year course.

Bioinformatics is a relatively new concept which is related to storage, retrieval and analysis of biological data for drug discovery and drug design. The duration of the course is 4 years or else a student can go for B.Sc Bioinformatics where the course duration is 3 years.

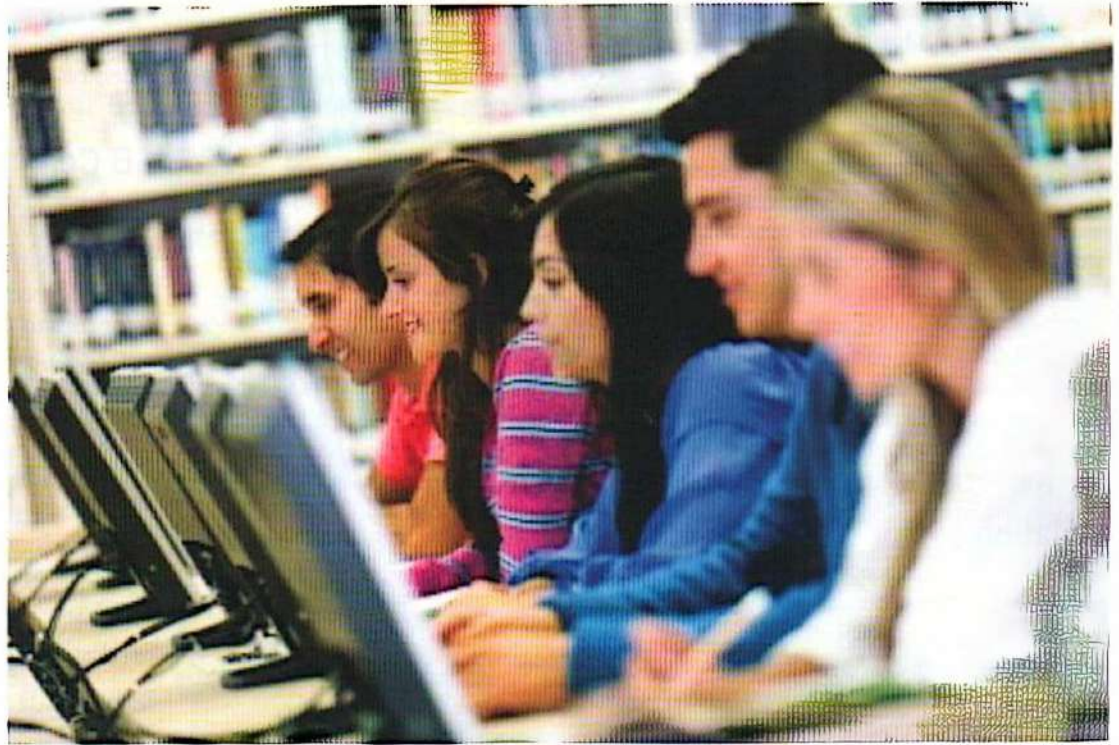
the course is to regain balance of liver disorders, rheumatic and chronic conditions. The duration of the Course is 3 years.

Career options after Graduation

If a student has not got admission to an engineering or medical college, there are several other options in the BSc / B Com/ BA streams and a bright future awaits him after graduation with good job prospects. The student must consider his area of interest, career prospects in the particular field of his choice and select his course for graduation.

Options after BSc

Most students choose traditional BSc courses like physics, chemistry, botany, zoology, electronics and mathematics.



B.P.T (Bachelor in Physiotherapy) Basically teaches how to restore the functioning of the body which is affected by due to illness like paralysis, injury, shock. The duration of the course is 3 years.

B.H.M.S (Bachelor in Homeopathic Medicinal Sciences) offers courses on how to increase the self - healing power of our body by using medicine which are derived from natural and herbal sources. The duration of the course is five and a half year.

B.A.M.S (Bachelor in Ayurveda Medicinal Sciences) covers courses on how to restore the balance of our body without side effects. The main focus of

After graduation, he can do Masters and later PhD on their particular subjects. Some alluring job options after doing BSc or MSc are teaching (college/university), Scientists, Geologists, Chemists, Mathematicians, Physicists etc. A science graduate also can apply for UPSC exams, IAS, Banking, insurance exams and get good jobs. There is a wide array of options for science students today, right from microbiology to journalism, from design to the defence services.

Over the years, with emerging avenues in the industry, universities have introduced a few Industry specific courses. These professional or industry



oriented courses aim at equipping students with a thorough understanding of a particular industry's specific requirements.

Many universities offer three-year B Sc programmes in industrial chemistry, biotechnology, bioinformatics, microbiology, environmental science, agro-chemical and pest control, geology, anthropology etc.

Admissions to these courses are merit-based. Some colleges even conduct their own entrance examination, as the seats are limited. Jobs are secured soon after these courses, as their content is industry specific.

Aviation sector

With the opening up of the aviation sector, there is a growing need for commercial pilots, aircraft maintenance staff, radio operators, ground and technical staff. A student can pursue a degree/ diploma course in aircraft maintenance from institutes affiliated to DGCA, Government of India.

Merchant navy, B Arch, Fashion Technology are other branches of study open to students.

Media

A science student armed with this can join the research wings of scientific journals and leading magazines. Articles on environment, agriculture, IT, computers, technological innovations, biotechnology and so on and so forth are written and edited by science students with a degree in journalism, advertising and mass communication. Due to the television boom, news channels require technical

staff, for which a science background comes in handy.

Defence

Aspiring students can join the defence services in their technical fields. Graduates from all the disciplines can join the Defence and paramilitary services. There are several training institutes like the National Defence Academy, Indian Military Academy and Officers Training Academy. The Army Website gives details on eligibility and entrance tests. Admission is based on a written test, a medical fitness test and an interview. The Union and State Public Services examination is another option for post graduates from the Science, Arts and Commerce streams.

IT industry

Another most sought after choice where job availability is assured after graduation is the Information Technology or Computers stream. With a three-year Bachelor's degree in Computer Science or a Bachelor of Computer Applications, followed by a post-graduate degree in MCA, a candidate can be immediately absorbed into the IT industry in a variety of profiles.

These include hardware jobs in computer design, chip design and maintenance/ technician profiles. Software jobs like system programming, software engineering, application programming, enterprise resource planning and EDP management are other job options here.

Internet-based job profiles like webmaster, web designer, database

administrator, e-commerce/ e-finance professional are in demand, as also other IT-centric job profiles at call centres, in education, marketing advisors and animation and multimedia

B Com

A graduate from the Commerce stream has unlimited choices before him/ her after completing his BCom. The degree serves as a foundation stone for him to take up professional courses in financial services (like banking, insurance, mutual funds etc), accountancy etc. Alternatively, he can do post-graduation in Commerce, focussing on academics and research.

A student's option include B Com or B Com (Hons) with specialisations in Accounting and Finance/ Banking, Insurance; Bachelor of Business Management Studies (BBS); Bachelor of Financial Investment and Analysis, (BFIA), B A (Economics), etc. They can simultaneously pursue a relevant professional course like Chartered Accountancy/ Cost Accounting/ Company Secretary (CS); etc.

With a Commerce degree in hand a student can take several Certification exams like Association of Mutual Fund of India, (AMFI) to become mutual fund agents, and the Insurance Regulatory Development Authority (IRDA) to work as Insurance Agents, National Stock Exchange certification Exam to become stock brokers etc. The Institute of Chartered Accountants of India offers a one year course to help them become Accountants. A simultaneous course in Tally for undergraduates will help them become general Accountants.

Career options after graduation in Arts

After getting the graduation degree a student can do Masters Degree (MA) in their selected subjects. For higher education one can opt for Ph.D degree in the respective subjects.

Some of the attractive career option for Arts stream graduates are employment as Psychologist, Counselor, Economist, Market analyst, Sociologist, Social Worker, Historian, Anthropologist, Human Resources, Personal Executive, Writer/journalist/Editor, lawyer, Media Personnel, School Teacher/College Professor/university Professor etc. Apart from these an Arts graduate student can apply for UPSC exams, IAS, Banking, insurance exams and gets good jobs.

Arts graduates are highly sought after because their broad education base has helped them shape their inquiring minds, which can help employers evaluate conflicting points of view during their business operations. Job postings that routinely emphasize qualities such as 'effective written and verbal communication, teamwork and



problem-solving skills' are perfect for students who study in the arts stream.

Studying arts at the undergraduate level not only helps students expand their knowledge base in various subjects, it also helps them develop intangible traits such as critical thinking, effective communication, creativity and independent judgment, which hold them in good stead in securing a job and all through their life.

Employers who typically hire arts graduates include Government agencies, small, medium and large private companies, Publicly traded companies, Non-profit organizations etc.

In fact, there are hundreds of broad career fields that fresh graduates with an Arts degree can pursue. During the last two years of his/ her degree course, an arts student can do internship with a company dealing with his/her area of interest, attend job/ career fairs and interact, face to face, with the job recruiters. The same holds good for graduates of all streams. They can attend these job/ career Fairs held routinely in their areas. The basic requisite from the candidate's side is a genuine interest and urge to secure a job that is both financially rewarding and mentally satisfying. ■

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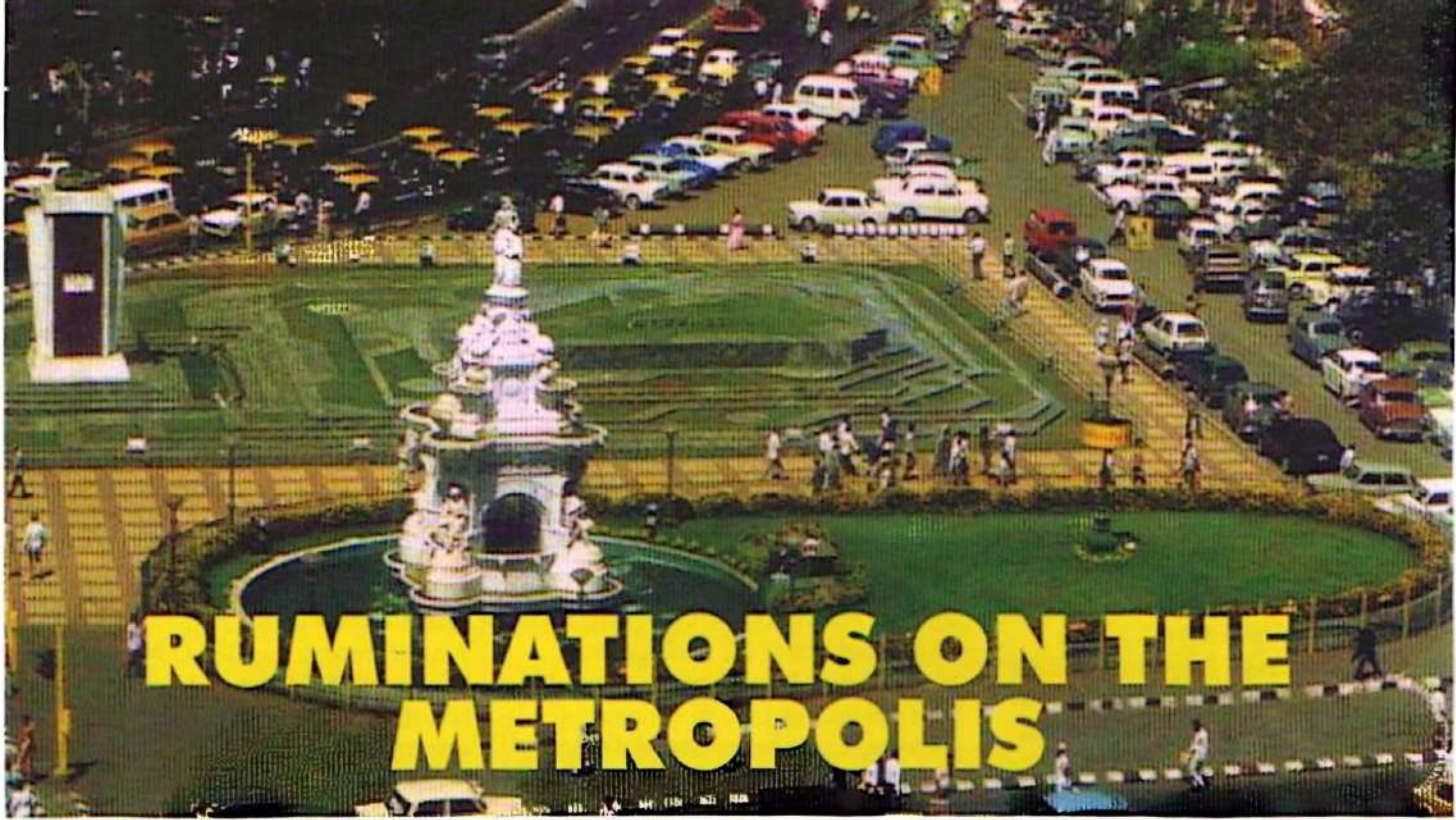


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RUMINATIONS ON THE METROPOLIS



K. R. NARAYANAN

■ After a long tenure of about five decades with the Government of Gujarat, I moved to Mumbai to settle down here, with my son and grandchildren.

Though I had great apprehensions whether I could come to terms with the changes in the ways of life of the Maximum City, I did not find any problems here. The reasons were many. Fundamentally, our family was by and large well-tuned to this city. Emotionally speaking, many of the senior members of the family had lived here for many decades and the "Bombay Culture" had already seeped into our psychology even before we landed here.

I had had opportunities to live here during different phases of my career, as although Gujarat had just separated from Bombay (Mumbai) we still had many unbreakable links with our good old capital city. Our initial grooming in the profession too was somewhat linked to Bombay/Mumbai. The Research Centre and lecture halls on the top floors of the Taraporewala Aquarium, the mini-ships in the Sassoon docks, the training centres at Versova and Satpati, the fishing villages and trading chains

in the entire city.....all remind us of our formative years here. I had many of my friends from the profession settled down in the city and they were only glad to welcome me back.

We had a very interesting way of passing time here. With a monthly railway pass costing Rs.9 (very costly in those days!), we would move through the length and breadth of the city in



search of cinema halls, which screened new movies, have nice coffee and snacks at the Church Gate Railway Canteen (costing 30 paise!), walk along the Flora Fountain area searching for second hand English fiction, and the like.

Therefore the first thing I did (when I returned) was to go to these places and check how much these places changed. I was surprised to find that the crowd and traffic had multiplied many times.

But I saw the very same foot paths selling secondhand books, dress material, imported (?) items, cameras, leather and plastic things and the like. With a collection of old books, I wanted to sit somewhere and have a cold drink.

To my great surprise there it was My good old fruit juice shop! That was the place, where I used to wait (reading my books and sipping fruit juice), for my cousins and relatives who worked in the nearby areas. I walked towards it. A young man smiled at me from the shop and brought a plastic stool and asked me to sit. I was surprised by the gesture of this unfamiliar person.

Aap Musumbi peeyenge, na, Saab? Yet another surprise from him!

Tujhe Kaise Maloom ? I enquired.

Saalo pehle aap aayaa karte the, thab Abbaa Jaan aapkeliyee Musumbi hee banate the, naa!!

Greatly surprised, when I enquired further, he said that at that time, he had been a small child helping his father in the shop and had seen me drinking their Musumbi juice and reading books sitting on a wooden stool in the shop.

Gazing at the grand old Flora Fountain and the unending busy road yonder, I asked myself: "Who says this city has changed?"

E M Sankaran Namboodiripad

A REVOLUTIONARY IN PRECEPT AND GANDHIAN IN PRACTICE



V N Gopalakrishnan

■ Elamkulam Manakkal Sankaran Namboodiripad, popularly known as EMS Namboodiripad or EMS was a versatile personality. He was a Parliamentarian par excellence. He

was a well-known author and journalist besides a popular Marxist thinker. Though a revolutionary in precept, he was a Gandhian in practice. He was in the forefront of the freedom struggle and was the General Secretary of the Kerala Pradesh Congress Committee before he moved on to the Congress Socialist Party and then to the Communist Party. He served as the Chief Minister of Kerala during 1957-1959 and 1967-1969. EMS pioneered the land and education system in Kerala that has become a model for other states and contributed to the rise of literacy in Kerala. A renowned Marxist, he served as Secretary of the Communist Party. Until his demise on March 19, 1998, he was an ardent follower of Marxism-Leninism. He also played an active role within the CPI (M) party and brought it to national prominence in the 60s and 70s. EMS was a scholar, Marxist



theoretician, voracious reader, columnist and a revolutionary in perception, but a Gandhian in practice. He formulated the historic land reforms by way of legislation and by strengthening the Kisan movement which addressed itself to the problems concerning small landholders and agricultural labour. EMS was a great communist theoretician who tried to relate the Marxian principles to

the Indian realities. He was in favour of proletarian internationalism of the working classes towards the world socialist movement.

Sankaran was born on June 13, 1909 in Elamkulam, Valluvanadu, Kerala as the son of Parameswaran Namboodiripad and Smt. Vishnudutta Antarjanam. His family members called him by the pet name 'Kunju'. His father died when he was a small child. During his early years at school, he showed a deep interest in Sanskrit and studied the Vedic scripture encouraged by his elders. He started his education as a student in the third standard at the Perinthalmanna High School. Young Sankaran was a very compassionate child and was interested early in political and social issues. He had the opportunity to see Mahatma Gandhi in 1923 when he visited Kerala. In 1927, he attended the Congress Session held in Madras. He participated actively in the meeting held at Payyannur in 1928 attended by Jawaharlal Nehru. In 1929, he completed his High School education and continued his collegiate education at St Thomas College, Thrissur and passed the Intermediate examination. Though he joined for B.A. in Economics, he could not complete it due to his involvement in the



Council of Ministers of the First Ministry of Kerala (1957-1959) T A Majid, Joseph Mundasseri, K P Gopalan, T V Thomas, Dr A. R. Menon, E M S Namboodiripad, C Achuta Menon, K R Gouri, V R Krishna Iyer, K C George and P K Chathan.

freedom movement. As a young adult he was associated with V T Bhattathiripad, Premji, M R Bhavathradhan Namboodiripad and others in their fight against caste system and other social evils prevalent in the society. He was in charge of *Valluvanadu Yogaskshema Sabha*, a progressive youth organization of Namboothiris. He published an article in Malayalam in the 'Yogaskhemam' magazine titled 'Namboodiri community and Social revolution'.

As a young student, Sankaran was influenced by the writings of Gopala Krishna Gokhale, Bal Gangadhar Tilak and Mahatma Gandhi. He was arrested on January 17, 1932 for his involvement in the Non-co-operation Movement and was sentenced to three years in Kannur jail though he was released from jail on August 31, 1933. During his detention, he made acquaintance with Kamalnath Tiwari, Sengupta Chakravarty and Acharya Narendra Dev from West Bengal. They inspired him to establish a Socialist Party. He was also influenced by P Krishna Pillai and P Sunderayya, two Communist leaders. It was in prison that he studied politics, influenced by imprisoned political leaders, and Marxist ideology. In 1935, he started a newspaper named 'Prabhatam'. On October 15, 1937, he married Arya Antarjanam and had four children, E M Sreedharan Namboodiripad, Dr. Malati, Radha and Sasidharan.

In 1934, the *Congress Socialist Party* (CSP), the socialist wing within the Congress Party was formed. From 1934 to 1940, he became its General Secretary. In 1939 he became a member of the Madras Legislative Assembly. In 1943, he was elected to the Central Committee of the Communist Party of India and served till the split in the party in 1964. In 1948 he had to go underground after the Communist Party was banned. In 1950 he became a member of the Politburo and during 1953-56 he was elected as the General Secretary of the Communist Party. He also represented India in 1956 at the Chinese Communist Party's 8th Congress and the Soviet Communist Party's 21st Congress in 1959. He was the only Indian representative who attended the international seminar on agricultural problems held at Bucharest.

After the outbreak of the Sino-Indian war in 1962, the CPI split into two camps. The pro-China Wing of the party was constituted as Communist Party of India (Marxist). EMS was appointed General Secretary from 1974 to 1992, and he became a member of the Central



Statue of EMS in front of Kerala Secretariat

His extraordinary intellectual prowess enabled him to grasp the essence of Marxism and apply it in a creative fashion to Indian conditions. It is this outstanding ability which enabled EMS to become the first to lay down the theoretical basis for the abolition of landlordism in Kerala after a concrete study of the socio-economic conditions. He analysed history, society, politics and culture from the Marxist standpoint in the most authentic manner. These interventions and views would provide the catalyst for discussions and debates amongst not only Left intellectuals but also among all thinking sections of society.

Committee and the Politburo till his death.

During his political career, EMS Namboodiripad lost only once in a general election, when he was defeated by the Congress candidate K P Kuttikrishnan Nair, founder of the trade union movement.

The princely states of Travancore and Kochi and Malabar (which was part of the Madras state) were amalgamated and

the state of Kerala was formed in 1956 and subsequently the first election to the state assembly was held in 1957. The Communist Party of India won 60 seats out of 126 and formed a government with the support of five independents. It was the first communist government in the world to come to power through ballot.

In addition to his political activities his intellectual contributions played a very important role in determining the cultural scenario of Kerala. His first masterpiece *Keralam- Malayalikalude Mathrubhumi*, was a cultural critique and paved the way for further investigations in Kerala culture and history. His works on Indian Freedom Struggle, literary criticism and many other important essays are worth studying. Actually he introduced a new experiment with Marxism by formulating the concept of coalition ministry. He was the protagonist behind the Peoples planning campaign (Janakeeya Asutranam) implemented by left democratic front in Kerala.

An 11-member cabinet, headed by EMS Namboodiripad was sworn in on April 5, by Governor B Ramakrishna Rao. Most of the ministers were stalwarts in their own rights. There were educationists like Joseph Mundassery, Dr A. R. Menon and V. R. Krishna Iyer who later became a Supreme Court judge. The government introduced the *Land Reforms Ordinance* and the *Education Bill*. There was widespread protest against this and a Liberation Struggle (*Vimochana Samaram*) was organized by the vested interests.

Twenty-eight months later, the Government of India invoked Article 356 of the Constitution to dismiss the government. This was the first time in the history of India the Article 356 was used. The government was dismissed on July 31, 1959 citing "breakdown of law and order", based on the report by Governor Ramakrishnan Rao. It was widely reported that the action was at the behest of Smt. Indira Gandhi, who was the President of the Congress Party and against the wishes of Prime Minister Jawaharlal Nehru.

1960 to 1964 and again from 1970 to 1971 EMS Namboodiripad was the leader of the Opposition in the *Kerala Legislative Assembly*. On March 5, 1967, he was appointed as the Chief Minister of Kerala. He became the leader of a seven-party leftist coalition that included the Muslim League and government ruled for two and a half year until October 31, 1969.

As many as 88 bills were introduced in the ministry's short tenure of 28 months!



Governor B Ramakrishna Rao reads out the Swearing in ceremony to first CM EMS, on April 5, 1957



Former CM EMS with CM E K Nayanar

The Minimum Wages Act for the workers in 18 industries and for agricultural workers a substantial increase in the wages was ensured. The Maternity Benefit Act gave women workers of the plantation and other similar sectors much wanted security. The Agriculturists' Debt Relief Act provided relief to the peasantry and the National and Festivals Holidays Act provided for seven paid holidays. Until then, workers did not have any holidays.

Several other Bills were introduced in the legislature but could not be adopted due to its premature cessation. The Panchayat Bill and the District Council Bill envisaging the decentralisation of powers were two other important Bills. Several administrative reforms measures were also taken up. Third party arbitration was introduced to solve labour disputes. A Police Reforms Committee was set up under the chairmanship of N C Chatterjee. Setting up of juvenile homes,

rescue shelters, appointment of policewomen etc were some of the recommendations of the Committee. A master plan for preservation of water sources was prepared and there was general commendation as it was the first of its kind in India.

His vision of a decentralization of power and resources and the *Kerala Literacy Movement* has shaped the Kerala society. He founded publications such as *Prabhatam*, *Desabhimani* and *Chintha* and served as their Chief Editor. He wrote several books including *Food in Kerala*, *The Peasant in National Economic Construction*, *Communist Party and States Reorganization*, *Twenty-eight months in Kerala: A retrospect*, *Critical note on the draft programs*, *India under Congress rule*, *Kerala. Yesterday, Today and Tomorrow*, *The Republican Constitution in the Struggle for Socialism*, *Anti-Communist gang-up in*

Kerala, Conflicts and Crisis, *Crisis into Chaos*, *The Communist Party in Kerala: Six Decades of struggle and advance*, *The BJP-RSS etc.* He also published over 200 pamphlets in English and Malayalam dealing with contemporary political issues. He was the recipient of the Sahitya Academy Award for his autobiography in 1972.

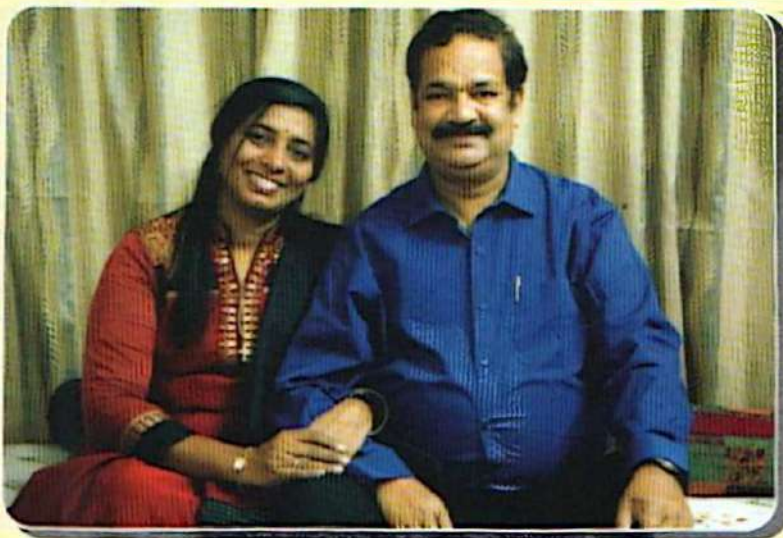
Among his outstanding contributions are the application of Marxism-Leninism to Indian society and working out the strategy and tactics of the Indian revolution. He is a monumental writer and his writings on land relations, Kerala-society and politics, Marxist philosophy, literature and history mark him out to be one of the most influential communist thinkers of the country and the world.

As Politburo member of CPI (M) until his death and as general secretary of the party from 1977 to 1991, EMS played a major role in national politics. At the time of his death (1998) he had completed a detailed book, *A History of Communist party in India from 1920 to 1998*.

He was the theoretician of the agrarian reforms in Kerala between 1957 and 1971 that put an end to the traditional landlord system. The formation of the first communist ministry (1957-1959) under his chief ministership saw the launching of a number of democratic projects such as land reforms, administrative restructuring, decentralisation, overhaul of the education sector, strengthening of public distribution systems, minimum wages and social security measures.

Kerala celebrated the 50th anniversary of its first government in April 2007. It is said that the 28-month long EMS government of 1957 laid the foundation stones of the present day Kerala. On March 19, 1998, this great son of Kerala died at the age of 89. When he died, the government of Kerala ordered a seven-day state mourning. ■

25th Wedding Anniversary (15/04/2015)



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RENJISH NAIR

Promising Kathakali and Chenda Exponent

Renjish Nair is a young versatile artiste who is not only a kathakali dancer but also plays the chenda and has been trained in Carnatic Music.



- Lakshmi

The artiste is not a special kind of man, but every man is a special kind of artist," says Renjish Rajan Nair, a Mumbai Kathakali artiste who has performed on more than 400 stages across India with his Guru Kalashree Kalamandalam C Gopalakrishnan and several other masters and leading exponents of Kathakali. He started learning Kathakali from the young age of seven under the tutelage of Kalashree Kalamandalam C Gopalakrishnanat Kalakshetram, Dombivli. After completion of the course he continued advanced training and research in Kathakali under the same Guru. He is an accredited, 'B' grade artiste in Mumbai Doordarshan.

As a Kathakali artiste

Renjish has actively participated in the project in 'Rishyashringam' and 'Dasavatharam' (dance ballet) choreographed and directed by his Guru Kalamandalam C Gopalakrishnan. He is also part of 'Sannidhi,' 'Nirgeet' and 'Saptarang', all fusion of seven classical dance forms of India, the first two headed by Parwati Dutta and the third one by Shubhda Varadkar, both famous Odissi dancers.

Still in his twenties, Renjish has performed at Khajuraho festival along with late Guru Padma Bhushan Kalamandalam Ramankutty Nair (in 2000) and with Parwati Dutta in 2013, Sangeet Natak Academy, Kala Ghoda Festival, Sur Singar Festival (Mumbai), Jaya Smriti (Mumbai) - where he was felicitated by film actress and dancer Hemamalini, International Film Festival of India, Sirpur International Dance Festival (Sirpur), Malva Festival (Indore), Pune Film Institute, Sopanam, Guruvayur temple (Kerala), Thrissur



Renjish performing Kathakali

Kathakali Club and several Malayalee Associations of Mumbai and its suburbs. He has performed for the Princess of Luxemburg and at Udaipur Mahal for Maharana Aravind Singh Mewar.

On the national level he has participated in competitions conducted by Tripunithura Kathakali Kendra, Nritholsavam, University of Mumbai (District level), Dombivli Keraleeya Samajam, Chemmannur Dance Fest etc.

As a Chenda Artiste

Renjish is not only a Kathakali artiste, he is also a chenda performer. He learned this also in Kalakshetram, under Guru Kavuvattam Anil Kumar Poduval and Kathakali Chenda under Kalamandalam Nandakumar. Renjish has performed on about 350 stages across India, as a Chenda Artiste and has become an inseparable presence on most Melam programmes of Mumbai.

He is dedicated to his art forms and adds, "I consider it my responsibility to preserve the art form which I have learned from my Gurus without any dilution and pass it on to the present generation."

Artistic All - Rounder

Renjish has got training in Carnatic Music under late Guru Venkatachalam and Usha Warriar for over eight years. Since he is too busy as a Kathakali and chenda artiste, he rarely performs on musical stages, though he can if the need arises.

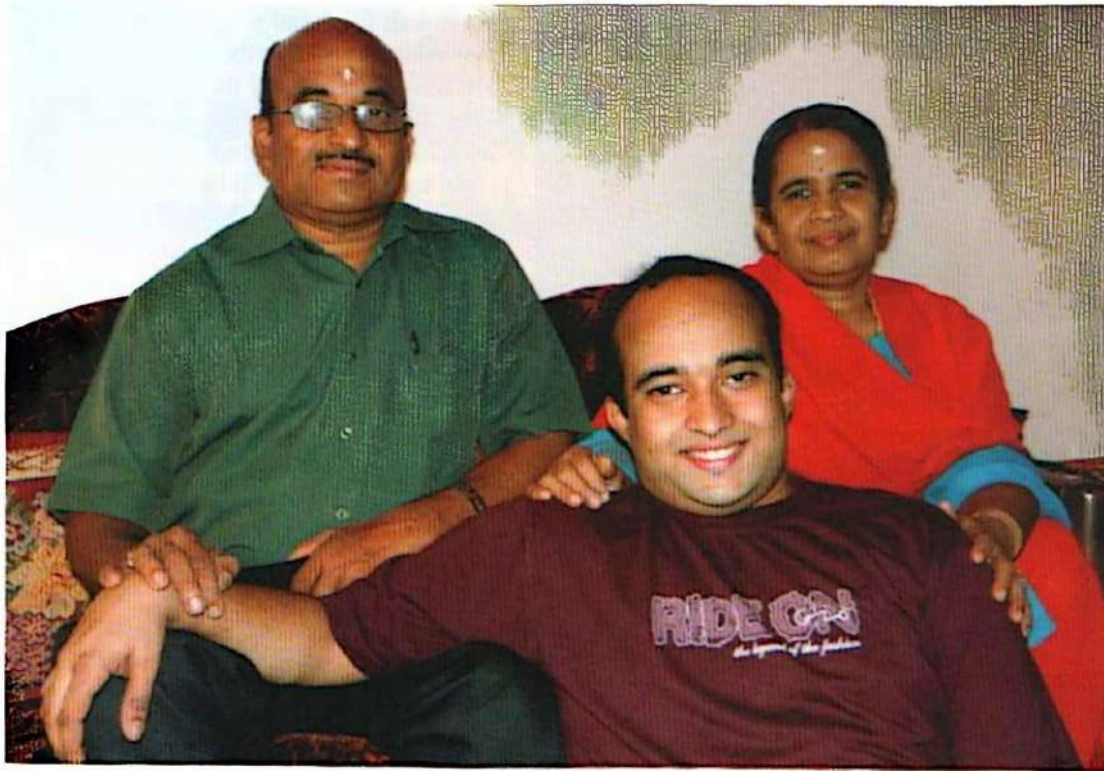
Renjish has appeared in a number of advertisements, both print and visual. Some of the popular brands he has appeared in advertisements are Sony - Bravia, Reliance telecom, Promo ad on Star One, and many more. He has also performed in an album on a social cause of fighting AIDS along with more than



Renjish as Krishna



Renjish being felicitated by Hemamalini during Jayasmruti programme in 2010



practice session," he says. "To perform a piece in public, the audience must be taken into consideration in the concept itself. After all, my performance is addressed to the public - otherwise I might as well stay home and perform for myself. If I want to convey something, then I must also think about how I can best convey it, without 'betraying' myself or my project and without making lazy compromises," he adds. And that is the formula for his popularity. ■

◀ Renjish with his parents

30 famous Bollywood actors. The first advertisement he appeared in was at the tender age of 14.

He has also performed on various stage shows. Some of the most applauded shows are Rajiv Gandhi Film Awards 2009 with Hrithik Roshan, Star Parivar Awards 2010 with Shah Rukh Khan and Kaun Banega Crorepati-5 along with Amitabh Bachchan.

Family Bonds

Renjish Rajan Nair is a Malayalee artiste, born and brought up in Mumbai. His father Varikkath Rajan, works for a super speciality hospital in Kerala and though very interested in the arts, he could not become a performing artiste. His mother Smt. Maheshwari Rajan is working for Income-tax Department as a senior official in Mumbai. Renjish did his Primary and college education in Dombivli. He has done his Post Graduate Diploma in Business Administration from Welinkar Institute of Management Studies, Mumbai. Currently he is working in Core department of Asian Paints, Mumbai.

"I work for 5 days a week and finish with my office work by early evening in weekdays, so that I can manage my performances without disturbing my professional life. Artistry is admired because it looks 'effortless' after constant practice. As I am an early raiser, I find enough time for my

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Recipe

KADUGU MANGA ACHAAR

Ingredients:

- | | |
|----------------------------|---------|
| 1) Kadugu Mangai | 2kgs |
| 2) Table Salt | ½ kg |
| 3) Fresh Red Chilly Powder | ¼ kg |
| 3) Mustard Seed powder | 50 gms |
| 4) Turmeric powder | 1 spoon |

(Quantity marked varies little according to actual measurement)



K S Narayana Swamy
Recipe Courtesy
Mani's Lunch Home, Matunga

This is the most favored, popular seasonal crop pickle. A large variety of Kadugu Manga/Vadu Manga readily available in plenty during the months of March-April. The preparation of this pickle is very simple. Unlike other pickles Kadugu Manga/Vadu Manga pickle is bit watery. It is a good appetizer and gives awesome taste with curd rice. Traditionally this pickle is prepared in bulk and stored for a whole year.

Choose fresh even size tiny, baby mangoes of your required quantity in Kilogram basis. While choosing the mango be careful to buy it with stem. Wash properly in plain water 2/3 times. Separate the mangoes with having stem and without stem. As the mangoes without stem will get rotten soon avoid and keep aside such mangoes for ready preparation.

For this pickles mangoes should be with stem. Pat the mangoes in a dry towel and make it to dry completely for an hour or two before you start the processing. Cut the excess stem gently using scissors or kitchen knife. Measure the mangoes with a convenient cup or jar. Keep aside the measured cup/jar. Transfer the mango on an open vessel/Jar. Then add Table salt to the mango vessel at the ratio of 6 portion of mango to 1 portion of salt (Depending upon sourness of mango it can raise to 5:1. In Mumbai the sourness of mango is comparatively lesser. Hence 6:1 would be adequate). (The measured cup keeps separate as it would be required at a later process to measure red chili powder). Mix thoroughly well. Cover the vessel with a tight lid and keep aside. Shake the Jar/Vessel well 2 or 3 times a day, so that the salt and mangoes mix well and to ensure the salt does not settle at the bottom of the jar. Continue the process of shaking

2/3 days till the mangoes have fully shrunk oozed out lot of water.

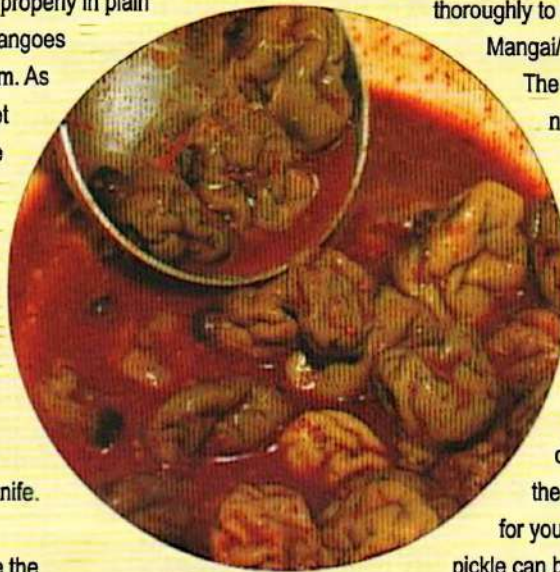
Then add red chilli powder of the same quantity of salt (with the same measured cup that have been measured earlier for the salt) to the oozed sour liquid water. Add a baby spoon of turmeric powder and about 50 Gms of mustard seed powder to it and mix well. For the next 3 to 4 days, once in a day stir thoroughly to mix the paste well. Now the Kadugu Mangai/Vadu Mangai is ready to store.

The pickle herein above processed, normally stored in a big ceramic container called 'Bharani'. Prior to the storing, the bharani would be cleaned thoroughly well and sun dried to make them sterile. Wipe the entire Bharani/Jar with a fine cloth dipped with sesame oil.

Transfer the pickles to the Bharani/Jar, then clean square cloth dipped in the sesame oil spread over the top surface of the paste and store for your future usage at an airy space. This pickle can be stored for a whole year, till next season. While taking the pickle from the container always use clean and dry spoon and close the container tightly. Never put your finger or wet spoon.

Kadugu Manga without stem that are kept aside can be used for ready Preparation:

Cut the mango to 2 or 3 pieces. Add Table salt, Chilly powder depending upon your personal preference and a pinch of asafetida (Hing) powder and mix thoroughly well. This pickle is ready to use as tempting and mouth watering.



Cricket - IPL Days are here!



The game of cricket was designed as one to enjoy sunlight during winter season in cold countries and it originated in England. It was played over a period of five days between two teams with two innings for each team, ninety overs per day. The team that bowl out the other twice or outplay them by scoring higher number of runs than the other is declared the winner. Since Britain had a larger number of colonies outside, the game spread to those colonies also.

Earlier it was a slow game and as time passed, the spectators wanted an entertaining and aggressive game within a day, thus limiting the game to one day. Thus the first Limited Overs Cricket was played between Leicestershire and Derbyshire clubs with 65 overs each, on May 2, 1962. In 1964, the overs were reduced to 60 each.

The first Limited Overs International (LOI) or One-Day International (ODI) match was played in Melbourne in 1971, and the quadrennial cricket World Cup began in 1975. Many of the "packaging" innovations, such as coloured clothing, were as a result of World Series Cricket, a "rebel" series set up outside the cricketing establishment by Australian entrepreneur Kerry Packer. South Africa, starved of opportunities and thus of adequate income joined this and was punished by the International Cricket Council for many years.

All test playing nations are permanent members of ICC and non-test

playing nations qualifying to play One Day International are associate members. Till 1983, the year India lifted the World Cup sponsored by Prudential, the number of overs was 60 and subsequently it was reduced to fifty overs each.

Twenty20, a curtailed form of one-day cricket with 20 overs per side, was first played in England in 2003. It has



proven very popular, and several Twenty20 matches have been played between national teams. It makes several changes to the usual laws of cricket, including the addition of a "bowl-out" (similar to a penalty shoot-out in football) to decide the result of tied matches, which was subsequently dispensed in favour of a Super Over.

The Indian Premier League (IPL) is an annual Twenty20 cricket tournament, founded in 2008 by the BCCI. It consists of a number of teams (currently 8) which are named after Indian cities and owned by franchises, and is held in India between April and June.

The IPL is the most-watched

Twenty20 league in the world and is also known for its commercial success. In 2010, the IPL became the first sporting event to be broadcast live on YouTube. The brand value of the 2014 Indian Premier League was estimated to be around US\$3.2 billion.

The IPL is currently supervised by BCCI Vice-President Ranjib Biswal, who serves as the League's chairman and Commissioner. Sundar Raman has been the IPL chief operating officer (COO) since its first season, after he was appointed by the former IPL Commissioner Lalit Modi in 2008.

Of the 11 teams to have competed since its inception, five have won the title: Kolkata Knight Riders (2), Chennai Super Kings (2), Rajasthan Royals (1), Deccan Chargers (1), and Mumbai Indians (1). Chennai Super Kings being the most successful team so far having won the title twice and a semi final berth in all the seasons. The current champions are the Kolkata Knight Riders, who won the 2014 season by beating the Kings XI Punjab by 3 wickets.

This year's games are starting on April 8 and culminate on May 24. The schedule of the contests is given aside. The present teams are as following:

Chennai Super Kings, Delhi Dare Devils, Kings Eleven Punjab, Kolkata Knight Riders, Mumbai Indians, Rajasthan Royals, Royal Challengers, Bengaluru and Sun Risers, Hyderabad.

Kerala In Mumbai wishes all readers thrilling cricketing nights!

Streeparvam - Short plays for celebrations

Sulochana Achan is no stranger to the female cultural activists of Mumbai as she is closely associated with the socio-cultural events, especially those involving women, for last several decades. So far she is credited with more than fifty short plays staged in Mumbai alone with the woman wings of various Malayalee associations. *Streeparvam* is a compilation of some 17 such plays, found successful on stage. Being a lyricist herself, she often weaves some musical threads into the plays.

The contents are often derived from the surroundings with major characters being women. Naturally the plots derive from issues associated with them. The events in the plays take place either in Mumbai city or in Kerala. The author picks up the nuances of the local diction to bring some authenticity to the characters.

The dialogues are written with verve and to the point. Her exposure as a dramatist and poetess of some credit besides being a linguist, the plays have some credibility. It has the humour, humanity, sense of service, human development, care for children,



unemployment etc at the core. The cultural level of the theme makes them presentable before any family audience and they depict some positive values.

Many of them are drawn on the ideals of the need to maintain strong family bonds among the members. The effort deserves unreserved praise from

all corners. None of the plays takes more than half an hour on stage and as such very ideal to present at short notice and with less effort with respect to stage arrangements. Most of them are taking place inside a living room. Associations connected with women can present them with maximum two male characters, mostly elderly or very young characters. One play titled *Krishna darsanam* is taking place in front of the Sri Guruvayurappan Temple and only that needs some stage modifications to reflect the mood of the play. Two plays have market in the background. All plays are directly or indirectly bring the mutual trust and love between elderly couples.

The book is endowed with a colour painting of a young woman, painted by the authoress herself, thus exposing her calibre as a painter. Well brought out, *Streeparvam* with 140 pages and 17 plays is a good effort and deserves all support, especially from women, so that more and more women writers would dare come forward with their creations.

[*Streeparvam*, written by Smt Sulochana Achan and published by Chaitanya Publishers, 13/270 Nand Dham, Sulochana Sethi Road, Sion (W), Mumbai 400 022. Pages 140 and priced Rs.100/-]

When there is support, there is tendency to recline

Thangu kandal chanjupokum is a proverb in Malayalam and it validates the title of this Malayalam novel by Erumakkuzhi Kochukunju Pillai, credited with three earlier novels and two collections of poems. Thus this elderly author has already registered his notable presence in Mumbai literary scene by his writing and presence in most of the literary meets of this city. This novelette has very few characters hailing from a small village Erumakkuzhi of Mavelikkara taluk. There are neither many complex events nor deliberately built characters to mislead the readers. The author without any pretensions to his calibre or capability, directly present the story, much to the delight of most of the readers. Soman, a young man employed in Mumbai, suddenly had to go to Kerala to attend a marriage of one of his friends and then he goes



to his native village unannounced. He meets a neighbourhood girl Santhamma at Pandalam bus stop and travels with her to Erumakkuzhi. They are meeting

after a long time and this close encounter drives them to think about themselves and they fall in love. Then most of the events are happening in their minds and very little externally. A new life bloom before them and how they face the objections of his authoritarian father and overcome the obstacles form the essential plot. The narration is straight from the heart and unnecessary descriptions, an evil often seen in recent writings are avoided. The story as such is heart warming and charming.

Well produced but with a few printer's devil, this novelette would please readers who like the old style of narration.

[*Thangu kandal chanjupokum*, novelette written by CKK Pillai and published by himself.(Ph.:022- 21639140). Pages 111 and priced Rs.70.]

G Karthikeyan

A Doyen Amongst Speakers



P R Krishnan

■ Had Shri G Karthikeyan been alive to preside over the proceedings in the Kerala Legislative Assembly, the violent scenes that the house witnessed on 13th March would not

have taken place. He would have certainly taken precautionary measures to prevent the bedlam which the world witnessed on that day. This is what immediately struck me when I began recollecting memories about the former speaker. Karthikeyan, the speaker of Kerala Legislative Assembly who passed away on 7th March at Bangaluru was the doyen among chairpersons of state assemblies in India. He was a true champion of people's cause. An upright man of indomitable will, Karthikeyan distinguished himself as six times MLA and twice cabinet minister before becoming the speaker of the legislative assembly. He was fondly called GK by friends and colleagues. He was a lovable person and was very popular amongst all sections of people. An illustrious personality among politicians in Kerala, he excelled in all activities he was called upon to share right from the beginning of his political life. His journey in political career is a shining example for social functionaries and leaders irrespective of political ideologies. In public life, he always upheld human dignity. He gave top priority in addressing people's grievances and social problems. He never looked into the political source the grievances came from. Despite being in Congress and Communist camps I have never felt a divide between us whenever we met during the long period of our friendly relations. That indeed was the sterling quality of Karthikeyan even when he was with political opponents. I have been hearing, knowing and reading about this rising youth leader for more than three decades. When I heard of his untimely demise, what instantly came to my mind was the first occasion I shared with him 20 years ago on 22nd October 1994. It was a massive event organized by a



Malayalam magazine *MARUNADU* edited and published by N K Bhupesh Babu to honor the former chief Election Commissioner T N Seshan as "The Man of The Year." Sharad Pawar, the then chief minister of Maharashtra was the Chief Guest. The Congress leaders from Kerala, G Karthikeyan, M M Hassan, M I Shanavas, the Express editor P Shreedharan, IAS officer Alphonse Kannanthanam, Bhupesh Babu, P K Ravindranath, Corporator Tiran Das and this writer were the other speakers on the dais. The venue was in Mumbai's Neppoo Garden at Matunga. My long

lasting friendship with Karthikeyan started from there.

Born to P P Gopala Pillai and Vanajakshi Amma at Varkala in South Kerala on 20th January 1940, Karthikeyan graduated in economics as well as in law. A brilliant youth, he used to enthuse the student community with his eloquent speeches. This trait made him leader of Kerala Students Union (KSU) under the leadership of Indian National Congress. Feroz Gandhi, Chandra Shekhar, Mohan Dharia and others known as young turks in late fifties and sixties inspired young Karthikeyan during the early days of his



Karthikeyan with Chhagan Bhujpal. P R Krishnan at the extreme right

political life. Gandhian philosophy was the guiding principle of his work. Pandit Jawaharlal Nehru's books *Glimpses of World History*, *Discovery of India* and *Letters from A Father to his Daughter*, Rajani Palmi Dutt's book "*India Today*" made great imprint on his mind and deeply impacted his thinking. All these and the history of the freedom struggle were significant factors which equipped him and moulded his onward march to political activism. He became President of the Youth Congress, General Secretary of Kerala Pradesh Congress Committee (KPCC) and thereafter its Vice-President.

Though groupism was rampant in Kerala state Congress, the statesmanship in Karthikeyan refused to be influenced by that tendency. Unmindful of groupism, he used to take independent view of matters confronting the party. This made him different from others in the state Congress leadership. He was uninfluenced by any group and rose to different positions in the party and state cabinets as mentioned above. Though Karthikeyan could not be labelled as a rebel in the state congress, he had revolted against dictatorial tendencies within the organization and spoke vociferously against them in public. This made him earn the pet name Revisionist (*Thiruthal Vaadi*) in the Congress party. He took it as a mission and campaigned against autocratic behaviours of Congress leaders. Though it was the former chief minister K Karunakaran who groomed him to political limelight, leadership and ministerial positions, Karthikeyan did not even spare him for his partisan activities. Karunakaran, better known as king maker during Indira Gandhi period, was called leader in Kerala. It was during Karunakaran's

regime that Karthikeyan conducted revisionist campaign. His criticism against autocratic style of functioning of leaders endeared him to all sections of people in Kerala and made him a hero within the Congress party and Congress sympathizers in the state. He was of the firm view that irrespective of change of chief ministers like K Karunakaran, A K Antony and Oommen Chandy within the Congress or regime change from UDF to LDF, the development programs in the state should go on uninterrupted. Karthikeyan was a voracious reader besides being a lover of art, literature, culture, paintings, theater performance and films.

There were plans afoot in Kerala for reorganizing the KPCC and reshuffling the Oommen Chandy coalition ministry before the parliamentary elections last year. Then Oommen Chandy's choice for KPCC presidentship was Karthikeyan. But that idea did not materialise because

the Congress High Command chose V Sudheeran as KPCC president. Consequently Karthikeyan wanted to relinquish the speakership post as he preferred to go for fieldwork in his assembly constituency. But then he fell ill. He was undergoing treatment for Cancer since last six months. Initially the treatment was in Delhi and then in Mumbai and thereafter in US. There was a visible improvement in his condition after the treatment in Mayo Clinic and he was hoping to return to active political activities. But his health deteriorated again and he was rushed to Health Care Global (HCG) at Bangalore for Cyber Net Robotic Radiation Therapy on 1 February. But despite the best efforts of the specialists, he could not be saved. His wife Dr Sulekha and sons Anand Padmanabhan and Sabarinath were with him when the end came.

A sober personality, Karthikeyan was loved and respected even by opponents.



At Aamchi Mumbai function



P R Krishnan, Mrs and Mr Karthikeyan, Mrs and Mr Bhupesh Babu and others

Kerala. He maintained cordial relations with all sections of people irrespective of political shades and considerations. His opponents trusted him as their friend. He had very close contacts among NRIs apart from good relations with *Marunadan Malayalees* in different states of India. He was inundated with invitations with requests to be chief guest or as main speaker in programmes organized by Malayalee organizations outside India and in different parts of the country. In Maharashtra he had intimate friends. It was particularly so with Mumbai and Pune. His speeches would always be brief but highly educative and enlightening. Karthikeyan was a champion against untouchability. He greatly admired the social reformer Sree Narayana Guru and his teachings. It should be noted that one of the many programs Karthikeyan participated in Mumbai while he was a minister, was in the Chembur complex of Sree Narayana Samithi. This was a special function to honour Dr K K Damodaran, the president of this organization on his 80th birth day. I had the privilege of sharing the dais with Karthikeyan along with other dignitaries in this function.

The Kerala government had decided to honour Bhimsen Joshi, the renowned musician. Being the cultural minister, Karthikeyan came with his wife Dr Sulekha for that function held at Deccan Gymkhana in Pune. The NCP leader Bhupesh Babu, Preetha Babu and this writer had accompanied them. Karthikeyan presented the award of Kerala Government and cash amount to Bhimsen Joshi. The *Pravasi Sabdam* editor K Harinarayanan, INTUC leader Rajan Nair and Shri M D Sreenivasan and others played a leading role in making that function successful. On return journey Karthikeyan wanted to go and see himself the house where the famous artist Raja Ravi Varma lived. But our attempt could not succeed. That journey was memorable. We talked and talked on different subjects and cut many

jokes throughout.

Many such programmes in Mumbai and Navi Mumbai with Karthikeyan as the chief guest were organized under the auspices of Indian Council of Social Welfare, Indo-Arab Confederation Council, Enkay Foundation, and Federation of *Marunadan Malayali* Associations of which N K Bhupesh Babu is Chairman or Secretary General. A significant feature of such programmes would always be that MPs, MLAs, Corporators, Collectors, Mayors and Ministers from Maharashtra would be on the dais with Karthikeyan. This writer had the privilege of sharing many such occasions with Karthikeyan and other dignitaries. One such meeting in the recent past Karthikeyan addressed in Mumbai was a cultural programme held at Vishnu Bhawe auditorium at Vashi. This was Bharata Natyam Arengetram

programme of Bhupesh Babu's daughter Bhaviamol. Maharashtra cabinet minister Chagan Bhujbal, Excise minister Ganesh Naik, Manda Mhatre MLA, Goodnight Mohan, the famous film actress Navya Nair were amongst those present on 12 Sept. 2012.

The last meeting Karthikeyan addressed a year ago was in Kerala House at Vashi. It was organized by Kairali's *Aamachi Mumbai*. Another event I attended with Karthikeyan was at Thiruvananthapuram in 2012. That was a function in memory of C Bhaskaran, chief editor of *Chintha* Publications and the founder president of Student Federation of India (SFI). Karthikeyan was the main speaker in that function. Other speakers in that meeting were M Vijaya Kumar the former speaker of Kerala Legislative Assembly, T N Seema MP, Major Dinesh Bhaskaran and Thulasi Bhaskaran.

Another memorable event occurred some years ago at International Airport at Marol when Karthikeyan, the CPI (M) leader Kodyeri Balakrishnan and the famous producer director Satyan Anthikad returned from Dubai after participating in a cultural programme there. We spent lot of time discussing different subjects.

Karthikeyan was a role model for others. His only book "Society, culture, individuals" though printed remained unreleased. ■

Vishu
Asamsakal

**THE
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MINE THE GOLD FROM WITHIN YOU

You are Born To Excel

Prof Dr John Mathews Vazhappilly M.A, (Eng), M.A. (Phil), M Phil, PhD, is a self - empowerment Coach, Motivational speaker, author and writer who has published a volume entitled 'An Encyclopedic Treasury of Positive Thoughts for Effective and Creative Living.' He conducts workshops and gives lectures on self empowerment programmes. We start from this issue a series of his articles for fostering and promoting positive values in life. In this article Dr John Mathews writes on the virtue of excellence.



Prof Dr John Mathews Vazhappilly

■ Excellence is the high quality of performance and the exquisiteness of being that set the standard for generations to come. High quality is never an accident; it is always the fruit of superior goals, earnest effort, intelligent planning and skillful execution. It embodies the wisdom of many creative managers and the cumulative experience of many effective executives.

The exquisiteness of being is more a matter of moral and spiritual excellence than any material accomplishment. It accentuates the primariness of principle-centered life. Here noble and sublime character is the foundation of true greatness. The varied personality factors such as communication skills, charming manners, positive thinking, elegant appearance, though beneficial for success, are secondary traits. These are the props, not the foundation, of the edifice of a life of excellence. If our character is fundamentally flawed, marked by duplicity and insincerity, then, in the long run, we cannot live a life of excellence and effectiveness. Only

basic goodness and sound, impeccable character give lasting success. Secondary traits such as impressive personality, pleasant social manners, alone cannot sustain true excellence. Secondary traits alone have no permanent worth in long term relationships. What is required is deep integrity and fundamental character strength. It is character that communicates most eloquently. As Emerson once put it. "What you shout so loudly in my ears I cannot hear."

The drive for excellence is a human characteristic. Man is a poetical creature who adorns and embellishes everything he touches. This drive for excellence is based on the metaphysical truth that we are created in the image of God. The Bible says, "He has also set eternity in the hearts of men." Robert Browning gave exquisite expression to this sublime truth. "Ah, but a man's reach should exceed his grasp, or what is heaven for?" So, man has to reach out beyond his grasp into the great unknown future possibilities. All human aspirations and achievements are articulate expressions of this human grasp, of this transcendent reach. Excellence exemplifies the insatiable spirit of the human heart and soul.

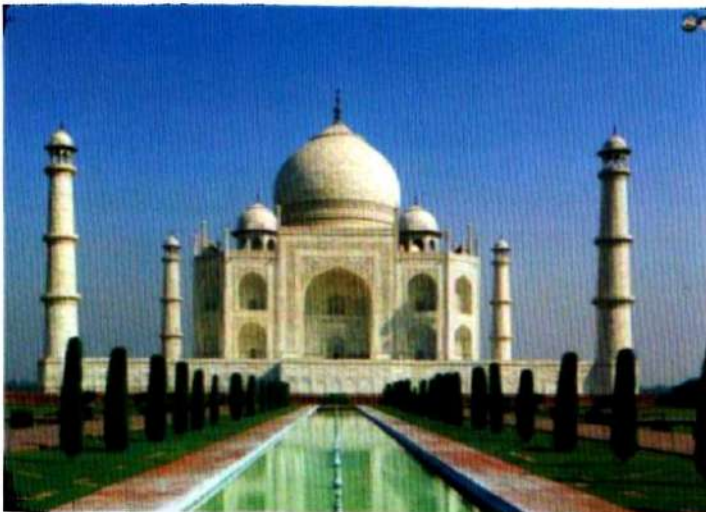
The conquest of Mount Everest is

excellence, the discovery of the law of gravity by Newton is excellence. The Taj Mahal is excellence exquisitely executed in white marble, a pearly tear drop on the cheek of time.

Every task is a signature of the person who performs it. Sign your work with exquisite excellence. Your true destiny is to become an island of excellence in a sea of mediocrity. You are born to excel. In this context the words of John W. Gardner are very appropriate: "The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because philosophy is an exalted activity, will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

A few Historical Examples of Excellence:

Let me give you a few historical examples of persons who strove relentlessly for achieving excellence. Michaelangelo was working on a statue for several days taking great pains to give finishing touches to the minutest details. One of his disciples who was observing this asked, why the great artist was devoting so much time on 'trifles,' which



Taj Mahal - An example of Man's excellence



Mount Everest - Nature's excellence

were so insignificant? Michelangelo replied, "Trifles make perfection but Perfection is no Trifle!"

When Sculptor Auguste Rodin was reaching the end of his long and brilliant life, a friend came into his studio and found him weeping over a statue which he had just completed. The visitor was at a loss to understand the old man's grief and, looking at the statue, remarked, "But it is perfect." "I think so, too, and that is why I am weeping," Rodin replied. He had come to the moment of truth, the realization that he had gone as far as imagination and craftsmanship could take him.

Michael Phelps who holds the Olympic record of winning the highest number of medals could have retired after winning eight gold medals in eight races at the 2008 Olympics. In February, when Phelps was wavering about getting back in the water, his coach, Bob Bowman, told him: "This is your gift. You're like an artist. You don't just throw your gift away because you did something great."

The Secret of Excellence:

The secret of excellence consists in using our full potential in whatever we do. Excellence comes from exercising responsibility and being accountable for what we do. Excellence does not always mean high perfection. There can be excellence in the ordinariness of daily duties. Look at nature. A rose is no more excellent than a lotus. Every flower, every plant, is unique and is excellent in its own way. They are excellent just by being the way they are.

Our imperfections and blemishes are a part of our excellence. But for our imperfections we would not have made the effort to be better persons. We would not have become more compassionate and sympathetic. We would not have acquired the depth and the sensitivity that make us good, loving human beings.

We excel when we grow in sync with the rhythms of the universe, when we become a part of the composite picture of a larger existence. Like the strings of an instrument that create music, we too contribute to the orchestra of universal excellence. The melodies of our individual excellence resonate throughout the universe. We may not make to the popularity charts. That does

not matter. There are millions of silent, dedicated souls who do excellent work behind the scenes. They fashion a world of excellence with their sense of dedication, commitment and responsibility.

It is false to imagine that excellence just happens. Excellence is more of a quality of performance than anything else. Excellence is hard work and sustained



Martin Luther King (Jr.)



William Shakespeare

not matter. There are millions of silent, dedicated souls who do excellent work behind the scenes. They fashion a world of excellence with their sense of dedication, commitment and responsibility.

For many of us the word "excellence" has a wall around it and we are on the outside. We protest that we have no great gifts or talents, that excellence is for men of genius. But excellence is not the special gift of a privileged few, a burst of light you have either got or you haven't. Even ordinary people can pursue excellence. One is reminded of the beautiful words of Martin Luther King Jr. "If a man is called to be a street sweeper, he should sweep streets, as Michelangelo

effort toward a worthy goal. It took Brahms almost twenty years to compose his "first symphony". Gibbon worked twenty years writing, The Decline and Fall of the Roman Empire. Plato wrote the first sentence in his Republic nine different ways before he was satisfied with it. Burke wrote the conclusion of his speech at the trial of Hastings sixteen times and Butler his famous Analogy twenty times. Virgil spent seven years on his Georgics and twelve on the Aeneid. He was so displeased with the latter that he attempted to rise from his deathbed to commit it to flames. Hemingway is supposed to have revised his famous novel Old Man and the Sea nearly twenty times so as to make it sleek, compact and light both in terms of substance and style. Excellence excludes all excuses.

Excellence consists in doing ordinary things in an extraordinary way. We may not be endowed to build a monument like the Taj Mahal or write a play like Hamlet or discover a new star in the infinity of space, but if we were to live our lives, deeply, passionately and creatively, we would be men of excellence. The work itself may be modest and nondescript, but if it calls forth joy, fulfillment and inventiveness, we are on the road to excellence. Excellence is more of an attitude than aptitude, and hence applicable anywhere from baking a loaf of bread to building the Taj Mahal.

S.Mohanan Nair
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Vishu Asamsakal

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'Immense contentment and happiness while educating children' - Warriier



Sriprakash Menon

■ A S Madhavan is the chairman emeritus of Flyjac Logistics Pvt., Ltd. and is a well known social and spiritual leader based in Mumbai. He is the managing trustee of Warriier Foundation

and have undertaken two massive social initiatives Balamandir - to nurture children and Universal Centre for 'individual integration and holistic living'. Madhavan speaks about his quest for empowering individuals and his own spiritual journey through his mission for the underprivileged children to Sriprakash Menon.

Q: When and how did you first think about a project for children ?

Was it not challenging to do something like this especially when people are not ready to support at the start ?

A: While I was studying in school, at the age of 10-14 years, we had financial constraints to buy newspaper, weeklies and books etc. I was very keen to read newspaper. Along with three of my friends, we went to all the houses in our village and collected very small contribution and established a reading room at the Panchayat office premises. Even though, I had to walk more than 1 km, I was a regular visitor there.

While I was in Mumbai, I had been associated with Late Mr. Raman, who was chairman of Janakalyan Sevashram. He made me a director in Janakalyan Sevashram, where we were taking care of old age people and also the underprivileged students. We gave them free education, shelter and health care. We were also having a resident school for students studying only Vedas and all these activities were happening in one building. Hence, under the banner of Warriier Foundation we built up Bal Mandir at Panvel and initially it was maintained under the banner of Janakalyan Sevashram. Subsequently, due to financial constraints Warriier Foundation took direct responsibility for education, shelter and health care of all the students studying at Bal Mandir.

Later, we had extended our activities to Kerala by constructing Bala Mandirs. We now have three centres in Kerala two in Thirunavaya, Malappuram District and one at Ernakulam. We are educating 300 children free of cost besides imparting



A S Madhavan

Veda students. Our dream is to educate 1000 children with the support of like minded people, NGOs and corporates.

We also started, Bharatiya Vidya Bhavan school with one retired teacher heading it at Thirunavaya and now we have more than 1000 children there. I have been selected as chairman of this school. The standard of education at Bhavan school is very high and we have a lot of potential to expand this school in coming years.

Establishing and running a charitable trust to give education to more than 300 children is a herculean administrative task like getting right teachers, arranging vehicles, cook for the kitchen, organizing annual day programme, medical check up, counseling and addressing the complaints from school students. We also are constantly maintaining and repairing the building, complying with the governmental guidelines even though the school is unaided. We hardly get any financial aid from outside and self-generating funds is quite challenging.

When we established Bharatiya Vidya Bhavan, due to lack of funds in the beginning, we had even incurred a loss of more than 1.5 crores, which we had to repay after the school has been revamped and re-administered with the support of the parents association. Now we had constructed a new building with additional facilities.

The immense contentment and happiness coming from within while educating children is beyond words of expression. A mother is happy to bear the

pain of delivery because it is nothing compared to the happiness which she gets while having her own child.

Q: How did you select the children for nurturing in your homes ?

A: "Athiti Devo Bhava". This principle we have adopted while selecting a child. If parents are unable to look after the children due to lack of finance, we accept even such children coming to our home. There is no certain age bar and also some of the institutions can only accept boys or girls. This restriction had been followed while selecting the students. Basically we are taking students above 5th standard and some of them are studying upto post graduation by staying at our Bala Mandir.

Q: Spiritual values seem to be your highpoint in the initiatives you have undertaken, Can you explain how this is an important element of life for good work ?

A: One of our children, after passing 12th standard got admission in a Missionary school. She had represented at state level sports competition and got selection in the sports quota. The principal of the school was reluctant to take her since she was studying in Malayalam medium and had also got less mark. She was also not able to attend private tuitions. All the students in this school normally gets very high ranking and are also being selected on the basis of high marks and financial condition of the parents. Anyhow, at the end of the 12th exam she became no. 1 in the class in Malayalam studies and also represented the school in state level sports competition. Her humility, positive attitude and relatedness



to the students really astonished the principal and was keen to see her parents. Even her parents felt that her success was due to the Bala Mandiram of Warriar Foundation and the last six years of her schooling shaped her character and attitude. My sister, who is looking after the Bala Mandiram at Thirunavaya asked her how she got such a good reputation and ability to study without having any external tuition etc. She said that the meditation practice adopted at the Bala Mandiram had really helped her to see the silence and peace within herself. Such grooming allowed her to have lot of focus, concentration and the ability to excel.

There are umpteen number of cases where our students had topped while they were studying in nursing college and also some of the students had joined firms and companies after their graduation and had become "Star of Flyjac of the year". Selection of the Star of the company has been done considering the relatedness, love, self expression within the employees and the employees are selecting the people within the organization.

All these could be possible because the students were taking the inner journey through satsang, yoga, meditation, bhajans etc., while studying in our schools.

Q: Was starting of a vedic school, the begining of a new type of education - the need of the hour in our country ?

A: "Aham Brahmasmi", "Tatwamasi" and Gayatri Mantra etc. are the beacon light which will navigate our life with high values and spirit. Veda teachings will help us to realise our true self (I am one with everything). Veda students have very high disciplined life. They get up at 4.00

am every day; do yoga, meditation, chanting of mantras, which have high philosophical values. Their diet system, way of routine life etc will leave them to be free from lust, anger, competition etc. It is highly important to teach our Bharatiya Vedic culture to our coming generations. It is not about religion and really speaking even my spiritual teacher who gave me initiation about 35 years ago was an English man. The spiritual teachers are leading us to realise our true state of being.

Q: What are the new projects which you are planning ? Are you planning expansion of your initiatives already undertaken ? Describe your philosophy behind Human Integration Centre ?

A: Warriar Foundation's new project - Universal Centre for Individual Integration will be a centre to create an environment for seekers to find solace and harmony by integrating their physical, mental, social and spiritual aspects. The salient features of the centre will be transformational retreats, knowledge conclaves, learning centre, health centre for the public etc. Other facilities which are being built are an auditorium, library, computer room, recreation hall, meditation hall and common kitchen. The centre also will have permanent staying units for individuals and students, short term holiday programmes for holistic living and rejuvenation etc.

We find that after retirement or once we lose our spouses, we would have lot of time, but living independently is difficult, the centre will help such people to utilize their physical and intellectual capabilities for the benefit of under-privileged children. The centre will also help them to

integrate within themselves with solace and peace by way of satsang, bhajans, meditation and yoga etc.

Q: Raising funds for noble cause is not an easy job, since many may be planning to do similar work, how are you going be different ?

A: When we are asking money for selfless action, it also helps us to "let go" our ego. We are getting freedom for self expression and will see different mentalities of people especially with social and spiritual causes. We went from house to house to collect Rs.25 and organised a function where 1,25,000 lamps were lit with the support of over 500 people. This has been recognised by the Limca World Record Book.

Our approach towards to raise funds is to contact each and every one and our relatedness and feelings will not affect whether they donate money or not. Our desire is the cause for our sorrow and happiness. If we are asking people and they are giving money, we are getting an opportunity to kindle the education of about 1000 underprivileged children.

We are organizing a fund raising programme on April 19, 2015 with a Cultural Extravaganza at CIDCO Exhibition Centre Auditorium, Vashi. This is also an invitation to all the like minded and socially oriented people to attend the function. Warriar Foundation will be providing donor passes as well.

Q: Do you feel Indian corporates are not doing enough for the well being of the children from the weaker sections ?

A: Am not questioning corporates or government bodies whether they are doing enough for the well being of the children. Let us ask ourselves what we are doing for them. If we are focusing on this activity and considering our unique potential for enrolling and empowering like minded people then we will be able to generate sufficient funds and be the cause for the education of 100 or 1000 children. The present scenario is as follows. The overall picture of children across the world is as follows :

25 million girl children are killed in the womb itself each year, just due to her gender.

640 million children in developing countries do not have access to safe shelter.

217 million remain devoid of primary healthcare services

101 million children are out of school

For every 100 Indian girls enrolled into rural schools, just one makes it up to 10th standard

Almost 211 million children between 5-14 years of age are child labourers ■

NPS - PRAN Card

NICE Community Welfare Association, Kalina, conducted on March 21 and 22, a free programme of National pension system (NPS) "PRAN CARD" Permanent Retirement Account Number Pension Card for all scheme by Govt. of India: 'Open account with Rs. 100/- and pay monthly Rs. 100/- and Govt. of India will also contribute Rs. 1000 per year.' There was a Pan Card Shibir on the same day to enable processing of Pan Card, if anybody desired so. The function took place at NICE Community Welfare Association office premises, in Santacruz. The programme was inaugurated by Henry Lobo Chairman - Christian Chamber of Commerce and Industry Ltd. Several persons from Kalina and other areas took advantage of this benefit, irrespective of caste, creed or religion. The trustees of NICE Community Welfare Association Johnson Therattil, Alice Therattil, T A Thomas and Wassim Khan organised the event.



Inauguration of NPS - PRAN Card programme

NICE Community Welfare Association is a large socio-cultural and non-political organisation in Mumbai established by former Corporator Alice Therattil and her

husband Johnson Therattil in 2000, working for a large number of oppressed people of Mumbai without distinction of religion and community.



Distribution of books, clothings and food items



GMWA's Medical Camp

GMWA shows the way

Gorai Malayalee Welfare Association (GMWA), distributed free books for children, food products and cloths for the poor at its office premises on March 1. It also distributed wheel chairs for the handicapped. The event evoked good response from the public. While keeping the Kerala cultural flag flying high in metro city like Mumbai, GMWA is dedicated to welfare activities beyond religion and language boundaries since its inception.

Gorai Malayalee Association organised a free Medical Check up at St Rock's School on March 22 where doctors from specialised fields participated. The camp was inaugurated by Gopal Shetty MP North Bombay. Sashikumar Nair of GMWS was the Programme Chief. Other dignitaries who graced the event included Mohan Mithabawkar, Corporator and former Mayor, Shiva Shetty, Corporator, and Padma Divakar and others.



Aksharashloka sadassu in progress

AKSHARASHLOKA SADASSU

The Bombay Keraleeya Samaj, Matunga held 'Aksharashloka Sadassu' on February 22, at Kerala Bhavanam in Matunga. There were 14 participants in all and the event started at 10.30 am with 'Aksharashloka Sadassu' followed by an 'Ekakshari Malsaram' post lunch which went on till

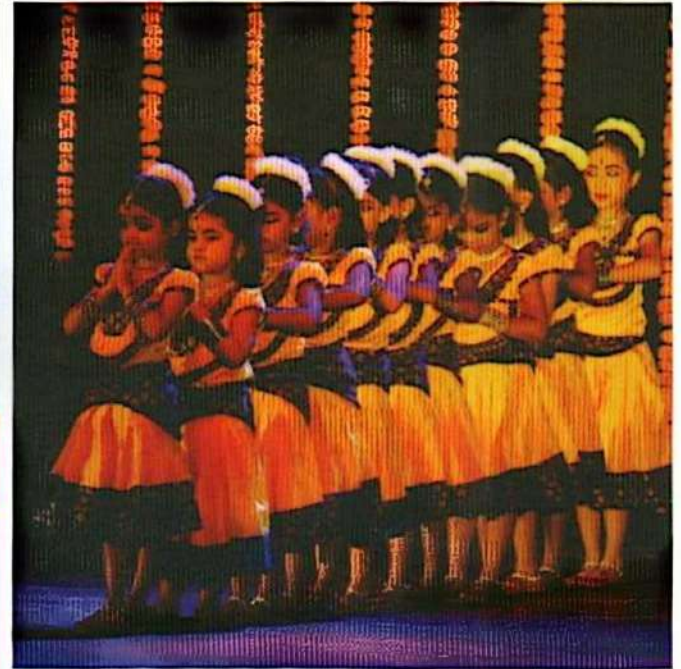
around 4.15 pm. The first three prizes of Ekakshari competition were won by Suma Ramachandran, Raman Namboodiri and Unnikrishnan respectively and were honoured with Cash Prizes at the hands of the Secretary, Devadas G Nair. Gift hampers were given to all the

participants as a token of love and appreciation. All the participants and guests were treated to a sumptuous lunch ordered from Nambiar Caterers. This Annual event is held in the month of February every year.

Annual Event of Nupur



Lighting of the lamp at the Inauguration



Performance of Nupur's junior students

Dr R Radhakrishnan, Chembur Fine Arts Society Managing Committee Chairman, inaugurated NIRJARA, the Annual Day event of Nupur School of Dance, founded by Nisha Gilbert. The function

took place at Bhuriben Lokhandwala Auditorium, Ghatkopar. The Guests of Honour included Dr Suman Badami, Smt. Hemamalini Chari, Bharatanatyam exponents and Girish Nair- Youth Icon. Vocal support was rendered by N

N Sivaprasad, Satish Krishnamurthy on Mridangam, Satish Sheshadri on Violin, Krishnan on Flute, Narayanan Iyer on Morsing and Arjun on Ghatam.

NANMA Activities

NANMA Charitable Foundation conducted a Motivational and Moral Boost Up Workshop for students of Central Railway School and Junior College, Kalyan West by Dr. Sundeep D Jadhav, (MD, DPM, FIPS), Consultant neuro-psychiatrist at Railway School Auditorium.

NANMA Charitable Foundation organised 'Cataract Operation' of 25 Adivasis of Dandwalgaon in Mokhada village, Palghar District of Maharashtra on March 12, 14 and 15th in connection with 'World Disabled Day' at Supriya Hospital, Kalyan East.



Dr. Sundeep D Jadhav addressing the students at the workshop



Eye testing at the camp



Participating students

Nattarangu Anniversary

Kharghar based cultural body Mumbai Nattarangu is celebrating its second anniversary on May 17. The theme of the event is 'Mathru Pithru Vandanam'; intended to highlight the serious plight of elderly parents being ignored by their grown up children. Persons desirous of participating in the event may call on 09146296616.

Drisyotsavam 2015

Keraleeya Kendra Sanghatana is organising a Malayalam Theatre Festival Drisyotsav 2015 from 30th April to 3rd May at four centres in and around Mumbai according to its Festival Director Surendra Babu.



International Women's Day was observed at Pancharatna Hotel Panvel by Giants group of Panvel. Ranade, President Giants group of Panvel (left) and President Charushila Gharat and Corporator Nirmala Mhatre, Panvel Nagar Parishad on the right side of Chief Guest Upendra Menon, Central Committee Member Giants International.

International Women's Day Celebrations



Mrs Shilpa Khan (left) and Sister Lilly John (right) being honoured by VV of BMS

International Womens Day on March 8 was celebrated on a grand scale by the Vanitha Vibhagam (VV) of Borivli Malayali Samajam (BMS).

The Event commenced by inviting BMS President Shriraj Nair, Treasurer P V Damodaran and Vanitha Vedi Chairman Achuthan Nair to the dias. It was followed by welcoming the Keynote Speakers Mrs. Shilpa Khan [Sr. VP and Regional Sales Head-Union

KBC Mutual Fund (subsidiary of Union Bank of India)] and Mrs. Lilly John [Sister-in-Charge, Shatabadi Hospital (unit of Bhagwati Hospital)]. The event was hosted by Mrs. Geetha Santosh, Vanitha Vibhagam Joint Secretary. Sister Lilly John and Mrs Shilpa Khan were felicitated for their selfless work and contribution to society.

Five senior-most ladies who were present for the event, were given

bouquets as a token of acknowledgement and respect for their participation in building a stronger group.

The event ended with a Vote of thanks by Joint Secretary Mrs. Bindu Sreedev thanking Mrs Lilly John, Mrs Shilpa Khan, the BMS Managing committee and the audience.

The celebration for Women's day concluded with games and dinner.

Ordinary Women... Extra Ordinary Lives

Innner Wheel Club of Mumbai Dahisar felicitated ten women who have successfully ventured into male dominated professions on March 29.

The Chief Guest for the function was Adv. Abha Singh MA M Phil LLB, Lawyer, Former Civil Servant who resigned as the Director of Postal Services in Maharashtra & Goa to be a Social Activist for helping the common people who are denied justice. The Guest of Honor was Ms. Himadri Nanavati (District Chairman of Inner Wheel Dist 314).

The Awardees were Mumtaz Kazi, first lady loco pilot from Indian Railways of combine cadre i.e. diesel as well as electric, Shatbhi Basu, first woman bartender of India,

Suhag Khemlani, India's first façade cleaner and Limca Book holder as a first spider woman since 2003, Manju Bhatia, first woman to start an All Women Loan Recovery Agency Business, Pandita Ms. Anuradha Pal, who has been hailed as the first professional female Tabla player in the world by Encyclopedia Britannica, Who's Who journal of the

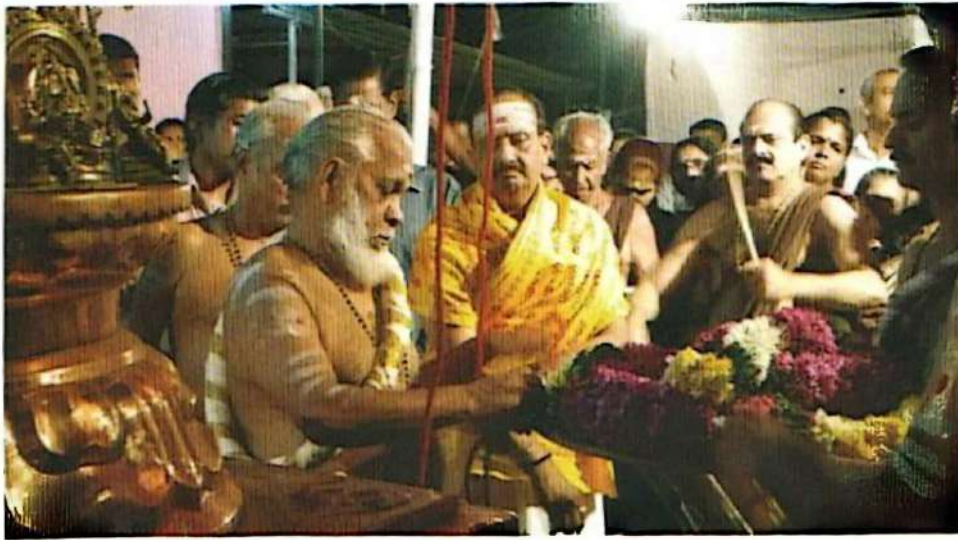


The awardees with Inner Wheel President Rakhee Sunil and guests

World and the Limca Book of Records, Anita Kudtarkar, first woman rickshaw driver in Metropolitan Mumbai region, Harshini Kanhekar, India's First Women Fire Engineer, Kunda R Mestry, first post woman from Mumbai, Nisha S Kunju who runs an NGO PAWS, and is a plant and animal activist and Nayana A Divekar, first woman GRP Constable who has helped in giving an honorable departure to more than 450 unclaimed

dead bodies of accident victims by identifying religious beliefs from the available reports.

Ms. Rakhee Sunil, President of Inner Wheel Club of Mumbai Dahisar said in her Presidential address that they organized this women achievers award as they wanted to bring forth women who have achieved so much and who are inspiration not only to their gender but for everyone.



During the Mira Road Ayyappa temple sixth Prathishta Utsavam 2015 from 23rd to Feb to 1st March, with Kodiyettam, Aaraat etc.



Kumari Sneha Pradeep daughter of Pradeep and Ambili performed her debut Carnatic Vocal Recital at Mira Road Ayyappa temple. A student of Std VII at St Xaviers High School, Sneha is learning music under Gana Bhushanam Smt Satheedevi Teacher.



Lighting of the lamp during Sree Narayana Mandira Samitti's 51st anniversary celebrations held at its Chembur Complex.

Medical Help



Nayana Nair, deaf and dumb girl belonging to a small village Balal in Kasargod District, has undergone a Cochlear Implant surgery very soon. Despite these drawbacks, she has always been among the top in school at college and has completed her graduation with flying colors from Govt. College. Nayana had to discontinue her studies and treatment due to the poor financial condition of the family. Her father Narayanan Nair, is a daily wages painter from Balal Village in Kasargod Dist. He had spent some years in Gulf during which time Nayana could complete her education and also partly get treatment for her sickness.

However, there is a scope of her recovering from this lacuna provided she undergoes an urgent Cochlear Implant surgery. The cost for such a surgery is estimated around Rs.10 lakhs (7 lakhs for operation plus other medicines and incidentals around Rs. 3 lakhs) The family cannot afford to bear this astronomical cost.

Nayana hopes good Samaritans will contribute to this fund by sending as much Contribution as one could so that she should be able to undertake this surgery and then lead a normal life. Her Bank details are as under:

Bank : The Federal Bank Ltd

Branch : Parappa

A/C NO. 19130100016066

Nayana Narayanan

IFSC CODE: FDRL0001913

Cell No. of her father Narayanan : 09497608090

Kerala Trade Fair 2015

Government of Kerala for the first time in Mumbai conducted an exclusive fair of Kerala products, cultural evenings and food court under the aegis of Information-Public Relations Department. The Fair was held at CIDCO Urban Haat, CBD Belapur from March 20 to March 29, from 10 a m to 9 p m every day.

The major attractions were Kerala spices, handicrafts and food products. Kerala Police conducted a brief training to all interested in self defence to women. Every evening witnessed for the first time rarely performed cultural events presented by veterans.

The first evening witnessed a Thayambaka by Padmashree Mattannur Sankaran Kutty and his troupe, fusion dance by Nerul Navarasa Academy, Gondhal and Gavlan by Dept of Culture, Govt of Maharashtra, and Lavani presented by Mumbai University Cultural Academy culminating in tribal dance by Rajan Vaidya and his group.

On other days, Kannur Welfare Association, K P Udayabhanu Foundation, Sanpada Kerala Samajam, Pattupura of Kollam, Seawood Malayali Samajam, NSS Kharghar and other



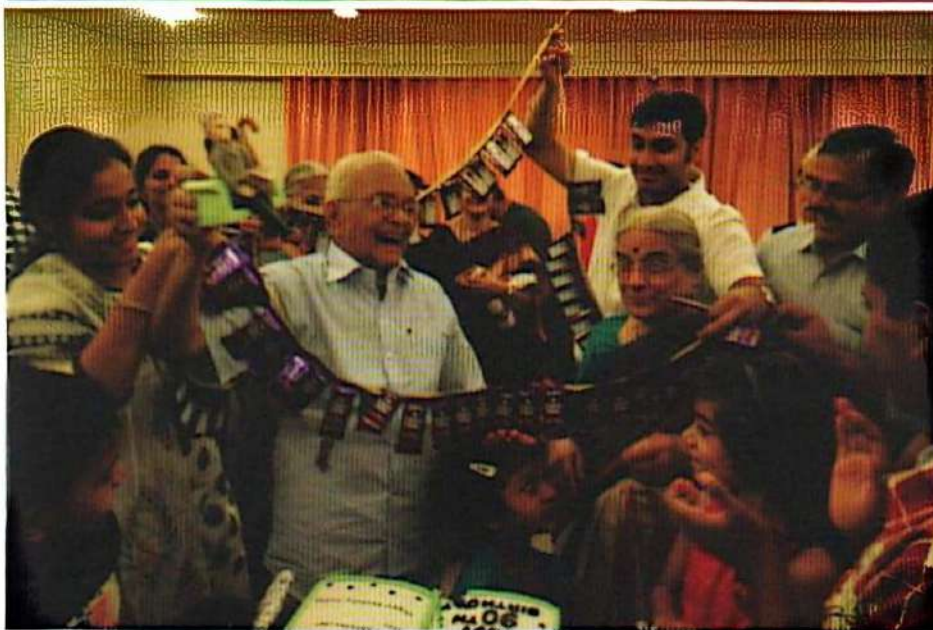
Cultural performance during the Trade Fair

Malayalee Associations of Mumbai metropolis gave performances. Noted danseuse Lata Surendra, Mruthula, Jayaprabha Menon, Vazhamuttom Chandrababu and Unnikrishna Pakkanar also performed.

During the Fair various competitions such as drawing, elocution, essay writing etc were held for children and

others. A literary contest in essay, poetry and Short story was also conducted.

The fair was opened by Minister for Cultural Affairs Joseph. On the valedictory day, the winners of various competitions were handed over their prizes. The organisers were felicitated by the Government of Kerala.



Shri K S Nair (Ex Films Division, Govt of India), father of Sudhir Nayar (Sr Manager, BPCL, Mumbai), Sunil Nayar (Dy General MANAGER, Watson Pharma, Mumbai) and Mrs Shobhana Viswanathan (Ex Sr Manager, Air India, Mumbai) celebrated his 91st birthday, at Trombay Club, BPCL, on 28 th February with family. He also celebrated his 59th wedding anniversary at home on 18th March in the company of his wife Smt Ratnam Nayar (Ex Family Welfare Bureau of FPAI).

KCA Board of Directors

The Election for Board of Directors of KCA Co-op Credit Society Ltd. for 2015-20 were conducted by authority of Maharashtra Co-op Department. The following unopposed candidates Johnson Therattil, Malayil Kurian, N.K. Paul, Lawrence L. Mordom, Philip George, P O Thomas, Mrs. Daisy Varghese and Mrs. Lincy George were declared elected on 27th March 2015 and the joint board of Directors 2010-15 and 2015-20 unanimously elected Johnson Therattil as Chairman, Malayil Joseph Kurian Vice Chairman and P.O. Thomas Functional Director (Executive Director) Daniel Fernades and P J Aprain were nominated as expert director in the presence of Returning officer Deepak Khandekar.

Book Release

Ravi Varieth's second novelette, 'Ramaniyethedi' published by Pambungal Publications was released on March 1 during Nallasapora Keraleeya Samajam's 33rd Annual Celebrations at KMPD School Auditorium in Nallasapora. Novelist Girija Vallabhan handed over the first copy to Adv Padma Divakar and released the book. Samajam President Shankar Nair presided over the function and Mundoor Rajan welcomed the audience. Rajendran introduced the book and former Samajam Presidents Vasudevan and Raghavan gave congratulatory speeches.



During the launch of *Ramaniyethedi*



BJP Chief Utham Kumar welcoming Cabinet Minister Vishnu Savra during the latter's visit to BJP Vasai Office.



Reshma Menon receiving the Yuva Chalachitra Prathiba award for playback singing for the film 'Abhiyum njanum' from Director Thampy Kannamthanam. Drisya president Roy Mathew Mannappallil also present on stage.

Obituary



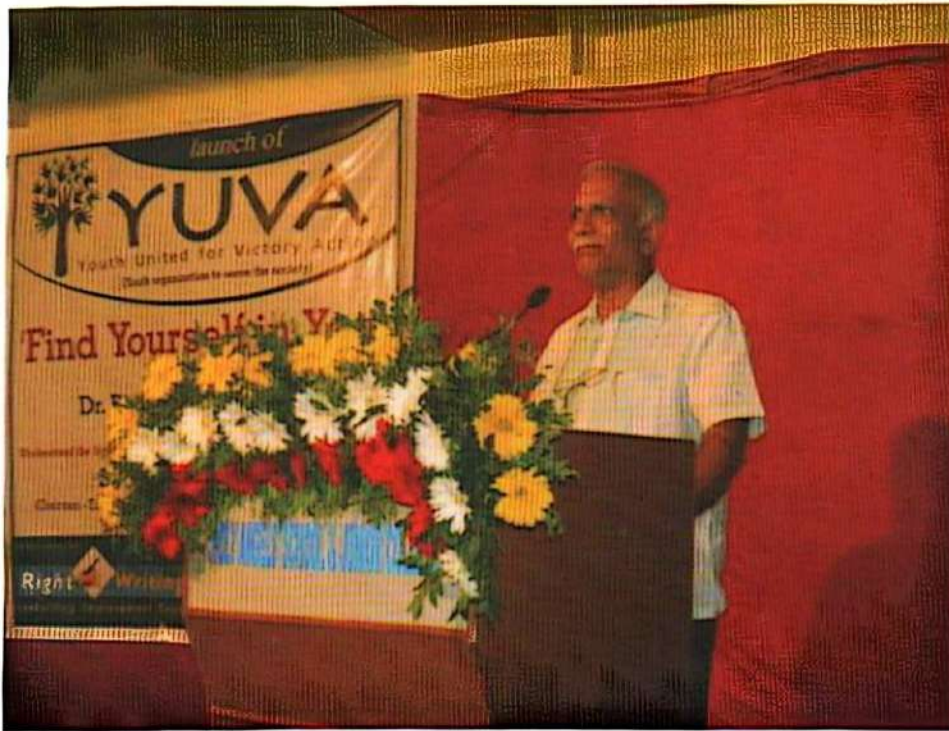
P P Menon

Puthezhathu Prabhakara Menon (P P Menon) of 2/19 Blossom Society of Marol died in an accident in Kerala. He was 88. At the time of retirement, he was Asst Collector in Customs and Central Excise Dept.

On March 24 morning Menon was going to the bank to receive his pension and at Thykkudam Junction of Maradu, Kochi, a car dashed against him. Though he was taken to the hospital, he could not be saved. After post-mortem, his body was cremated at Santhivanam next day.

Shri Menon is survived by his wife Kamalaprabha, sons Prasad (Mktg Manager, Aag India Pvt Ltd), Mohan (System Analyst, Bengaluru), Sreekumar (Resident Chief General Manager, Malayala Manorama, Mumbai), daughter Jayasri (US), their spouses Mini Prasad, Geetha Mohan, Brinda Sreekumar and Anil Nandakumar and grandchildren.

Sree Ayyappa Bhakta Sangham Marol of which he was a member, held a condolence meeting in memory of him.



A S Madhavan, MD of Flyjac Logistics and Chairman of Warriar Foundation addressing the gathering during the launch of YUVA a youth organisation held at Dombivli.



Upendra Menon, Chief Guest, inaugurating Kerala Property Show at Gloria Hall Ghodbunder Road. Gopi Pillai and Sashikumar Nair, President and General Secretary respectively of ATMA and Manoj Kochery MD of Identity Events Management nearby.

Annual Programme

Kala Sadan, Mumbai, conducted its Annual Programme at Kanji Khetsey Sabhagriha, Bharatiya Vidya Bhavan, Chowpatty on March 20 with Bharatanatyam performances by its students of INT Aditya Birla Centre and other centres, followed by distribution of certificates. Padmashri Darshana Jhaveri, Manipuri Dance Exponent was the chief guest at the function.

Third Desi International Folklore Conference

International Centre for Folklore Studies is organizing the 3rd Desi International Folklore Conference on 22-23 May, 2015 at Kerala Sahithya Akademy, Thrissur, with the focal theme 'Soil and Folk Culture: Sacred Landscapes, Cultural Expressions and Worldviews'.

Programmes: Seminar, Meet the master folk performers, Performance of folk and tribal arts, Exhibitions of folk crafts and folklore books, Ethnic food festival, Installations...

Call of papers: Send paper title and Abstract in WORD document by April 15, 2015. Registration Fee: Students Rs.250/-, Others Rs.500/-

Contact address: Sheethal V.S, Organising Secretary, International Centre for Folklore Studies, Kanimangalam P.O., Thrissur 680027, Kerala, India. Phone: 08893148380. E-mail: desifolkfestival@gmail.com

PS: Kindly meet the accommodation and travel expenses yourself.

NEW MC Members

Malayalee Welfare Association Vapi has elected the following Members as the Managing Committee Members. Vinod Nambiar (President), Ramesh Nair (Secretary), N. Rajeev (Treasurer), Vinod Malabar (Vice President), Harish Nair (Joint Secretary), Vineesh Kurup (Joint Treasurer). Apart from these 23 more committee members have also been elected.



Vinod Nambiar
(President)



Ramesh Nair
(Secretary)



N. Rajeev
(Treasurer)



Birds of Joy returned to the nest

A group of differently abled children along with their parents and trainers returned to Kerala after completing a three day sojourn to Mumbai city. The children are students under the Sarva Shiksha Abhiyan, from Malapuram district, Kerala. This programme was jointly organised by Smart Wings and Eira Events, an event management team.

The first day was utilised by the 150 strong team for Mumbai Darshan, a trip from Gate Way of India to Juhu Beach and Tarapore Aquarium.

The second day was spent with the children from Mumbai and the visiting students to mingle and they presented cultural programmes. Gopikrishna and Maitreyi celebrated their birthday in style and Devika, a girl with no arms, showed others how to draw pictures

with leg and also to dance. The evening was spent in the Shanmukhananda Auditorium where the Triloka and Thykkudom Bridge presented a band performance for the visitors. Film stars Malavika Mohanan, Rekha Rathish, Lakshmi Azar, Anu Gopi, Niranjan Menon etc were present. Roy John Mathew, Prakash Padikkal, Vijayakumar of Host International, Balachandra Menon of J K Cements, T A Khalid, Smt Preetha Bhupesh Babu, Adv Padma Divakaran and organisers Adv Prema Menon and Suma Mukundan were also present.

Two handicapped children Younus and Asna were presented with electronic wheel chairs. This visit to the mega city is a new chapter in the lives of these children, remarked Alavi Master (the Programme Officer), Anil Kumar, K M

Edavanna and Manoj the organisers. They thanked Ravi Paul, John, Priyesh and Manoj for their valuable contributions.

Adv Prema Menon, Smt Suma Mukundan, Smt Simi Lalju, Jeso Vicky and Martin held the view that more and more Malayalees should come forward to encourage similar trips to bring real changes in the poor and handicapped children.

The entire event was supported by Charms Group Director Roy John Mathew, M P Ramachandran of Jyothi Laboratories, Akbar Travels, Oommen Chacko of Professional Couriers, Dr Oommen David of Holy Angels, V G Nair of VGN Jewellers, Balachandra Menon of J K Cements and Bobby Chemmannur Jewellers.



Section of audience

Friday the 13th

-Observer



The westerners consider the number 13 unfortunate and hence avoidable. It is time that the people of Kerala also concur to this view.

The present legislative assembly of the state is the 13th, the just concluded session was the 13th and the new history of the assembly was also written on 13th.

The session started on March 6 with address of the Governor and was to end on April 9. It was clear from the very beginning that the opposition parties would not allow a decent session with a clean debate on the annual budget unless the Finance Minister K M Mani resigned and the said resignation would

be a test of the ruling alliance's self respect. What ultimately prevailed was not what the people of the state anticipated, wished or desired. A new drama unfolded on that day with secret parlours held by both the fronts, one not to allow the session to conduct its business and the other not to submit to the opposition.

In the distant past, only journalists and visitors in the gallery could say what exactly transpired in the assembly but the media could not publish the details if the Speaker forbade it. Now with the change of times, the people have the direct access to the proceedings thanks to the live visual coverage and no commentary was

needed.

The opposition gave sufficient notice about their intent and thus helped the ruling front to plot their strategy. Thousands of people supporting the opposition thronged to the capital and created a human barricade around the assembly hall to prevent finance minister from entering the hall and the ruling front stationed hundreds of members of the watch and ward staff to prevent the blockade.

It was clear from the very beginning that it was not the presentation of the budget that is important to the government but their prestige. The FM could be abstained and the CM could have presented the budget, leaving the

reply part of the discussion to the FM but nothing of that sort occurred. Before the session was to commence, opposition members entered the assembly and moved to the speaker's dais and destroyed or displaced the furniture, computer, files, mikes etc so that the speaker to





female member in his firm grip. We saw the new speaker gesturing to the FM to present the budget and the latter in turn read a few sentences and declared the tabling of the finance bill. The assembly was adjourned till Monday.

On Monday, five opposition members were suspended till the end of the session and when the concerned members refused to leave, they were removed by force. The assembly was adjourned to March 25. On the new date the opposition walked out in protest and the budget and the finance bill were declared adopted without discussion or debate. In the finale, the assembly was adjourned sine die.

Malayalees deplore the events occurred in the Kerala Assembly for at least Three counts: The late awakening of the opposition that led to the accusations bringing sexual abuse into discussion, lack of propriety on the part of the MLAs and the passing of the budget without any discussions.

The visual media clearly showed how the opposition leaders pushing the female members forward while ruling front members were prepared to obstruct such move, one MLA jumping over the MLAs and watch and ward staff to reach the row of ministers, senior MLAs breaking the computers and other paraphernalia on the dais, the biting of Sivadasan Nair by the woman member etc thus rubbishing the allegations of the opposition. The CM should not have given higher priority to prestige but to the business at hand i.e. presentation and adoption of the budget instead of adopting them without discussion. The abrogation of the 23 days of realistic discussion to a mere six days of drama is a clear violation of democratic principles. The freezing of legislative business is a challenge to the people and an act of contempt of democracy. In short the representatives of the people in the assembly pledged their responsibilities to their selfish ego and they are answerable to the people of the state who sent them there to wield power on their behalf. If budget can be passed without debate, why should we have a legislative assembly that wastes a large amount of public money? Election of only the members of the cabinet and allowing them to rule as they wish for five years would have done the trick.

The elected members clearly demonstrated that they had no respect for the people, their real masters since the MLAs call themselves as servants of the people. Hypocrisy at its zenith! ■

ensure that the Speaker could not function. Though most of the ministers were in their seats (also the LoP), prominent leaders of the opposition tried to jump over the watch and ward

and reach the CM's chair, keeping their female members as the front cover, and in the melee one woman member had bitten MLA Sivadasan Nair while Minister Shibu Baby John kept another

Poem

Pride and Honour



Dr Anupama Janardhanan

Flipping through the childhood pictures,
I recalled the way I was held,
Security moulded with softness

Growing up in discipline and culture
Learning poise and etiquettes
For who I am today
Goes back to how I was polished everyday

"Never look back, ahead you should move"
Were the words from the person I derive strength from?
"Lower your expectations, focussed you shall be"
Were the verses of the person who makes me believe.

For they are the creators of my soul and pillars of my life
Today I am whole because of their blood and sweat
I walk with my head held high not for who I am, but to whom I belong
Parents, they are called naively
For me they are my Pride and Honour.



Nandanam Paradise Apartments

Salim Associates BUILDING BLESSED HOMES

A home is not just brick, mortar and wood but something beyond. Having a home of one's own is a rapturous moment when a person's long cherished dream is materialized. This is exactly why Salim Associates have been creating homes with a dedication that can be compared to prayer of holy chant. The brand name for their homes, Nandanam is an expression of how they approach their home creations - an abode of blessings!

Today Salim Associates is one of the most preferred Brands across Kerala and provides a "home" across different strata of society. Over the years, it has built around 20 lakh sq.ft. of living spaces with 1900 happy home owners celebrating their lives.

Some of its significant hallmarks are building long-term relationship rather than clientele, focussing on quality rather than quantity and creating customer satisfaction through transparent and clear communication.

Its aim is to be a pioneer in setting new trends in the field of real estate by adapting to the ever changing demands.

Other features include maintaining social commitment by supporting nature through usage of renewable energy, reducing wastage and promoting green

concept and fostering culture of team work and innovation.

Beginnings

Salim Associates had its inception in 1987, with its corporate office at East Nada, Guruvayoor, the world renowned pilgrim city in Trichur District. Originally started as proprietorship

focusing on the construction of marriage halls, schools commercial buildings and mosques, Salim Associates soon earned trust and reputation in real estate industry, first in Guruvayoor and later in the whole Trichur District. Keen commitment and a passion for innovation, triggered the company to climb the ladders of success by



Nandanam Heritage Apartment



വയോജനങ്ങൾ അവഗണിക്കപ്പെടുന്നു



■ നമ്മുടെ കുടുംബങ്ങളിലെ ഇന്നത്തെ തലമുറയ്ക്ക് മുതിർന്നവരോട് സ്നേഹവും ബഹുമാനവും കുറഞ്ഞുവരുന്നതായി കാണാൻ കഴിയും. ഇത് ഒരു ആഗോള പ്രതിഭാസമായി വളർന്നുവരികയാണെങ്കിലും ഭാരതത്തിൽ അതിന്റെ തീവ്രത വളരെ കൂടുതലാണെന്നു പറയാതെ വയ്യ. രാജ്യത്തെ വി ബാലചന്ദ്രൻ മുതിർന്ന പൗരരുടെ കൂട്ടായ്മകളിലോ സംസാരവിഷയങ്ങളിലോ ഇന്നൊരു പ്രധാനചർച്ചയാണ് വയോജനങ്ങൾ അവഗണിക്കപ്പെടുന്നു എന്നുള്ളത്.

മാധ്യമങ്ങളും ഈ വിഷയം ഇന്ന് ഗൗരവപൂർവ്വം ചർച്ച ചെയ്യുന്നുണ്ട്. ഭരണാധികാരികളുടെ സത്യാവസ്ഥ പതിയേണ്ട ഇക്കാര്യത്തിൽ സർക്കാർതലത്തിലും ചില ഇടപാടുകൾ ഉണ്ടായിവരുന്നുണ്ട്. എങ്കിലും ആശാവഹമായ പുരോഗതി ഉണ്ടായിട്ടുണ്ടോ എന്ന് സംശയിക്കേണ്ടതുണ്ട്.

കാലോചിതമായ ചില മാറ്റങ്ങൾ ഉണ്ടായിട്ടുണ്ടെങ്കിലും വ്യവസ്ഥകളുടെ സൈരജീവിതത്തിന് അവ ഗുണകരമാകുന്നുവോ എന്ന് പരിശോധിക്കേണ്ടതാണ്.

വ്യവസ്ഥകളുടെ പരിപാലനത്തിനും അവർക്കാവശ്യമായ സഹായസഹകരണങ്ങൾ നൽകുന്നതിലും പല വിദേശ രാജ്യങ്ങളും ആവിഷ്കരിച്ച് നടപ്പാക്കിയിട്ടുള്ള കർമ്മപദ്ധതികൾ നമുക്കും മാതൃകയാക്കാവുന്നതാണ്. അമേരിക്കപ്പോലുള്ള വികസിത രാജ്യങ്ങളിൽ മുതിർന്ന പൗരന്മാരുടെ മാന്യമല്ലാത്ത ഇടപെടൽ ശിക്ഷാർഹം കൂടിയാണ്. അത് ഗുണകരമായി

ഭവിച്ചിട്ടുണ്ടെന്നുതന്നെ വേണം കരുതുവാൻ.

കേരളത്തെ മാത്രമല്ല, ഭാരതത്തെ മൊത്തത്തിൽ വിക്ഷിപ്തയാക്കുന്നതിൽ, വിദേശരാജ്യങ്ങളിലാണ് വയോജനങ്ങൾക്ക് കൂടുതൽ പരിഗണനയും പരിരക്ഷയും ലഭിക്കുന്നതെന്ന് മനസ്സിലാക്കാൻ കഴിയും. അവിടങ്ങളിൽ ഭരണകർത്താക്കൾതന്നെ ഇക്കാര്യത്തിൽ വേണ്ടത്ര ശുഷ്കാന്തി പുലർത്തിവരുന്നുണ്ട്.

ഭാരതത്തിലെ സമകാലിക അവസ്ഥയിൽ മുതിർന്ന പൗരൻ അനുഭവിക്കേണ്ടിവരുന്ന നിരാലംബതയും അവഗണനയും കടുത്തതാണെന്നാണ് സ്ഥിതിവിവരക്കണക്കുകൾ നൽകുന്ന സൂചന.

മുതിർന്നവരെ ശ്രദ്ധിക്കുന്നില്ല

ഫെൽപ്പ് ഇന്ത്യ എന്ന നോൺഗവർണ്മെന്റ് സ്ഥാപനം അടുത്തിടെ വ്യവസ്ഥകളോടുള്ള അവഗണന വിഷയമാക്കി 17 ഇന്ത്യൻ സംസ്ഥാനങ്ങളെ കേന്ദ്രീകരിച്ച് ഒരു സ്ഥിതി വിവരക്കണക്ക് പുറത്തുവിട്ടിരുന്നു. വളരെ പരിതാപകരമായ അവസ്ഥയിലാണ് മുതിർന്ന പൗരന്മാർ കഴിയുന്നതെന്ന ഭീതിജനകമായ ചിത്രമാണ് അത് പ്രതിഫലിപ്പിച്ചത്. വെറും 12 സംസ്ഥാനങ്ങളിലെ നൂറോളം വ്യവസ്ഥകളെ കേന്ദ്രീകരിച്ച് നടത്തിയ സർവ്വേഫലം തെളിയിക്കുന്നതായിരുന്നെങ്കിൽ ഇന്ത്യയൊട്ടാകെ വയോജനങ്ങൾക്കു നേരെയുള്ള അവഗണന തികച്ചും പരിതാപകരമാണെന്നുവേണം മനസ്സിലാക്കാൻ.

2013-14 വർഷത്തെ അധികരിച്ച് നടത്തിയ സർവ്വേയിൽ രാജ്യമൊട്ടാകെയുള്ള വയോജനങ്ങളോടുള്ള അവഗണന



കൂടിയതായാണ് പറയുന്നത്. 2012-ൽ അത് 23 ശതമാനമായിരുന്നെങ്കിൽ 2014-ലെത്തുമ്പോൾ 50 ശതമാനമായി വർദ്ധിക്കുന്നതായാണ് കാണുന്നത്. വയോജനങ്ങളോടുള്ള അവഗണന എന്നാണ് പൊതുവെ വിവക്ഷിക്കപ്പെടുന്നതെങ്കിലും വിശാലമായ അർത്ഥത്തിൽ ആലോചിക്കുമ്പോൾ അത് ബഹുമാനമില്ലായ്മ, ക്രൂരമായ ഇടപെടൽ, സാമ്പത്തികചൂഷണം തുടങ്ങി നിരവധി മലയാളികളെ-കേരളീയരെ മാത്രം ബാധിക്കുന്ന ഒരു പ്രശ്നമല്ല ഇത്. പൊതുവായി ചിന്തിക്കേണ്ട വിഷയമാണ് ഇതെന്നതിനാൽ നാനാഭാഗത്തുനിന്നും കാര്യമായ ഇടപെടൽ ഉണ്ടാകേണ്ടത് അത്യന്താപേക്ഷിതമാണ്.

ആസൂത്രിതമായ കയ്യൊഴിയലുകൾ

പാലിന്റെ ആവശ്യത്തിനായി വളർത്തിയിരുന്ന പശുക്കളെയും, നിലമുഴാനും പറമ്പുതേവാനും വണ്ടി വലിക്കാനുമൊക്കെയായി വളർത്തിയിരുന്ന കാളകളെയും പ്രായാധിക്യംകൊണ്ട് ഉപകാരപ്രദമല്ലാതായാൽ കശാപ്പുകാർക്ക് വിൽക്കുന്ന രീതി നമുക്ക് ഉണ്ടായിരുന്നു. ഇന്നും അതങ്ങനെ തന്നെ. എന്നാൽ മുതിർന്ന പൗരരായ മാതാപിതാക്കളെ അങ്ങനെ ചെയ്യാമോ? വിൽക്കാൻ കഴിയില്ല എന്നതിനാൽ പട്ടിക്കുഞ്ഞിനെയോ പുച്ചുകുഞ്ഞിനെയോ കൊണ്ടുക്കളയുന്നതുപോലെ ദുരസ്ഥലങ്ങളിൽ ഉപേക്ഷിക്കുകയാണ് ഇന്ന് പല മക്കളും മരുമക്കളും ചെയ്യുന്നത്. റെയിൽവെ സ്റ്റേഷനുകൾ, ഉത്സവപ്പറമ്പുകൾ, കടപ്പുറം തുടങ്ങിയ തിരക്കുള്ള ഇടങ്ങളിൽ ബന്ധുക്കളെ ഉപേക്ഷിച്ച് കടന്നുകളയുന്നവരുടെ എണ്ണം ദിനംപ്രതി കൂടിവരുന്നു. അലഹബാദിലെ കുണ്ടമേള ഈ വിഷയത്തിൽ കൂപ്രശസ്തി നേടിയ ഒരിടമാണ്. ഓരോ കുണ്ടമേളയിലും നൂറുകണക്കിന് വ്യഭജനങ്ങളാണ് അവിടെ ഉപേക്ഷിക്കപ്പെടുന്നത്. ഗുരുവായൂർ ക്ഷേത്രവും ഈ വിഷയവുമായി ബന്ധപ്പെട്ട് സമീപകാലത്ത് വാർത്തകളിൽ ഇടം പിടിച്ചിരുന്നു. വളരെ സങ്കടത്തോടുകൂടി മാത്രമേ ഇതേക്കുറിച്ച് ചിന്തിക്കാനാവൂ. അതുപോലെ, പ്രലോഭനങ്ങളിൽ വീഴ്ത്തി സ്വന്തമല്ലാത്ത അടിച്ചുമാറ്റി മാതാപിതാക്കളെ വ്യഭസദനങ്ങളിൽ തള്ളുന്ന മക്കളും കുറവല്ല. വ്യഭസദനത്തിലെ അന്തരീക്ഷം വളരെ മോശമാണെന്നാണ് അനുഭവസ്ഥരുടെ സാക്ഷ്യപ്പെടുത്തൽ. അവിടവുമായി പൊരുത്തപ്പെടാനാകാതെ ഭൂരിഭാഗവും ആയുസ്സൊടുങ്ങാതെ മരണമടയുകയാണത്രെ പതിവ്. പ്രിയപ്പെട്ടവരാൽ ഉപേക്ഷിക്കപ്പെടുന്ന അവസ്ഥ വരരുതേ എന്ന പ്രാർത്ഥനയുമായി കഴിയുന്ന നൂറുകണക്കിനു വ്യഭജനങ്ങളെ നമ്മുടെ നാട്ടിൽ കാണാൻ കഴിയും.

എന്താണ് സംഭവിക്കുന്നത്?

പലവിധത്തിലുള്ള പീഡനങ്ങൾക്കാണ് വ്യഭജനങ്ങൾ ദിനംപ്രതി ഇരയായിക്കൊണ്ടിരിക്കുന്നത്. തങ്ങൾ സ്നേഹിച്ചു പരിപാലിച്ചു വളർത്തിയ മക്കൾ ക്രൂരമായി പെരുമാറുകയും മനസ്സിനെ മുറിവേല്പിക്കുന്ന വാക്കുകളാൽ ശകാരിക്കുകയും ചെയ്യുമ്പോൾ തളർന്നുപോകുന്ന വ്യഭജനസങ്ങളുടെ

തേങ്ങലുകൾ പലപ്പോഴും പുറംലോകം അറിയുന്നില്ല എന്നതാണ് വാസ്തവം. സംരോഹിതി അഗ്നിനാ ദഗ്ധം വനം പരശുനാ ഹതം വാചാ ദുരുക്തം ബീഭത്സം ന സംരോഹിതി വാക്ക്ഷതം (മഴുകൊണ്ട് വെട്ടിമാറ്റപ്പെട്ടതോ, അഗ്നിയാൽ തുടച്ചു നീക്കപ്പെട്ടതോ ആയ കാമ്പനം വീണ്ടും വളർന്നുവന്നേക്കാം; എന്നാൽ കഠിനവും പരുഷവുമായ വാക്കുകൾകൊണ്ടുണ്ടാകുന്ന മുറിവുകൾ ഒരിക്കലും ഉണങ്ങിയെന്നു വരില്ല.) ദുഃഖമായ കുടുംബബന്ധങ്ങളിൽ വിള്ളലുകൾ വീഴ്ത്താൻ പരുഷമായ വാക്കുകൾ ധാരാളം മതി. ആ വിടവ്

നികത്താൻ പിന്നീടൊരിക്കലും കഴിയില്ലെന്നറിയുക. നിസ്സഹായതയുടേയും നിരാലംബതയുടേയും കാഠിന്യത്തിൽ വ്യഭജനങ്ങളിൽനിന്ന് ഊർന്നുവീഴുന്ന അശ്രുധാര ഭൂമിദേവിയെ പൊള്ളിച്ചുകൊണ്ടേയിരിക്കും. അത് തങ്ങളുടെ ജീവിതത്തിൽ എന്നും സമാധാനം കെടുത്തുന്ന കുറുത്ത പാടുകളായി അവശേഷിക്കുമെന്ന് പുതുതലമുറ മനസ്സിലാക്കണം. വയോജനങ്ങളോടുള്ള അവഗണനയിൽ ഗ്രാമ-നഗര, പണ്ഡിത-പാമര, വലിപ്പ-ചെറുപ്പ, മതപരഭേദങ്ങളില്ല എന്നതാണ് ഇതു സംബന്ധമായ കണക്കെടുപ്പുകൾ വ്യക്തമാക്കുന്നത്. ജീവിത സാഹചര്യങ്ങൾ വ്യത്യസ്തമാണെങ്കിലും കുടുംബത്തിലും സമൂഹത്തിലും മുതിർന്ന പൗരർ അനുഭവിക്കുന്ന അവഗണനക്ക് സമാനതകളേറേയാണ്. പല കോണുകളിൽനിന്നും പീഡനശരങ്ങൾ അവർക്കു നേരെ തൊടിക്കപ്പെടുന്നു. മരുമകൾ (61), മകൻ (59), മകൾ (7), മരുമകൻ (6), ബന്ധു (3), സംരക്ഷകർ/വേലക്കാർ (3),

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മറ്റുള്ളവർ (6) എന്നിങ്ങനെയാണ് സർവ്വേയിൽ പീഡകരുടെ ശതമാനകണക്ക് വെളിപ്പെടുത്തുന്നത്.

കുടുംബബന്ധങ്ങൾ

കുടുംബബന്ധങ്ങളുടെ ഊഷ്മളത ദിനംപ്രതി നഷ്ടമായി കൊണ്ടിരിക്കുന്ന ഒരു സ്ഥിതിവിശേഷമാണ് ഇന്ന് സാധാരണ കാണാൻ കഴിയുന്നത്. സാഹചര്യങ്ങളും സമ്മർദ്ദങ്ങളും അതിന് നിദാനമാകുന്നുണ്ടെന്ന് പൊതുവെ പറയാമെങ്കിലും കുറെയൊക്കെ മനഃപൂർവ്വം സൃഷ്ടിക്കുന്നതാണെന്നും, വേണമെങ്കിൽ ഒഴിവാക്കാവുന്നതാണെന്നും സൂക്ഷ്മമായി അപഗ്രഥിച്ചാൽ മനസ്സിലാക്കാനാകും.

വാസ്തവത്തിൽ കുടുംബം പ്രകൃതിയുടെ വരദാനമാണ്. കുടുംബത്തിലെ സന്തുഷ്ടിയുടെ കാര്യത്തിൽ വ്യക്തികളുടെ സ്വഭാവത്തിന് പ്രധാനമായ പങ്കുണ്ട്. ഇത് മനസ്സിലാക്കിയാൽത്തന്നെ ശുഭകരമായ മാറ്റങ്ങൾ സംഭവിക്കും. വ്യക്തികൾ നന്നായാൽ കുടുംബവും, കുടുംബം നന്നായാൽ സമൂഹവും സമൂഹം നന്നായാൽ നാടും നന്നാകുമെന്നാണല്ലോ പറയുക. അതുകൊണ്ട് കുടുംബത്തിൽനിന്നുതന്നെയാണ് നന്മയുടെ മുള പൊട്ടേണ്ടത്.

അമ്മായിയമ്മ-മരുമകൾ പോർ വളരെ കുപ്രശസ്തി നേടിയ ഒരു വിഷയമാണല്ലോ. പഴയ തലമുറയിലും പുതിയ തലമുറയിലും ഇതിന്റെ ജനപ്രിയതയ്ക്ക് ക്ഷതം സംഭവിച്ചിട്ടില്ല. ടി വി സീരിയലുകളിൽ ഇപ്പോഴും ഈ വിഷയം പ്രേക്ഷകരെ ഹാദാകർഷിച്ചുകൊണ്ട് നിറഞ്ഞാടുന്നു എന്നത് ജനമനസ്സുകളിൽ ഇതിന്റെ സ്വീകാര്യത അരക്കിട്ടുറപ്പിക്കുന്നു.

കുടുംബത്തിനകത്തെ രണ്ടു സ്ത്രീകൾ തമ്മിലുള്ള വഴക്കുകൾ പലപ്പോഴും നിസ്സാരമായ കാരണങ്ങളെ മുൻനിർത്തിയായിരിക്കും. ഇവരുടെ പ്രശ്നങ്ങൾ ഒരിക്കലും തീരുന്നില്ല. അതുകൊണ്ടുതന്നെ സീരിയലുകാർക്ക് ഈ വിഷയം, എത്ര എടുത്താലും തീരാത്തത്ര ചാറുള്ള മാമ്പഴം പോലെയാണ്. പണ്ടൊക്കെ നിരക്ഷരായ അമ്മായിയമ്മയും മരുമകളും തമ്മിലുള്ള വഴക്കാണ് പ്രതിപാദിച്ചിരുന്നതെങ്കിൽ ഇന്നത് വിദ്യാഭ്യാസമുള്ള അമ്മായിയമ്മയും വിദ്യാഭ്യാസവുമായും ഉദ്യോഗസ്ഥയുമായ മരുമകളും തമ്മിലുള്ളതായി മാറിയിരിക്കുന്നു എന്നുമാത്രം. ഇവർ തമ്മിലുള്ള വഴക്കിനിടയിൽ പെട്ടുപോകാൻ വിധിക്കപ്പെട്ട പുരുഷ പ്രജയ്ക്ക് പലപ്പോഴും ഭാര്യയുടെ കൂടെനിന്ന് വ്യഭാറായ സന്തം മാതാപിതാക്കളെ തള്ളി പറയേണ്ടിവരുന്നു.

പെണ്ണായി പിറന്നാൽ കൗമാരത്തിൽ പിതാവും യൗവനത്തിൽ ഭർത്താവും വാർദ്ധക്യത്തിൽ പുത്രനും സംരക്ഷിക്കുമെന്നാണ് മനുസ്മൃതിയിൽ പറയുന്നത്. ജീവിതത്തിന്റെ സർവ്വഘട്ടങ്ങളിലും പുരുഷന്റെ സംരക്ഷണത്തിൽ മാത്രമെ സ്ത്രീക്ക് നിലനില്ക്കേണ്ടതല്ലെന്നും അതിൽ കുടുതൽ സാതന്ത്ര്യമൊന്നും അവകാശപ്പെടാനില്ലെന്നുമാണ് ഈ സ്മൃതിസൂക്തം വ്യക്തമാക്കുന്നത്. എന്നാൽ അമ്മായിയമ്മ-മരുമകൾ പോരിൽ പുരുഷൻ പലപ്പോഴും നിസ്സഹായനായ കാഴ്ചക്കാരനായി മാറുന്നുവെന്നതാണ് വാസ്തവം.

ഇതിനെല്ലാം പുറമെ, പഴയ കാര്യങ്ങൾ ഓർത്തോ അല്ലെങ്കിൽ സ്ത്രീധനം തുടങ്ങി മറ്റു ചില സാത്തിപാടുകൾ സംബന്ധിച്ചോ കാരണവന്മാരോട് പ്രതികാരം ചെയ്യുന്ന മക്കളോട് എന്താണ് പറയേണ്ടത്?

കെട്ടുറപ്പ് പൊട്ടിപ്പോകുന്നു

'മാതാപിതാ ഗുരു ദൈവം' എന്ന ആപ്തവാക്യത്തിൽ

അധിഷ്ഠിതമായ ജീവിതമായിരുന്നു പഴയ തലമുറ അനുഷ്ഠിച്ചിരുന്നത്. അമ്മ, അച്ഛൻ, ഗുരു എന്നിവരെ ദൈവത്തെപ്പോലെ കണ്ട് പെരുമാറണമെന്നാണ് വിവക്ഷ. എന്നാൽ പുതുതലമുറ മാതാപിതാക്കളെ സൗകര്യപൂർവ്വം അവഗണിക്കുന്ന അവസ്ഥയാണ് ഇപ്പോഴുള്ളത്. God എന്നതിനെ dog ആക്കുന്ന വിധിവൈപരീത്യം!

മക്കളാൽ കയ്യൊഴിക്കപ്പെടുമെന്ന് പേടിച്ച് സ്വയം വീട്ടുകാവൽക്കാരന്റെ വേഷം കെട്ടുന്ന മുതിർന്നവരെ ഇന്ന് ഒട്ടേറെ കാണാൻ കഴിയും. ഉദ്യോഗസ്ഥരായ ദമ്പതികളുടെ (മകൻ / മകൾ) കുട്ടികളെ സ്കൂളിലേക്ക് അനുഗമിക്കുക, പലവൃത്തനങ്ങളും പച്ചക്കറികളും വാങ്ങിക്കൊണ്ടുവരിക, പുന്തോട്ടം നനക്കുക തുടങ്ങി വേലക്കാർക്ക് അനുസൃതമായ വേലയിൽ തള്ളിക്കളഞ്ഞ മുതിർന്നവർ വളരെയേറെയാണ്. വ്യഭാമാതാക്കളാകട്ടെ അടുക്കളപണിക്കാരായി തരം താഴ്ത്തപ്പെടുന്നു. വിദേശരാജ്യങ്ങളിൽ കഴിയുന്ന പെൺമക്കൾ പ്രസവസമയത്തുമാത്രം വ്യഭാമാതാവിനെ തേടിവരുന്ന കാഴ്ചയും കാണാനാകും. അവിടങ്ങളിൽ വേലക്കാരികൾക്ക് ഭാരിച്ച ശമ്പളം നൽകണമെന്ന ഒറ്റ കാരണത്താലാണ്



മാതൃസ്നേഹം നടച്ച് തേൻ പുരട്ടിയ വാക്കുകളുമായി മകളും മരുമകനും സമീപിക്കുക.

ആയ കാലത്ത് നന്നായി അദ്ധ്വാനിച്ച് സാമ്പത്തികമായ കെട്ടുറപ്പു നേടി മക്കളെ നല്ല രീതിയിൽ വളർത്തി വിദ്യാഭ്യാസം ചെയ്യിച്ച് ഉന്നതജോലിയിലാക്കി വിവാഹം കഴിപ്പിച്ച് ഇനി സ്വസ്ഥമായി കഴിയാം എന്നു കരുതുന്ന മാതാപിതാക്കളെ സമീപിച്ച് മക്കൾ കുരുട്ടുവിദ്യകൾ ഉപയോഗിച്ച് സന്തോഷം എഴുതി വാങ്ങിക്കുന്നു. എല്ലാം കൈകളാക്കി കഴിഞ്ഞാൽ പിന്നെ അവരുടെ സ്വഭാവം മാറുകയായി. മക്കൾ അച്ഛനേയും അമ്മയേയും പങ്കിട്ടെടുത്ത് രണ്ടു സ്ഥലങ്ങളിൽ പാർപ്പിക്കുന്ന പ്രവണതയും കണ്ടുവരുന്നു. സുഖദുഃഖങ്ങൾ പങ്കിട്ടെടുത്ത് ഇരുമയ്യാണെങ്കിലും മനമൊന്നായ് കഴിഞ്ഞവരെ ഇങ്ങനെ രണ്ടിടങ്ങളിലായി നരകിപ്പിക്കുന്നതിൽപ്പരം മറ്റെന്തു ക്രൂരതയാണുള്ളത്?

ഒരു മാറ്റത്തിന് എന്തു വേണം?

കുടുംബം എന്നത് സാമൂഹ്യപരമായ ഒരു കെട്ടുറപ്പാണ്. പലരീതിയിലുള്ള ഉത്തരവാദിത്തങ്ങളിൽ അധിഷ്ഠിതമാണത്. വിവാഹിതനായ ഒരു മകൻ അച്ഛനമ്മമാരോടും ഭാര്യയോടും സ്വന്തം മക്കളോടുമൊക്കെ, പലതരത്തിലുള്ളതാണെങ്കിലും, സ്വന്തം ഉത്തരവാദിത്തം നിറവേറ്റേണ്ടതായിട്ടുണ്ട്. എന്നാൽ സാഹചര്യങ്ങളും സാർത്ഥതയുമൊക്കെ പലപ്പോഴും മാറി

ചിന്തിക്കാൻ പ്രേരണയാകുന്നു. മുതിർന്നവരെ അവഗണിക്കു ന്നവർ അവരുടെ ദുഃഖം വീടിന്റെ ഐശര്യം കെടുത്തി ക്കളയുമെന്ന് പുതുതലമുറ മനസ്സിലാക്കണം.

ഒരു കഥ കേട്ടിട്ടുണ്ട്. ഒരു സമ്പന്ന കുടുംബം. വിദ്യാഭ്യാസ ന്നതും ഉദ്യോഗസ്ഥരും പരിഷ്കാരികളുമായ മാതാപിതാക്കൾ. പൊന്നോമനമകൻ ഒന്നാംക്ലാസിൽ പഠിക്കുന്നു.

തങ്ങൾ വില പിടിപ്പിച്ച പാത്രങ്ങളിൽ മുന്തിയതരം ഭക്ഷണം കഴിക്കുമ്പോൾ പ്രയാധികത്താൽ അവശനായ മുത്തച്ഛന് ആഹാരം നൽകുന്നത് പ്രത്യേകരീതിയിലാണെന്ന് കൂട്ടി മനസ്സിലാക്കുന്നു. ഭക്ഷണത്തിനും അതു വിളമ്പിയ പാത്രത്തിനും ഒട്ടും പകിട്ടുണ്ടായിരുന്നില്ല. ഇതെന്തുകൊണ്ടാണെന്നു എത്രയാ ലോചിച്ചിട്ടും അവനും മനസ്സിലാക്കുന്നില്ല. അവന്റെ ചോദ്യങ്ങൾക്ക് തൃപ്തികരമായ ഒരു മറുപടി മാതാപിതാ ക്കളിൽനിന്ന് ലഭിച്ചതുമില്ല.

നിരന്തരമായ തന്റെ നിരീക്ഷണങ്ങളിൽനിന്ന് കാര്യങ്ങൾ ഒരുവിധം ഗ്രഹിച്ചെടുത്ത കൂട്ടി അതുപോലൊരു പാത്രം തനിക്കും വേണമെന്ന് അച്ഛനോട് പറയുന്നു. എന്തിനാണെന്നു ചോദിച്ചപ്പോൾ ഞാൻ വലുതാകുമ്പോൾ അച്ഛനും അതുപോലെ ഭക്ഷണം തരാനാണെന്നായിരുന്നു മകന്റെ മറുപടി. വലിയൊരു സന്ദേശമാണ് ഈ കഥയിൽ അടങ്ങിയിരിക്കുന്നത്.

നമ്മുടെ മക്കൾ നമ്മെ അനുസരിക്കണമെങ്കിൽ, പരിചരിക്കണമെങ്കിൽ, അതിന് നാം അർഹത നേടണം. ആ അർഹത നാം നമ്മുടെ പിതാക്കളെ സ്നേഹിക്കുന്നതിലൂടെ, പരിചരിക്കുന്നതിലൂടെ, മാത്രമേ നേടാനാകൂ. നാം നമ്മുടെ മാതാപിതാക്കൾക്ക് നൽകുന്നതേ നമ്മുടെ മക്കളും നമുക്ക് നൽകൂ. നാം വിതക്കാത്ത വിത്തിന്റെ ഫലം ആഗ്രഹിച്ചിട്ട് എന്തു കാര്യം?

മുതിർന്ന പൗരന്മാരും സന്ദർഭോചിതമായി പെരുമാറേണ്ട തുണ്ട്. തങ്ങൾ മക്കൾക്ക് നൽകിയ സ്നേഹവും പരിരക്ഷയും കൂടുതലായി തിരിച്ചുകിട്ടണമെന്ന് പ്രതീക്ഷിച്ചാൽ മാറിയ പരിതഃസ്ഥിതികളിൽ അതു സാധ്യമായെന്നു വരില്ല. പണ്ടുകാലത്ത് പുരുഷൻ ജോലിക്കു പോകുകയും സ്ത്രീ വീട്ടുകാര്യങ്ങൾ നോക്കുകയുമായിരുന്നു പതിവ്. ഇന്നാകട്ടെ, ഭാര്യയും ഭർത്താവും ജോലിക്കു പോയാലേ മാന്യമായി കുടുംബം പുലർത്താനാകൂ. അതുകൊണ്ട് തൊട്ടുതിനും പിടിച്ചുതീരുമൊക്കെ കുറ്റങ്ങൾ പറഞ്ഞ് പ്രശ്നങ്ങളുണ്ടാക്കാതെ പരാമാവധി അഡ്ജസ്റ്റ് ചെയ്ത് പുതിയ തലമുറയുമായി സമവായത്തിന്റെ പാതയിൽ മുന്നോട്ട് പോകാൻ മുതിർന്ന പൗരന്മാർ ശ്രദ്ധിക്കണം. അങ്ങനെയാണെങ്കിൽ ആ കുടുംബത്തിൽ ശാന്തി വിളയാടും. ഈശ്വരസാന്നിദ്ധ്യമുണ്ടാകും.

നാട്ടുന്യൂറത്തെ കൂട്ടുകുടുംബമായാലും നഗരത്തിലെ അണുകുടുംബമായാലും അതിനു കെട്ടിറപ്പ് ഉണ്ടാകണമെങ്കിൽ അതിലെ അംഗങ്ങൾ തമ്മിൽ പരസ്പരവിശ്വാസവും സൗഹാർദ്ദവും നിലനിൽക്കേണ്ടതുണ്ട്. ഒരു കല്ല് ഇളകിയാലും ചുമരിന് കോട്ടം തട്ടും എന്നതുപോലെ വീട്ടിലെ മുതിർന്ന അംഗങ്ങളുടെ അസംതൃപ്തിയും വീട്ടിലെ സമാധാനം കെടുത്തും. അതുകൊണ്ട് പുതുതലമുറ മുതിർന്നവരുടെ കാര്യങ്ങളിൽ കുറച്ചുകൂടി ശ്രദ്ധ പതിപ്പിക്കേണ്ടത് അത്യാവശ്യമാണ്. പണം കൊണ്ടുമാത്രം സ്നേഹബന്ധങ്ങൾ പൂർത്തീകരിക്കപ്പെടു ന്നില്ലെന്ന് അറിഞ്ഞിരിക്കണം. അത് അനുഭവത്തിൽ നിന്നുതന്നെ ഉൾക്കൊള്ളേണ്ടതാണ്. എന്നാലേ house ഒരു home ആയി രൂപാന്തരപ്പെടുകയുള്ളൂ.

വീട്ടിൽ മാത്രമല്ല ചിലപ്പോൾ മറ്റു സന്ദർഭങ്ങളിലും മുതിർന്നവർ അവഗണന നേരിടേണ്ടിവരുന്നുണ്ട്. പല മേഖലകളിലും സീനിയർ സിറ്റിസൻ സംവരണങ്ങളുണ്ടെങ്കിലും പലപ്പോഴുമത് മറ്റുള്ളവർ കവർന്നെടുക്കുന്ന സ്ഥിതിയുണ്ട്. ഇതിന് മാറ്റം വരണം. മുതിർന്ന പൗരരുടെ കാര്യത്തിൽ ഭരണാധികാരികൾ കൂടുതൽ ശ്രദ്ധ പതിപ്പിക്കേണ്ട കാലം അതിക്രമിച്ചിരിക്കുന്നു.

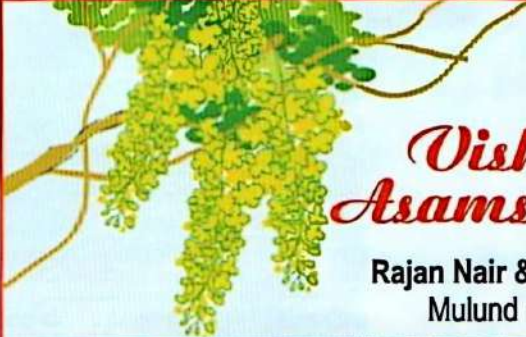
കേരളവുമായി താരതമ്യപ്പെടുത്തുമ്പോൾ വയോജനങ്ങൾക്ക് മുഖൈ കുറെകൂടി സുരക്ഷിതമാണെന്ന് കാണാൻ കഴിയും.



നമ്മുടെ നാടിനെ അപേക്ഷിച്ച് ബോംബെയിൽ മുതിർന്ന പൗരന്മാർക്ക് പല വഴികളിലൂടെയും മാനസികോല്പാസം കൈവരിക്കുവാനും വിഷമങ്ങൾ ലഘൂകരിക്കുവാനും സാധ്യതകളുണ്ട്. അവഗണനയിൽ അവർ തളച്ചിടപ്പെടുന്നില്ല. സർക്കാരിന്റെയും വിവിധ സംഘടനകളുടെയും പല പദ്ധതികളും സീനിയർ സിറ്റിസൻ കൂട്ടായ്മകളും അവരുടെ ജീവിതം സന്തോഷപ്രദമാക്കുന്നതിൽ കാര്യമായ പങ്ക് വഹിക്കുന്നുണ്ട്.


ചുരുക്കത്തിൽ, നമ്മുടെ മാനസികവ്യഥകൾ പറയാൻ ഈശ്വരനല്ലാതെ മറ്റാരുമില്ലാത്ത അവസ്ഥയാണ് പലപ്പോഴും മുതിർന്ന പൗരരുടേത്. ഇനിയുള്ള കാലം അധികമാരേയും ബുദ്ധിമുട്ടിക്കാതെ കൊണ്ടുപോകേണമേ, അതിന് ഭഗവാൻ ശക്തി തരണേ എന്ന് ഈശ്വരനോട് പ്രാർത്ഥനയിൽ മുഴുകി അവർ ദിനങ്ങൾ തള്ളിനീക്കുന്നു. പുതിയ തലമുറയ്ക്ക് വ്യഭജനങ്ങളുടെ കാര്യത്തിൽ കരുണയും സേവനസന്നദ്ധതയും കൊടുക്കണമേ എന്നും പ്രാർത്ഥിക്കാം.

ഈ ലേഖനത്തിൽ പരാമർശിച്ച കാര്യങ്ങൾ പൊതുവായ കാഴ്ചപ്പാടിൽ നിന്നുള്ളവയാണ്. വ്യക്തിപരമായി ആരേയും ഉദ്ദേശിച്ചു കൊണ്ടുള്ളതല്ലെന്ന് പ്രത്യേകം പറയട്ടെ. ■



Vishu
Asamsakal

Rajan Nair & Family
Mulund (W)



Like all Sundays the day started late. The fast moving chores were missing. Appu, his only grandson, was already on his single sofa watching the cartoon film on Disney Channel. The freedom the children enjoying these days is amazing, Narayana Kurup thought.

He got up and went to the toilet, to be followed up by cleaning his teeth, tongue and the face. Here Appu is curled up in the sofa with his glasses on his nose. His parents Balachandran and Padmini are yet to emerge from the bedroom.

Kurup opened the front door and collected the milk packets and got ready to boil it as well as prepare tea for all.

"Appu, get up and brush your teeth," he exhorted. Appu ignored him.

Kurup opened the small wall unit and took out the small brush and applied a little tooth paste on it. He gently raised Appu and handed over the brush.

Appu reluctantly got up and started brushing his teeth but continued watching the cartoon.

Kurup went to the kitchen and brought two cups one containing his favourite tea and the other having milk for Appu.

For the last couple of years, Kurup is preparing morning tea for three elders and milk for Appu on Sundays. Once he did it out of concern when Padmini was running a slightly higher temperature. She complimented him for making the tea that tasted like that made from the Hotel New Bharat. Soon it became his routine job on Sundays.

Balachandran came out of the bedroom when Kurup and Appu were finishing their energy drinks. He went inside the kitchen to pick up his cup of tea.

Kurup opened The Free Press Journal to peruse the happenings around Mumbai. When he came to Bombay more than fifty five years ago, Malayalam newspapers were not available here. They were available in the afternoon at Churchgate and VT stations and only next day they were dropped at doorsteps of the residences. By then the news were already cold. Having habituated to read newspapers every morning, Kurup was advised by his acquaintances who came to Bombay earlier to subscribe to Free Press Journal, known as the semi-literates' English paper that gave national news in simple English and also covered news

Curry Leaves

from the South. Swaminathan Sadanand, P K Ravindranath, TJS George, M V Kamat and Edathatta Narayanan were working there.

Now his son and daughter in law are happy that he reads the cheapest newspaper in India at a cost of one rupee a day.

When Kurup came out of bathroom, Balachandran, Padmini and Appu were having their 'rawa uppuma', the breakfast of Sunday. He never liked it but did not protest for fear of annoying his daughter in law. Only on Sunday she has some leisure and so does not want to spoil her time making an elaborate breakfast.

They were about to finish. His plate was waiting for him. Nearby lay the curry leaves removed from uppuma.

When he reached them to join, the conversation suddenly stopped. Of late there was no small talk when all of them seated together. Only essential communication prevailed.

Padmini collected the used plates and removed the curry leaves from the table. She went inside the kitchen and Kurup was left alone. He opened his Free Press that was left unfinished and started eating while reading.

When her chores in the kitchen were over, Padmini proceeded to the bathroom and Balachandran to the market to pick up the provisions needed for the coming week. Appu also left to join his friends from the colony. Poor child! He has only a Sunday to spend with his friends. On other days children of his age go to different schools depending on the financial status of their parents. State Board, CBSE, ICSE, IB are all available within five kilometres from their residence. So they get only Sundays and other common public holidays to spend together.

Having nothing to do, Kurup was reclining on a sofa and looking blankly at the ceilings. The rotating fan is making some perturbing noises. It badly needs servicing.

Then he heard a knocking on the front

door. Who should it be? Why knocking when there is a calling bell?

Kurup got up and rearranged his dhoti. He moved towards the door and slowly opened it.

He could not believe his own eyes. An elderly man with an unshaven face and a crew cut, sunken eyes, crumpled clothes and a slightly big bag hanging from his left shoulder was standing in front of him.

The visitor was trying to smile and Kurup blurted out, "Ravunni Nair.."

The smile widened to a grin. "Yes Kurup, Ravunni Nair himself. I was a little apprehensive of meeting you."

"Come in, Ravunni Nair! I didn't expect..." Kurup did not complete the sentence.

"How many years now passed since we last met. I did not have your address even. I had only a vague idea. Good, I could find you." Ravunni Nair was trying to explain.

Kurup could not make out the purpose of this sudden visit. Did somebody close to him die... He knew his wife expired a few years ago. Then he had gone to Nair's residence to convey condolence.

Kurup led his old friend to the sofa. Both of them sat but did not start a conversation soon. Kurup's searching eyes could find only pain in his friend's eyes. The atmosphere inside the room was pregnant with nostalgia, anguish and expectations.

"Kurup, I'm now alone. Mohan threw me out of my home this morning." After a pause, Nair continued, "I had no mental peace there for some time.... I haven't got a place to go."

"What? Your son threw you out! I can't...." Kurup could not hide his surprise and shock.

"Yes, he did. I thought I would meet you before I turn to the street. ... You know I can't go to Kerala. "I have no property or close relatives there, only a few distant cousins. To buy our house here, I sold all my properties at native place." Tears started rolling down from Nair's eyes. He was sobbing. "Now Mohan would listen to his wife only.

And she does not like me.”

“Did he really ask you to leave?”
Kurup was trying to ascertain the facts.

“He did not. For quite some time, he was always finding fault with me. His wife accuses me of laziness. What work an eighty year old could do? I cannot go out, I cannot talk to anyone. I do not have anything to read. At this rate I would go mad. My son is a slave to his wife. Without any rhyme or reason this morning he picked up a quarrel with me, probably she might have compelled him. Having failed to bear it anymore, I said, “If you continue like this, I’ll leave the house.” Then he was telling me, “Do not expect me to come looking for you.” Does it not mean that he wanted me to get out? You tell me, Kurup, you tell me.” Nair started crying. “You tell me, am I at fault?”

Kurup did not reply. It is a sin to get aged, he thought.

“You acted in haste.” Kurup was trying to defend Mohan.

“You may say so. He was watching while I packed. He never stopped me.” Nair defended himself. “After all, that flat belonged to me. I bought that with my own money.”

“No use of saying so, Nair. But how could you antagonise your son when you know very well that you have no place to go to?” Kurup asked searchingly.

“It all happened in a swift moment.”

“What do you intend to do now?”

“In fact I do not know. There must be some old age home somewhere in Bombay for unwanted people like me. I have to try.” There was a visible hope in the eyes of Nair.

“Don’t worry Nair. You can stay with us. Balachandran and Padmini will not have any problems. On the contrary they must feel happy. It is an opportunity for me to repay an old obligation. You were kind enough to allow us to stay in your one room tenement though it was for two months. Had you not given shelter then, where would have we gone, I can’t imagine even now. Balachandran was about seven then and so he must be remembering it.” Though Kurup made it look quite casual, there was a little doubt in his voice.

Ravunni Nair did not say anything but there was some tickle of relief in his eyes.

Balachandran came in then and wished Ravunni Nair and asked him, “How are you uncle?”

“I’m OK, Chandran. How everything?” Ravunni Nair responded.

He should be told about Nair’s plight, Kurup felt.

“My son, good that you remember Ravunni Nair! When you were small,



we used to stay with his family for some time in his small room, you remember?” Kurup started his procedure of introducing the topic.

“Yes, I do.”

“Ravunni Nair left his home this morning and now he has no place to go. I told him he can stay with us.”

Balachandran looked at his father very sharply. He then looked at Nair’s face but the familiarity was missing now. He again turned his eyes to his father.

“You asked him to stay without asking me and Padmini? How can you do that Dad? Our house is not so big, you

should know. You yourself are sleeping in the living room. And our house is not a hotel where anybody can come and stay.” His hostility was clearly apparent.

Kurup was shocked to hear his son shouting in this manner. Probably for the first time in his life.

“What do you mean? You know when we were evicted from the CGS quarters for illegal occupation, it was Nair who gave us shelter. How many times I have told you that?” Kurup was trying to put some sense of propriety into his head.

“Daddy, don’t try to tell me your old time tales. Time has changed. Every grown up man now wants to own his own accommodation and settle down with his family. He wants to go out of the shadows of his father, you know, like in the western countries. If you talk like this, I too have to think of shifting somewhere else.” It appeared to Kurup that his son has changed a lot and became a total stranger to him.

“Don’t do it, my son. It is my fault that I became too old to live with a grown up son. Now I understand that once the children are grown up to look after themselves, the parents should disappear from the surface of the earth. How long I have to live now? May be a couple of years more! Don’t leave; I shall leave.”

Kurup went inside the room and soon came out trying to get into a shirt.

“My dear son, I’m not taking anything except the clothes that I’m wearing. Ravunni Nair, get up. Let us leave.”

Ravunni Nair was aghast. He never thought his plight would cascade into another family. He became the reason to break Kurup’s family apart.

Balachandran was bewildered. He never thought his words would take an unexpected turn like this. “Daddy, where are you going? I’m sorry.” Balachandran apologised.

“Don’t worry son, one day it has to happen.” Kurup said gently raising Ravunni Nair from the sofa. They moved out to the staircase area and when he was closing the door behind him, he heard his daughter in law’s voice, “Good riddance!”

[Won first prize in the Short Story Contest conducted by Public Relations Dept of Kerala Govt during it Trade Fair-2015 held at Navi Mumbai.]

SKIN CARE IN SUMMER

Skin needs maximum care and protection in hot climate. Excessive exposure to the harmful rays of sun and hot winds adversely affects your skin. A few tips are given below about skin care in summer.



Care of Skin:

The skin of your face and neck gets dry and dirty in summer. So proper cleaning and moisturising is a must.

Dr. (Major) Nalini Janardhanan

- Cleanse your face at least twice a day using a mild face wash or glycerine soap.

- After cleansing, apply a water based moisturiser.

- A toner is also advised to keep the pores (in skin) closed. Rose water, with its natural cooling effect, is an excellent toner cum moisturiser for hot climate. It also helps to reduce sun tan.

- Exfoliation of skin to remove dead skin cells and improve blood circulation to the face is very important in summer. Homemade scrubs like a mixture of gram flour, turmeric, yoghurt and rose water can be used.

- After scrubbing, apply any homemade face packs like mashed papaya with honey or lime juice or a mixture of cucumber, honey and yoghurt. Keep it for 15 minutes and wash off with water.

- You may wash your face with water many times in a day to keep skin moisturised. But remember that the water should not be too cold or too hot.

- Moisturisers containing aloe vera extracts or aloe gel is effective in summer.

- Water melon juice or cucumber juice or a mixture of both in equal proportions can be applied on face to reduce sun tan.

- Clean your face and apply moisturiser before going to sleep.



- Avoid heavy makeup and oily face creams in summer. Use talcum powder instead.

- Wear minimum ornaments in summer. Excessive sweating along with ornaments may lead to allergy.

- Wash your hands well before touching and cleaning face.

- Don't share your hand towels, handkerchiefs and bath towels with others.

- Don't wipe your face with dirty

towels or handkerchiefs.

- Use water proof types of eye liner, mascara and foundation.

- Avoid foundation or apply light foundation preferably containing sunscreen.

- Avoid lipsticks. You may outline your lips with a lip pencil and later apply lip gloss.

- Take bath in the morning and evening. After bath, always wear neat and dry clothes and undergarments.

- Soak your feet in water (to which a pinch of salt is added) for about 15-20 minutes.

Hair:

Wash your hair daily in water. A gentle shampoo may be used once in 2-3 days. Avoid strong shampoos. Don't scrub hard your hair and scalp while washing as it may increase oil production leading to pimples and boils. Avoid frequent oiling of hair in summer. Don't frequently shampoo your hair.



Clothes:

- Wear Cotton and linen type of dresses only in summer.
- Avoid nylon, polyester or synthetic clothes.
- Choose light coloured dresses (light yellow, cream, light orange, white etc). Avoid dark colours especially black.
- Avoid tight dresses, high neck type and full sleeves type of dresses. Wear loosely fitting dresses only.
- Avoid nylon underwear's. Use cotton type of underwear's.
- Avoid tie, coat, black dresses and tight jeans.
- Avoid shoes and closed footwear. Go for strappy sandals or flats.

Sun Protection:

- Avoid exposure to sun as far as possible. Try to stay indoors between 11 AM and 3 PM when sunrays are the strongest.
- Apply a sunscreen lotion or cream (with at least 30SPF) at least 30 minutes before stepping out in sun. Sunscreen should be applied on face and other exposed parts of body like neck, hands and feet. If you swim or stay outdoors for a long time, apply sunscreen every



1-2 hours.

- Use light coloured (not black) umbrellas.

Diet:

- Keep yourself hydrated to prevent dehydration and also to keep your skin soft and supple. Drink 10-15 glasses of water and fluids.
- Don't drink ice cold aerated drinks. You may drink fresh lime, fresh fruit juices, coconut water, buttermilk, 'aam panna' (made from raw mango) minimise the intake of caffeine and alcohol.
- Eat healthy foods including plenty of fruits and raw or steamed vegetables (as salads). Cut down sugar and salt. Reduce intake of fried food items. But don't go for no fat or low fat diet as it may cause dryness and wrinkles leading to premature ageing of skin. So try to include essential fats in diet to keep your skin moist and healthy. Nuts, seeds and fish are good sources of good fats. Avoid trans fats and hydrogenated fats.
- Reduce the intake of refined and processed food items.
- Include whole grains and natural, sugar free yoghurt (curds) in your diet. So eat balanced diet, exercise daily, stay hydrated, sleep well for 7-8 hours to keep your skin soft, healthy and young this summer! ■

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BEAT SUMMER WITH A COOL DIET

Summer is back with its hot and dry winds and scorching heat. We need to take a 'cool diet' to beat the heat of summer. Let us see how to eat right foods at the right time to keep our body naturally cool and avoid the adverse effects of the hot climate.

Eat light:-

Summer diet should be light and freshly cooked. Avoid taking heavy and high calorie foods. Summer food items must be easily digestible. Try to avoid stale food, leftover food and tinned food items. Mild spices like cumin, coriander, ginger, mint, fenugreek, cardamom and fennel can be added to your diet.

Have lots of vegetables and fruits:

Plenty of fresh vegetables and juicy seasonal fruits must be a part of

summer diet. The choices of vegetables are cucumber, carrots, spinach, gourds, okra, sweet potatoes, mint, sprouts etc. Seasonal fruits like mangoes, oranges, sweet limes, grapes, water melons, strawberries, jamuns, guavas, bananas, jack fruit can be included in your diet. Raisins, pineapple, pomegranate, dates, apples, pears, plums and prunes can also be part of summer diet. But too much of jack fruit may cause indigestion.

Diabetic patients should be careful as eating too many mangoes and other sweet fruits may cause an increase in their blood sugar. Citrus fruits like oranges, sweet limes etc can be included in the diet of persons with Diabetes, as they are low in sugar.

Drink juices and summer drinks:

One must take plenty of water and fluids in summer to compensate for the

loss of water from body in the form of sweat. Pomegranate juice, water melon juice, lemonade, tender coconut water, butter milk or lassi and vegetable juices (e.g.: cucumber, carrot, pumpkin and mint) are good summer drinks. Various types of milk shakes with seasonal fruits are also good for health.

Food items to be avoided in summer:

Alcohol, cola, frozen or iced drinks, excess tea and coffee are to be avoided or their use should be restricted. Don't take too much of hot, spicy, sour and salty food items. Reduce green chillies, red chillies, garlic, onion and strong spices like pepper, cloves, mustard seeds and garam masala in your diet. Avoid processed and preserved food items like tinned food items and pickles. Meat should be avoided as it is heavy to digest. Avoid spicy and oily dishes and



fried foods. Foods can be seasoned with small amounts of jeera, fresh coriander leaves and mint (pudina) leaves. These are milder items and act as digestives also. During summer it is better to avoid porridges made of Ragi (nachni) as it is said to increase our body heat.

Food items to be included in 'cool Diet':

Curds: Curd is a 'cool' food item in summer. It contains proteins in predigested form and is rich in B complex vitamins. It also contains calcium, magnesium and phosphorus. The friendly bacteria (probiotics) contained in curd is good for our digestive system especially in the treatment of summer diarrhoea.

Salads: Salads are a quick and healthy meal as also a nice way to kick starts your meals. Add more fresh

vegetables to salad and avoid heavy dressings. Toss some boiled beans or sprouts (to increase protein content) or some cheese chunks (to increase calcium and protein content) to the



sliced vegetables and fruits in salad. Dressing can be done using low fat items and herbs like basil, parsley, thyme, mint, lemon juice, vinegar etc. chilled and fresh cucumber slices are

really refreshing.

Fruits: Seasonal fruits (mentioned earlier) should be a part of diet. Mangoes contain beta carotene, Vitamin C and fiber. Berries can be blended with yoghurts and smoothies.

Vegetables and other food items: Green leafy vegetables (like spinach, lettuce) beans and legumes, oats, walnuts, whole grains etc are healthy food choices in summer.

Fruit based desserts: Fruit based desserts are preferred instead of creamy and heavy desserts. Low fat fresh fruit custards and yoghurts with fruits can add calcium and proteins to your diet.

So have a cool diet, refreshing drinks like fruit juices, milkshakes and plenty of water to beat the heat of summer. Avoid junk foods and fried foods. Keep yourself well hydrated to avoid dehydration.

Recipe

Reader's response



Ingredients:

1. long thick fresh pungent green chillies: 50gms
2. tamarind: 50gms
3. black til: 100gms
4. mustard: 25gms
5. jaggery: 100gms
6. til oil: 50gms
7. turmeric: 1tsp
8. curry leaves: 10 leaves
9. salt: add to required taste

Procedure:

1. Dry roast and powder black til and mustard separately and set aside.
2. Take a wok and heat the til oil. When heated deep fry the green chillies after piercing each one with a sharp knife so as to make a small hole. Set aside after they are fried well.
3. Make a thick paste of the tamarind and add a cup of water and turmeric and bring to boil.
4. After the tamarind syrup has boil well add the powdered til, mustard and the fried green chillies.
5. Add salt and allow to simmer for few minutes. Remember the consistency should be like our well known sadhya item called inchipuli

Mulagu Pachhadi



Saroja Saseedharan
Goregaon (E)

Mulagu Pachhadi is a Valluvanad speciality, because to the best of my knowledge and research I have not come across it in any other part of Kerala. Its a Onam sadhya item of this part of Kerala.

ACCEPTING HELP



Dr Sujatha Nair

■ The need to “fit in” is an universal human trait - most youth do several things-dress alike keep up with the trends etc; some of them being drinking and smoking cigarettes- like a “rite of passage” and lo! It is an entry into the world of parties being part of, etc.. the shy gangly adolescent turns into a suave happening kid popular amongst the guys and girls alike. The intake begins in a small manner as that is enough to give a high, loosen the tongue and the inhibitions. In the flush of youth, studies are managed and the drinks increase to 6-7-8 . from weekends to two or three times a week.

The increase is noted by friends, warnings are issued but ridiculed by the young man - “be a man-drink like me !” *Is help accepted?* Life is going great guns, the studies are done, the girls are there one or many .. more often one too many than one. The new job is gotten, a fat pay packet to boot. The alcohol flows, the money too flows generously “friends” benefit.

Slowly the hangovers take over... waking up with heavy heads become a norm... the drinks are tried to be controlled now, the hangover hidden with coffee and soon enough through a drink to get over the hangover as the body and mind is in shambles ... focus is lost.. meetings are missed, absenteeism sets in... one tries to “cut down to two or three drinks” succeeds for a few days then one fight at the office or home front, the three becomes 10 in no time and without any inkling as to how it reached there... the intention had been just have the three drinks and pacify the girlfriend/wife [*This is the compulsive nature of an addictive mind taking over*] After three all intentions get drowned in the bottle... the next morning one wakes up

with absolutely no memory of what transpired the night before- a blackout . The blackout starts becoming frequent. [*Is help accepted here?*] The mind remains more befuddled...The thinking changes... It becomes more grandiose, emotions are exaggerated, mountains are made out of molehills- though alcohol is temporarily not there because it is untreated the mental habits do not change. Everything triggers an emotional reaction either expressed or unexpressed. Life revolves around planning to get the next drink or start drinking. [*The obsession takes over*]

Friends start avoiding as Dr. Jekyll turns to Mr. Hyde post a few drinks.. Friendships are lost.. guilt and remorse sets in.. and to forget it , guess what- more drinks are drowned.. but does one forget? No- cause the drink only magnifies the hurt existent real or imagined. [*is help accepted now*]

Again the decision to stop drinks.. but in the next one day, one hour or next five minutes the man finds a glass in his hand and a half a bottle down. It is baffling! How did that happen? [*it is a cunning baffling disease- and the time from a thought of a drink to an intense thought to craving to obsession and compulsive drinking can take a few seconds to minutes to hours or days*] *Help accepted?*

The family intervenes. The hands are unsteady the body tremors cannot hold a glass; yet the thought” I can handle it” The liver is fired on the verge of cirrhosis on the hospital bed- and yet the thought “I can handle the bottle” the struggle goes on; the life revolves around controlling the drink and going back to “social drinking” of 2-3pegs, a futile illusionary dream! [*this is the denial of dependency*] The family tries to control the drink- drink wine- drink at home- I will drink with you- you are taking advantage of us! Another futile illusionary dream! [*the denial of the co dependent*] *Is help accepted?* For, now it has reached the

stage of Addiction “first the man drinks the drink, then the drink drinks the drink, then the drink drinks the man.”

The drinking that was fun at a point and solution at times now has become a problem!

But one is unable to stop for long on one's own... people around “society” at large think that the man is a drunk ..he can stop on his own but he is selfish and wants to enjoy life at the cost of his family. However, the person addicted drinks now to keep away pain- physical and psychological and there is no more “fun” in it. [*is help asked for and accepted?*] *He/she is sick and tired of feeling sick and tired*

The family approaches psychiatrists or an experiential addiction counselor for help ... the person who is chemically dependent now meets the counselor. An experiential counselor is one who has lived a life of addiction to drugs or alcohol and has accepted treatment and gone beyond the need to use alcohol or drugs for a substantial length of time. The light is seen at the end of the tunnel... identification is established... he understands my story, as my story *has been* his story... and if he can do it then I too have hopes of reaching where he has reached today and he will guide me into doing the things he did to arrive at where he is.

Help is finally looked for in the right place and accepted. Thus it is seen that one cannot predict when a person can ask for and accept help.

This is half the battle won.

We at Anatta are here to help those who accept help and to enable those who resist to arrive at a decision to accept help.



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തേടുന്നതാരെയി ശൂന്യതയിൽ (1965)

Film: Ammu



Lyrics: Yusufali Kecheri Music: M S Baburaj
Singer: S Janaki

Karthika



Yusufali Kecheri



M S Baburaj



S Janaki

തേടുന്നതാരെയി ശൂന്യതയിൽ
ഇറാൻമിഴികളേ ഇറാൻമിഴികളേ
തേടുന്നതാരെയി ശൂന്യതയിൽ
ഇറാൻമിഴികളേ.... നിങ്ങൾ
തേടുന്നതാരെ തേടുന്നതാരെ(തേടുന്നതാരെ)

നീലനിലാവിന്റെ ഗർഭധാരകൾ
നീളേ തുളുമ്പുമി രാവിൽ
ശോകത്തിൻ സാഗരത്തിലേകയായ്
കണ്ണീരണിഞ്ഞു ഞാൻ നില്പൂ(തേടുന്നതാരെ)

ആശതൻ മാണിക്യകൊട്ടാരമൊക്കെയും
ആഴക്കു ചാമ്പലായ്തീർന്നു
കരളിന്റെ കോവിലിൽ പൊൻകതിർ വീശിയ
കനകവിളക്കും പൊലിഞ്ഞു
കനകവിളക്കും പൊലിഞ്ഞു(തേടുന്നതാരെ)

Ṭētunnaṭāreyī śūnyaṭayil
Īrhanmizhikalē Īrhanmizhikalē
Ṭētunnaṭāreyī śūnyaṭayil
Īrhanmizhikalē niñṅāḷ
Ṭētunnaṭāre ṭētunnaṭāre (Ṭētunnaṭāreyī)

Nilānilāvinte gadgadadhārakal
Nīlē ṭulumpumī rāvil
Śōkaṭṭin sāgaraṭṭilēkayāy
Kaṇṇīraṇiṅṅū nān nilppū(Ṭētunnaṭāreyī)

Āśaṭan māṇikyakottāramokkeyum
Āzhakku campalāyṭṭirṅṅu
Karaḷinte kōvilil ponkāṭir vīsiya
Kanakaviḷakkum poliṅṅū
Kanakaviḷakkum poliṅṅū(Ṭētunnaṭāreyī)

Transliteration:

Ā/ā = ആ / ഓ ; C/c = ച; dh = ധ; Ē/ē = ഏ/ഐ; Ī/ī = ഇ/ഈ; Í = ഉ; ṅ = ണ;
Ń/ṅ = ഞ; ṇ = ണ; Ō/ō = ഓ / ഔ; Ŕ/ṛ = ള / ഴ; Ś/ś = ശ; Ś/ś = ഷ; Ṭ/ṭ
= ത; ṭṭ' = റ്റ ; Ū/ū = ഉ/ഊ

The movie *Ammu* was based on the well known stage play *Chavittikkuzhaccha Mannu* by P A Warriar. It was produced by M Kesavan and directed by N N Pisharodi from the screenplay of P A Warriar. The artistes were Sathyan, Madhu, P J Antony, Premji, Ambika, Sukumari, P K Saraswathi et al. There were eight songs but the above song became a superhit. The singers were K P Udayabhanu, Baburaj, P Suseela, P Leela, S Janaki, L R Easwari, Machat Vasanthi etc. The film flopped at the theatres because of the outdated storyline.

From the written to the visual **Thaskaraveeran**

An ordinary movie that became a super hit and changed the career graph of actor Sathyan for the better



Ragini and Sathyan

If you are above seventy and was an ardent reader of novels especially detective novels during your school days, you might have come across a novel titled 'Aanaraanchan' (Swooper of Elephants). Do you know a Malayalam movie was made based on that story? It happened when many novels in Malayalam could not find their way to movies. All that happened much later.

Many novels from India and abroad had their movie versions in India, in many languages such as Bengali, Hindi, Marathi, Telugu, Tamil, Malayalam and Kannada. Very prominent among them was Devadas, written by Bengali novelist Sharatchandra Chatterjee. Devadas was not his best novel. Rather, it was considered as a second rate novel by a first rate writer. Nevertheless, no other story by Sharatchandra became such a hit as Devadas. Prathamesh Barua, K L Saigal, Dilip Kumar, Sharuk Khan etc have donned the character of Devadas in Hindi. Akkineni Nageswara Rao donned the same in Telugu and Tamil. In Malayalam, it was Venu Nagavally who donned it. All these films were made by different producers and directors. While some of them made money, some did not.

There is another novel that was adapted to films. All of them were produced and directed by the same producer and director though the hero changed in every language. The film was *Malaikkallan*, produced by S M Sreeramulu Naidu of Pakshiraja Studios, Coimbatore. The story has



NTR with Bhanumathy

nothing much to boast of but it had all the ingredients to please the audience. All of them made money, very much.

Malaikkallan (Thief of the hills) was written by a primary teacher and freedom fighter, Namakkal Kavignar Va. Ramalingam Pillai (Namakkal Kavignar). As a freedom fighter he was behind the bars for more than one year. The story was a blend of *Robin Hood* and *The Mark of Zorro*. *Malaikkallan* had been prescribed as the non-detailed text for the high school curriculum in the early 50s, and the story had become very popular.

S.M. Sriramulu Naidu secured the rights to the story and decided to make a movie out of it, in 6 languages- Tamil (*Malaikkallan* with MGR), Telugu (*Aggi Ramudu* with N. T. Rama Rao), Malayalam (*Thaskaraveeran* with Sathyan), Kannada (*Bettada Kalla* with Kalyan Kumar), Hindi (*Azaad* with Dilip Kumar) and Sinhalese (*Surasena*). Bhanumathi was a well known actress of Telugu and Tamil and she played the role of heroine, Poonkothai (Tamil) and Sarada



Bhanumathy with MGR

(Telugu). Meenakumari and Ragini played heroine Shobha in Hindi and Malayalam respectively.

Dilip Kumar and Meenakumari were the leading actors in *Footpath* (1953) in which Dilip Kumar had a role of a black marketeer and as such a serious character as in his earlier films. It was in *Azaad* that he got his first comedy. (Afterwards he had only a few similar roles in films like *Kohinoor*, *Ram aur Shyam* etc.). After *Azaad* became a superhit, Dilip Kumar and Meenakumari were repeated in *Yahudi* (directed by Bimal Roy) and *Kohinoor*, only moderate success.

In the fifties of the 20th century, movies were few and only a few stars were prominent. M G Ramachandran was to have one film each every year and he was known for his sword fights. In *Malaikkallan* (1954), M G Ramachandran (he was not known then as MGR) was paired with P Bhanumathi, she herself a producer, director, script writer, singer and actress, and the film became a huge hit. Thus this film helped them to come together to join hands in more films



Posters of the movie in three languages



Cover the novel



Author Va. Ramalingam Pillai



Dileep Kumar

successfully. *Alibabavum 40 thirudargalum* (1955), *Thaikkupin Tharam* (1956), *Madurai Veeran* (1956, also with Padmini), *Nadodi Mannan* (1958, produced and directed by 'MGR' for the first time), *Raja Desingh* (1960), *Vikramadithyan* (1962), *Kanchithalaivan* (1963) and finally *Kalai Arasi* (1963) had both of them in the lead.

It was former Chief Minister of Tamilnadu M Karunanidhi who wrote the screenplay and dialogue. The same screenplay was followed in other language versions with the dialogues were simply translated. Every frame of Tamil film was duplicated in other versions.

After two successful films in 1954, Sathyam did not have any film for three

years when Prem Nazir had all the films in Malayalam. It was then Sreeramulu Naidu decided to bring a Malayalam version for Malaikallan. While Tamil, Telugu and Hindi films were almost made together, they were all released one after the other,

Malayalam version came only in 1957. It resulted in total change in career graph of Sathyam who was already past forty.

It was S M Subbaih Naidu who was credited with music score in all languages except Hindi. Chitalkar Ramchandra scored music for Azaad,



Ragini

the Hindi version. The Malayalam version, released in 1957, had the tunes of Azaad with Abhayadev's lyrics. Most of the songs were a literal take off from the Hindi film.

The dialogues written by Karunanidhi

were translated by Kedamangalam Sadanandan. He also played a major role in that movie. Other actors were Ragini, Thikkurissi Sukumaan Nair, Aranmula Ponnamma, Kottarakkara Sreedharan Nair, P A Thomas, S P Pillai, and above all, Sukumari who debuted in it as an actress. There were nine songs in the film, two in Hindi sung by Lata Mangeshkar and also by two songs by the music maestro C Ramachandra (who scored music for the Hindi version) and Raghunath Jadhav. In fact these Hindi songs were re-used in Malayalam version. The Malayalam songs were penned by Abhayadev and many of them were direct take off from the Rajendra Kishen the lyricist for Azaad. There was one song rendered by S P Pillai, the veteran comedian of Malayalam films. This song (*Vayaranu nammalkku daivam oru chaanh vayaranu nammalkku daivam*) is missing from the internet. The other singers are P Leela, Santha P Nair, Soolamangalam Rajalakshmi, M L Vasanthakumari, Jamuna Rani, and P B Srinivasan.

Malarthorum mandahasam (*Kitana Hasin Hai Mausam, Kitana Hasin Safar Hai* (Lata Mangeshkar, C Ramchandra)), *Chapalam Chapalam* (*Apalam Chapalam Chap Laayi Re* (Lata and Usha Mangeshkar)), *Pokalle pokalle pokalle nee* (*Naa Bole, Naa Bole Na bole Re, Ghunghat Ke Pat Na Khole Re*), *Kitni Javan Hai Rat, Vannallo vasanthakalam* (*Dekhoji Bahar Aayi, Baagon Men Khili Kaliyaan*), *Mayamoham marhathe* (MLV), *Pee Ke Daras Ko Taras Rahi Ankhiya*, *O Baliye O Baliye Chal Chaliye Kahaan Chalen* (Lata, Usha) etc are the songs from the Malayalam and Hindi versions. Just for the songs and semi-classical dances, many an audience watched the movies repeatedly and that made the film a mammoth success.

In Thaskara Veeran, the hero comes in three characters; the old man who saves the heroine, the rich old Mussalman and the romantic hero. In Tamil the film received the first National Silver medal for the best Tamil film, in Hindi Dilip Kumar received the award for the best actor and in Malayalam Sathyam resurrected his film career.

No other film in India made such huge profit from moderate investment by adopting an ordinary novel into a movie that too in six languages. All versions are available for free download from the internet. Incidentally, Pakshiraja Films is now defunct after the death of SMS

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Kadhantharam Twist in the tale

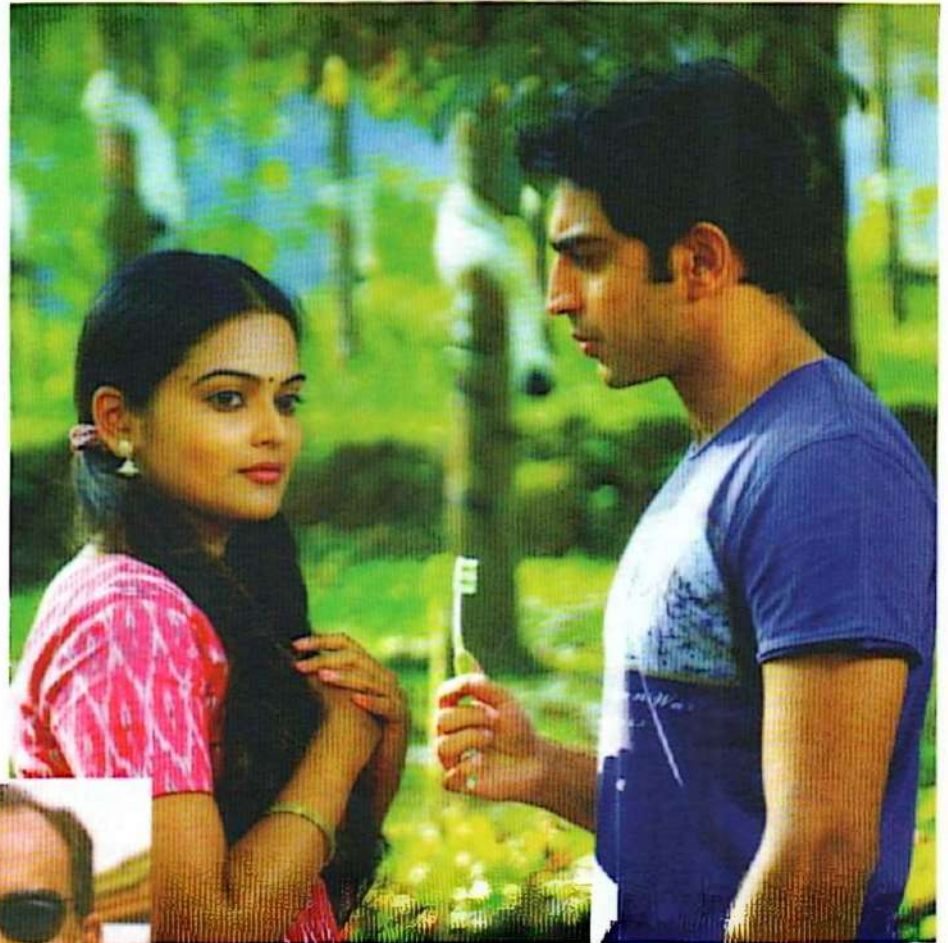


Nedumudi Venu

Kadhantharam 'Twist in the tale' is a Malayalam movie produced by Baburaj, Secretary of Borivli Malayalee Samajam. It is due for release in April/May 2015.

The story revolves around the ideological differences between father and son, leading to the self exile of former. The film focuses on the issue of rejection faced by the parents in the current scenario.

Veteran actor Nedumudi Venu,



Vishnupriya and Rahul Madhav



Producer Baburaj

Rahul Madhav, Vishnupriya, Geetha Vijayan, Indrans, Siddharth Siva, Jayakumar,

Santhakumari, and Kottayam

Pradeep are in the stellar roles. Murali K Menon wrote the screenplay for the story of Baburaj and K J Bose directs it. Adarrsh Abraham composes the music for the lyrics of Harihara Menon.



National awards

Uttara, student of Std V and daughter of singer Unnikrishnan and danseuse Priya, won the national award for the best female playback singer of 2014 for a Tamil movie. She hails from Kozhikode. In the Telugu version of the same film also, she rendered the song.

Mustafa, actor of movie 'Ain' won the special Jury mention for his character. This film was shot at Thenjippalam and its surroundings. Besides an actor, he also works as assistant to director Renjith. His earlier films are *Paleri Manikkam*, *Penn Pattanam*, *Malardadi Arts Club*, *Last Bench*, *Punyalan Agarbathi* etc. Malayalam film 'Ottaal' was in the race for the best film till the last moment but could not be chosen as the Chairman of the Jury Bharathi Raja did not concur. Nevertheless 'Ottaal' directed by Jayaraj, secured two awards; best film on environment and best screenplay (Joshi Mangalath). Malayali Vivek Harshan won the award for the best editor for Tamil film *Jigarthanda*.

Yousuf Ali Kecheri goes behind the curtain

Yousuf Ali Kecheri, the poet and lyricist of Malayalam filmdom went behind the curtain of the Time on March 21 on account of viral infection of lungs. He was 80.

He was an advocate by profession but was better known as poet (he has more than a dozen compilations of poems), lyricist of 601 songs for 119 films, besides being screenplay writer, film producer and director. Once established in movies, he gave up legal practice.

Born in 1934 in Kecheri, Thrissur district to A K Ahmed and Najmakutty Umma, Yousuf Ali completed his high school education in Kecheri and higher studies in Kerala Varma College Thrissur and Government Law College, Ernakulam. He studied Sanskrit as second language with E P Bharatha Pisharodi and during college days under K P Narayana Pisharodi privately. After graduating in law, he joined the Bar as junior to M B Kurup.

In 1952 his first poem 'Kritharthan njan' (Me contented) was published in Balapankthi of Mathrubhumi Weekly and continued to write in it and also Jayakeralam Weekly of Madras. During this period, he became friendly with Ramu Kariat, a film buff. His entry to the film world was quite dramatic. T K Pareekutty's Chandrathara Productions was producing 'Mootupatam' written by S K Pottekkat under the direction of Ramu Kariat. When the movie was almost completed, Pareekutty felt that he should have Bakrishna Menon as Moidu as in his first film *Neelakkuyil* with a song like *Kayalarikathu*. However Bhaskaran who wrote all other songs was busy to write one more song and said he had no objection if someone else did it. On Ramu's advice, A C Sabu, his assistant director, approached Yousuf Ali and called him down from his office. Ramu and Baburaj were waiting down for him. On their persuasion, Yousuf Ali wrote '*Mailanchithoppil*' and Baburaj composed this and sang in the film himself, as Raghavan did in *Neelakkuyil*. His second film was *Ammu* (1965) again under Baburaj. Together they did nine films.



Though a devout Muslim, his knowledge of Indian mythology helped to script highly devoted divine hymns and romantic songs of rare imageries. His existence of 54 years in the Malayalam movie world enabled him to gather the rare honour of being the only lyricist in Sanskrit (*Geyam Harinamadheyam* in film *Mazha*) and also secured the best lyricist of year 2000). He received similar awards from the state for films *Gazal*, *Parinayam* and *Sneham*. He directed *Neelathamara* of M T Vasudvan Nair, *Maram* of N P Mohammed and *Vanadevatha*. He wrote the story, screenplay and lyrics for *Sindooracheppu* (1969) and also produced it. For *Dhwani* (1988), he wrote six songs including another Sanskrit song 'Janaki jaane..' to be composed by veteran music director Naushad. He associated with almost all composers of his time. Devarajan, K Raghavan, A T Ummer, M K Arjunan, Sankar Ganesh, M S Viswanathan, K J Joy, M B Srinivasan, Kanoor Rajan, Yesudas, Shyam, Jerry Amaldev, K V Mahadevan, Ilayaraja, Gangai Amaran, Johnson, Raveendran, Mohan Sithara, Bombay Ravi, S P Venkatesh, Perumbavoor Ravindranath, Sanjay Salil Chowdhary, Vidyasagar, Natash Sankar, Usha Khanna, Ouseppachan, M Jayachandran, Rathish Kannan, P K Raghukumar etc are some of them.

Some of his memorable songs are Omalale Kandu njan, Anchu sarangalum, Swararagaganga pravahame, Surumayezhuthiya mizhikale, Kanninu kannaya Kanna, Parvanendhu mukhi, Anuragaganampole, Krishna kripa sagaram, Pathinalam raavudichathu, Kannadi aadyamayen etc.

He was recipient of awards of Kerala Sahitya Akademi, Odakkuzhal Puraskaram, Asan Prize, Changampuzha Puraskaram etc. He was Chairman of Kerala Sahitya Akademi in 2003.

He is survived by his wife Khadeeja and children Ajitha, Baiji, Haseena, Sabeena and Suraj Ali.

Kerala In Mumbai organises

Workshop on Short Story

With an object of introducing new comers to the field of fiction writing, 'Kerala In Mumbai' is organising a workshop for short story writers of Mumbai during May/June, 2015. The workshop will be held from 10 a m to 5 p m in Marol, Andheri (E). Established writers of Mumbai will hold classes on various aspects of fiction writing with special emphasis on short stories. There is no age limit and classes will be held in English and Malayalam.

Interested persons may register on or before April 30, 2015. Registration fee for Subscribers and their family members will be Rs.500/- per head and for non-subscribers, Rs.1,500/- per head. Only twenty five persons on first come first served basis will be admitted. A short story written by the applicant should accompany the application and its

merits will be discussed during the workshop.

Application form should contain the following details: (1) Name and address of the applicant (2) Date of birth (3) Telephone/mobile phone number (4) E-mail ID, if any (5) Passport size photograph and 9^ Subscription number. The envelopment should be superscribed "Short Story Workshop".

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Tea and lunch will be provided at the venue.

The application can be sent to:

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