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# Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

- Malayalam Movie World
- Gulf Financial Crisis Affects Kerala
- Addiction: Alcohol and the Body

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# Directionless Malayalam

**E**veryone loves his mother tongue and prays for its rapid propagation and enhancement. And Malayalees are no different.

To make the residential Malayalees proficient in their mother tongue, Kerala government a few years ago started Malayalam Mission in Mumbai, like in other metropolitan cities of India and to carry out its task, formed adhoc committees. There is another body in Mumbai and its suburbs to propagate Malayalam. Since their object is similar, people thought they are working in unison. Now we realise, we are wrong.

The government sponsored Mission has its own method of functioning and modalities. Often leaders of both were found in the same events but the bubble got burst last month. A meeting was organised in Navi Mumbai to discuss various means to improve the participation of students but certain office bearers of the Mission deliberately or otherwise kept away from it. The people assembled discussed the subject and found that initially there were more than 7,000 students in more than 100 classes but the strength is now dwindled to about 2,000. Their discussions led to the conclusions that either the children or their parents lost the initial enthusiasm due to various reasons such as lack of time due to other engagements, transport, support from parents and not because of the short comings of the teachers. The teachers are trained by the Mission but are not paid by any one for the work they put forth. Recently the government agreed to pay them a lump sum amount once a year but it is yet to be reimbursed, like all disbursements of the government.

It was reported that the meeting discussed all relevant matters in great depth but what were the findings was not known.

One basic factor was not given adequate importance, we feel. Malayalees since time immemorial, are migrating to various regions and once they find an ideal ground, they never return to their origin unless sent back by their government (in that sense, the word 'pravasi' is unsuitable to them). In this case, they have a strong bond with their brethren, the Tamils. Whereas the latter group has injected a strong sense of love for their mother tongue into their blood, Malayalees are not known for this character. If we observe closely, the second and third generation of Malayalees in Mumbai or elsewhere are not very keen to gain proficiency in this language as it does not give him any advantage in the local job market. Some of them may speak at home a kind of corrupted language but they are totally alien to its script and other forms. A language prospers when it has something irresistible to offer. Cherusseri wrote all his works when Malayalam did not have its own alphabet and that forced others to design an alphabet. Now the roles are reversed. Is there anything worth reading in the modern Malayalam literature that would force the young to learn the language?

In 2011, a film by Mel Gibson and believed to be in English, came for exhibition but the audience could not digest it fully. On exploration, they found its language was not English but Aramaic. The movie was such a super hit that the people who saw it wanted to learn that language. Similarly a few years ago, a film titled 'Byari' was released in Beary language in Kerala and many wanted to learn that language (It did have a premature death, no doubt). Is there anything in the modern Malayalam that drives the youth to reinvent Malayalam? Doubtful! Even the Malayalees of Kerala are not keen to learn Malayalam. On the contrary, they opt for Sanskrit, Hindi or French. Even the eminent writers of Malayalam did not opt for that language during the college education. It is to be studied why English medium schools are throbbing while Malayalam medium are facing a certain slow death.

The blame lies not with the youth but with their parents. The latter failed to point out the best in Malayalam, probably due to lack of knowledge or time and anyway the damage is done.

Malayalam has now been accorded classic status and has a dedicated university to propagate it but will it wave its magic? Doubtful! (We already have a university for Sanskrit and there is now clamour for one for Arabic).

In Mumbai, Malayalam, despite its classic status, cannot be shown as a capable language that would lead to a lucrative job, but only as a pointer to one's past and tradition. Once the soul is lost, no amount of money can retrieve it.

Let that be our Mission and direction and that alone would work now! How can you save Malayalam that faces a slow death in its own State?

## Income Security Keynote of Union Budget 2016-17

The Union Budget 2016-17 is finetuned to the promotion of the welfare of the people through agricultural and rural development. For the last quarter of a century, since the beginning of the Reform Era, the budget focus has been on industry, trade and commerce. The lodestar has been the macroeconomic conception of 'growth'. Though beneficial on the whole, it has been found that growth by itself does not ensure 'distributive justice'. Inequalities of income and wealth have been rising and international agencies have been highlighting the growing number of millionaires / billionaires in India. The phenomenon of jobless growth has also been noticed. In addition, the number of farmers committing suicide in a few States has been increasing, partly due to drought for two years in succession. The new NDA Government has come in for criticism as pro-rich and anti-poor.

The shift in emphasis from industry to agriculture conforms to the objective of 'transforming India', which is sought to be realised through a slew of measures including crop insurance, credit facility, electrification of villages, suburban clusters, improved irrigation, enhanced outlay on the Employment Guarantee Scheme (MGNREGS) etc. The total allocation for rural development is Rs. 87,765 crores.

The corporate sector is left untouched and is allowed to develop itself on its present momentum with the easing of the 'conditions of doing business'.

Another laudable objective is 'to move towards a pensioned society'. This complements crop insurance, medical health insurance and food security.

Three tax proposals stand out viz. 1. 10% tax on dividends exceeding Rs. 10 lakhs per annum, (This is in addition to the Dividend Distribution Tax). 2. Increase in surcharge from 12% to 15% on income exceeding Rs. 1 crore of individuals. 3. A cess called Krishi Kalyan Cess, at the rate of 0.5% on all taxable services (effective from June 1, 2016).

The tax proposals, by and large, do not hurt anyone. They take into account the criticism that the Government is pro-rich.

All the macro-economic indicators inflation, current account deficit, fiscal deficit and foreign exchange reserves are all favourable to the Government. It is right and proper that the Government should have now chosen to concentrate on agricultural and rural development.

The keynote of the budget is income security that ensures the welfare of all people (Lok Kalyan) without distinction of any kind.

V. Balachandran  
Goregaon

## Kerala Budget

The write up on the above subject by noted author P R Krishnan made an interesting reading. Sri Krishnan is known to Mumbaikars for a long time as a leftist leader of high calibre and his writings in periodicals are always to the point. Nevertheless, he seems to have forgotten that the Governor's or the President's address to the legislative assembly/parliament is always drafted by the existing governments and they are bound to eulogise or defend all the actions or inactions without fail. One cannot agree with his surmise that "as expected" the opposition boycotted the assembly. An educated and enlightened population always expect all elected representatives to be present in their expected place whenever it is in session irrespective of the fact if they agree or disagree to the arguments made there. If they are boycotting, they should also forgo their salary and allowances for the corresponding period.

Sri Krishnan however is to be complemented for his view under 'Praise from Governor' and 'Glimpses to Budget' for highlighting the (positive) features of the budget which no other partisan writer would have done. He apologises for cutting short for want of space.

Since the inception of Kerala, have we ever heard of an excess budget? To my memory, it was always a deficit budget and every government irrespective of their alliance, seeks funds from the centre to meet the budgetary provisions or go to people for 'bond'. A few years ago, Manmohan Singh government reminded the Jayalalithaa government that the freebies announced in their budget was not after seeking the concurrence and hence it was not duty bound to rush assistance. If the Oommen Chandy government failed to collect the taxes from the big business houses and the rich people, then the sure-to-return-to-power LDF parties would have a field day to do a spent thrift by collecting all those taxes in arrears. Unlike farmers' loans, taxes are never heard to be waived and they will have a lot of money in their kitty. The efficient bureaucracy of the LDF would be able to collect all those arrears in a couple of months. If the 'rosy promises' made by Oommen Chandy are meant not to be implemented, then the people should re-elect them in order to teach them a mighty lesson instead of burdening an innocent left alliance with unwarranted rosy promises.

Mohd Rasheed  
Mira Road (I)

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

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National Award Winning celebration of Big B at the shooting site of Kalyan Jewellers

# PRADEEP NAIR

## INDOMITABLE SOCIAL ACTIVIST

There are a few individuals who take it as their life's mission to not only work and earn for themselves and their families but also put in their efforts towards the welfare of society and community in whatever way they can, either through their individual capacities or through social organizations. O Pradeep Nair, a well known businessman and Chairman of Dombivli Keraleeya Samajam since 2014, is one such personality.



Lakshmi Venkatachalam

■ After his college and technical education, O Pradeep Nair arrived in Mumbai from Kerala in 1998. He started his

career in the R&D Engineering department of a private company. Later he started working in the marketing of Electrical switchgear Products.

Pradeep served 15 years as a marketing engineer, General Manager and Vice President Marketing, in the private engineering sector.

A few years later he started his own trading business of the same electrical switchgears products. Last year he has added a manufacturing plant also in Hyderabad for electrical switchgears. At present, his company, GUTS Circuit Breakers Private Ltd, has a staff of more than 200 there and a total of 30 marketing staff all over India.

### Social Work

Pradeep is an active social worker and relates himself with the Malayalees of

"I do not like to publicise my help towards my fellow human beings. I am happy that I have been given an opportunity through the Keraleeya Samajam to contribute towards the betterment of society in whatever way I can,"

Mumbai. He has travelled a long journey hand in hand with the Keraleeya Samajam Dombivli, one of the oldest Malayalee organisations of Mumbai. He has been General Committee Member of the Samajam from 1994 to 1996, Secretary Arts & Cultural from 1999 to 2001, Vice President Samajam from 2005 to 2007 and Secretary of Education from 2009 to 2013. Currently, he is its Chairman.

### Keraleeya Samajam Dombivli

Keraleeya Samajam, Dombivli, a sixty-six year old charitable, socio-cultural Trust is Asia's largest Pravasi Malayali Organisation. It represents the collective aspirations and values of the Malayalee community as a whole. Since its inception in the year 1949, the Keraleeya Samajam has been deeply committed to promotion of charitable, educational and cultural activities. It has 4500 members and their families residing in Dombivli. It manages several educational institutions namely, Model English School, Model College, Malayalam libraries, Nursery and Primary School. There are more than 12000 students and 400 teaching and non-teaching staff in its educational institutions.

In 1966 the founding father of the samajam started KG classes with the aim of integrating



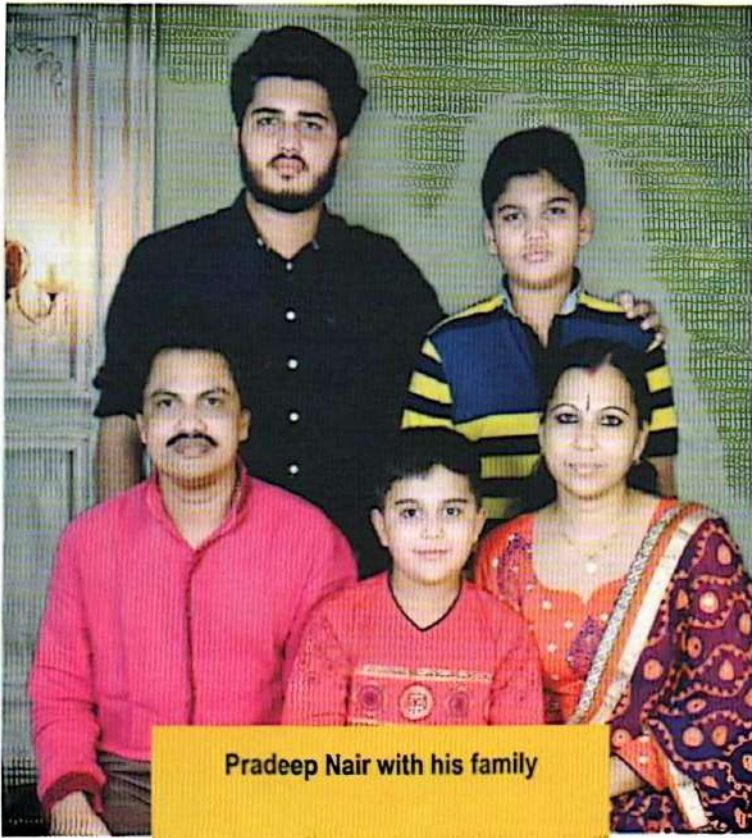
members' children with the rest of the society and today it is running classes from KG to PG and has created a niche in the educational arena of the District.

The second step of Keraleeya Samajam was starting up College education. Model College started in 1989, focused mainly on conventional commerce course for more than a decade. Today the college offers professional and self-financing courses, and Science Junior College.

Last year Model School celebrated its Golden Jubilee and in 2013-14 it celebrated the Silver Jubilee of Model College. Another significant feature is the low fee structure it provides in Dombivli area in its educational institutions. According to Pradeep, the office staff are paid as per the sixth pay basic salary.

Recently Keraleeya Samajam has started another branch of Model College in Khambalpada with all modern facilities and infrastructure, under Mumbai University.

Pradeep is involved with the Model School. "Our aim is to make Model School one of the best in the area. We are planning to adopt CBSE and ICSE syllabus. We want to make all classrooms smart classes. We hope to acquire additional lands for expanding our college building and there is a proposal for a 25 acre deemed University for medical and engineering



Pradeep Nair with his family

**We hope to acquire additional lands for expanding our college building and there is a proposal for a 25 acre deemed University for medical and engineering sections**

sections," as Chairman of the Samajam, Pradeep reveals these future projects. "We also have plans to start a co-operative hospital in Dombivli," he adds.

Apart from educational activities, the Keraleeya Samajam conducts various cultural activities throughout the year. It also conducts hospitality and various job oriented programmes in association with various NGOs.

Through the Samajam, he has helped a lot of poor Malayalees by giving them educational fees, offering jobs, and helping them to try their luck in this city.

It has a women wing also with more than 700 members.

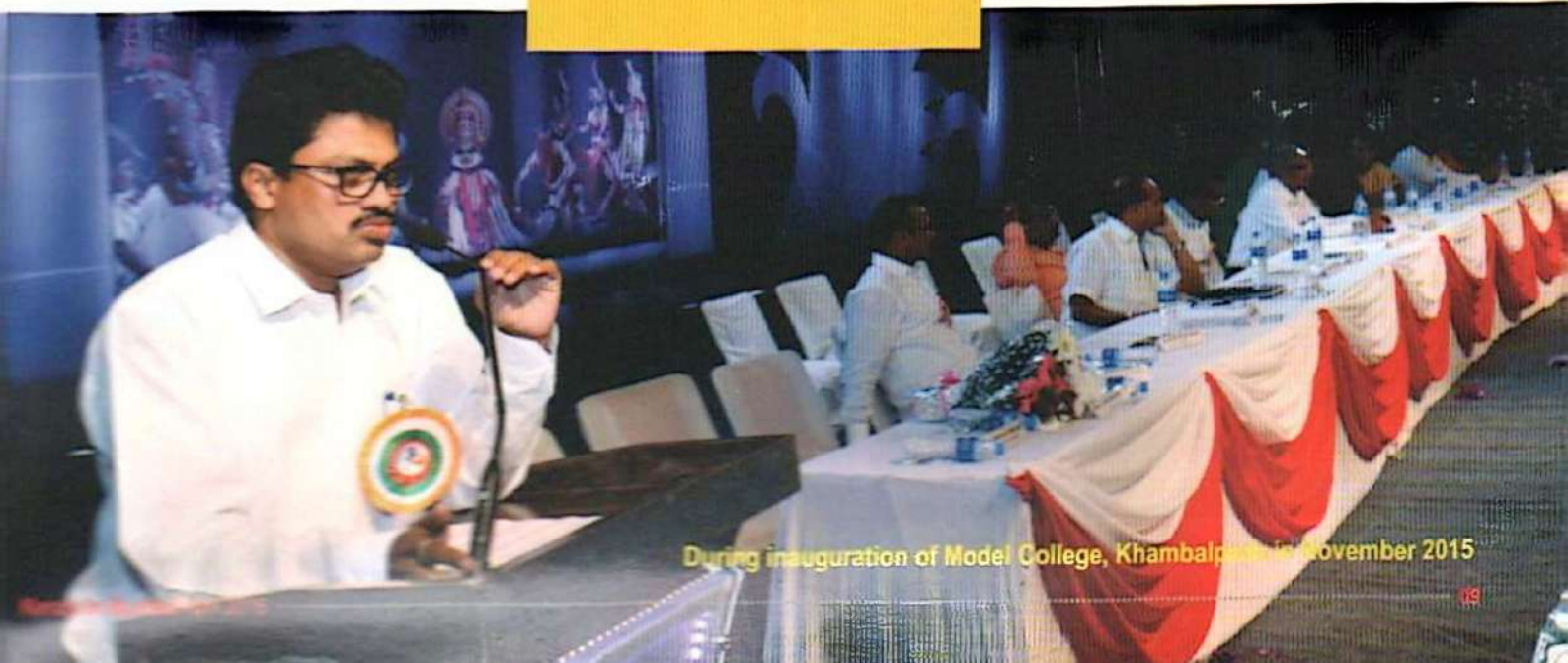
Pradeep was Chairman Tanima Samskarika Vedi This is a cultural

organisation conducting various cultural programmes and helping the needy students to bear their educational expenses.

He was Chairman, Kairali Co-Op society. The main aim of this society is to protect Pravasi Malayalees from financial problems. He is also founder member of Aryagaon Ayyappa Seva Sangam.

### Family

Pradeep Nair belongs to Ottapalam in Palakkad District. His parents are E Gopalan Nair and Kunhimalu Amma. His wife Jayanthi P Nair is also Director of his company. Her native palce is Iritty in Kannur District and



During inauguration of Model College, Khambalpada in November 2015



**Pradeep Nair with Home Minister of Kerala Ramesh Chennithala and Dombivli MLA Ravindra Chavan.**

her parents are Govindan Nambiar and Sreedevi Amma. Jayanthi and Pradeep have three children, Anirudh P Nair studying his First year Engineering, Anurag P Nair, studying in Std VIII and Aryan P Nair, in Std III.

Pradeep is a businessman who also sets apart some time to do charity work and social activities that would help Malayalees as well as others who are residents of Mumbai. "I do not like to publicise my help towards my fellow human beings. I am happy that I have been given an opportunity through the Keraleeya Samajam to contribute towards the betterment of society in whatever way I can," he says modestly. ■



**Model College in Khambalpada**



**During the Golden Jubilee Alumni Meet**



**Model School Golden Jubilee Function. With PWD minister Eknath Shin**



# VISHU

## Festival of Hope and Faith

Hope springs eternal in the human breast. And Vishu, Kerala's important festival, next only to Onam, symbolises the hope and expectation for better and positive tidings as the Malayalam new year unfolds on the day of Vishu. It is celebrated on the first day of Malayalam Month 'Medam.'

**B**asically Vishu may be an agricultural festival with the Malayalee farmers in olden days, offering their crop of grains, vegetables and fruits that they grew, to the Lord with a fervent prayer for a prosperous forthcoming year. But the tradition of keeping Vishukkani has continued and today majority of Malayalees the world over as well as in Kerala, continue to display Vishukkani, give *kainnetam* to youngsters, and seek blessings from elders.

In a city like Mumbai, Malayalees buy the vishu vegetables like vellarikka, padavalanga, jackfruit, yellow mangoes and bananas, konna flowers, and arrange them in *uruli* along with *kasavu kodi*, *kindi*, *valkannadi* (or any other mirror) and the picture or idol of Lord Krishna. They get up early in the

By awakening to a mood of positivity on the first day of the new year and seeing auspicious things in the morning as soon as we get up, our minds are geared to face the year ahead with hope and faith. And this is the special significance of the festival of Vishu.

morning, see vishukkani, get their *vishukaineettam* and hope for a happy year ahead. Several devotees go to Krishna temple on the day of Vishu.

Apart from the vishukkani and vishukaineettam, the significance of the festival is the aura of positivity and hope that it signifies. Yellow is the colour of happiness and the kani has this colour abundance. Konna flowers, clusters of yellow flowers, emanate a festive cheer when we see them, first thing in the morning. By awakening to a mood of positivity on the first day of the new year and seeing auspicious things in the morning as soon as we get up, our minds are geared to face the year ahead with hope and faith. And this is the special significance of the festival of Vishu. Today though we are living in a metropolis where rural scene is only of

the TV screen or a painting hanging in the drawing room wall, we follow the rituals because of its beauty and charm and the hope and faith it embodies.

By distributing kaineettam to the servants and less fortunate people during Vishu, by giving the kani vegetables to the poor, we teach our children by deed the importance of caring and concern for those around us.

Vishu still holds its charm for most Mumbai Malayalees and is a much awaited day.

Vishu signifies the sun's transit into the Meda Raasi (first zodiac sign) according to Indian astrological calculations, and falls on the spring equinox. During the equinox, a day has equal number of hours of daylight and darkness, which describes the origin of the word 'Vishu' which in Sanskrit means 'equal'. Vishu is a festival, on which farmers in Kerala begin their agricultural activities.

## Vishu Sadya

Vishu sadya is an important part of the festival. Pal payasam the favourite offering for Lord Krishna is generally prepared on all Hindu households. Vishu katta, rice cake with coconut and

## Arranging Vishukkani



**P**lace the uruli in the puja room or in an auspicious place in the room and arrange the following items. Place the vegetables and grains first, keep the clothes and ornaments on the sides, and keep the mirror, so that you can see your face on the mirror, while you sit before vishukkani. Place a garlanded deity of Lord Krishna behind the vessel and lighted nilvilakku (oil lamp)

must be placed by the side of the deity.

The kani preparations are generally done the previous night by the lady of the house. On the day of Vishu, the elder members first view the kani first thing in the morning and children are led to view the kani. The reason for this ritual is the belief that our fortune of the rest of the year depends on the first object we see on that day.

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salt or jaggery, vishu kanji (rice with coconut milk and spices), thoran, dry dish with seasonal vegetables and coconut), mampazha pulissery, veppampoo rasam are part of the traditional vishu menu. They symbolise the sweet, salt, sour and bitter experiences we may face in the year ahead.

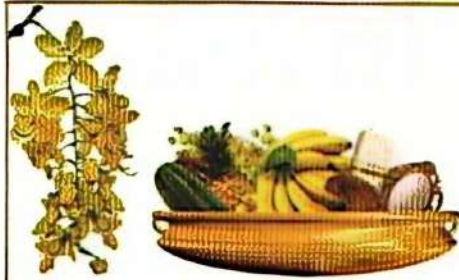
### How to keep vishukkani

Traditional Vishukkani items are Uruli or bronze / silver/ copper vessel, golden ornaments, silver/gold/



ordinary coins, fresh white clothes, if possible mundu/neryathu/saree with kasavu, a measure of rice or paddy, halved jack fruits, halved coconuts, yellow cucumber, statue or picture of Lord Krishna, oil lamp (Nilavilakku), konnapoovu (Cassia fistula) and Aranmula Kannadi (Valkannadi)

Aranmula Kannadi is a very auspicious item for the vishukkani. Among them, the Valkannadi is the ideal one for the vishukkani. ■



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# VISHU AND ITS CHARM

## Mrs Lakshmy Mumbai

Poet and writer

■ 'Vishu' has become merely a custom in small flats. In these years of high priced consumer items the vendors know every 'Malayali' would buy a vellarikka, stocks them up at a cost. Everything is costlier in Mumbai during vishu. But one can get everything at a cost! We always keep kani in a small measure as a thanksgiving to Almighty, go to a temple and then meet my mother in the morning. I give kaineettam to my maids too. No special lunch. I think of poor Malayalis, who can't afford due to rising cost of living, but as per our tradition they do manage to keep kani. My parents followed Vishu, Onam, Thiruvathira etc. in Mumbai since 1940s - so my siblings and myself also observed- now my daughters follow the same wherever they are. For her first Vishu after marriage, my daughter was in a hotel when she joined her husband on his official tour. She bought fruits, flowers and a small photo, some flowers, agarbatti and candle for lamp and surprised us with her innovative first kani photo on dressing table. Both my daughters observe vishu kani in their homes. My little grandson, knows he gets kaineettam and new clothes. While with us he happily gets up early with closed eyes until sitting in front of kani. He would ritually touch our feet, hug and stretch his hand for kaineettam with a coy smile. Vishu is all nostalgia these days!



Lakshmy and Grandson Advait

## Mrs Jaya Vallabhan

Proprietor, Rashmi Colour & Chemicals

■ Every year I keep the traditional Vishukkani in my house. The picture of Lord Krishna, valkannadi, yellow flowers and vegetables, and all the other

paraphernalia that goes with the kani. I give kaineettam to my daughter and other young relatives. We buy new clothes and I give my servants new clothes.

When I was young, Vishu was celebrated in a grand manner in my

father's house. There would be lots of relatives, we would get kaineettam which we eagerly looked forward to, my cousins and I would buy something that we wanted with this money, and enjoy the mouthwatering tasty sadya prepared at home that day.

I think the younger generation would continue to keep Vishu kani in future. My daughter who has seen vishukkani in our house continues to keep it in her house today. The concept of ushering the new year by seeing auspicious things first thing in the morning on the first day of our Malayalam new year is so positive that majority of today's girls and boys would uphold this tradition.



Jaya Vallabhan with her daughter and family

## Shriraj Nair

Businessman and President  
Borivli Malayali Samajam

■ It is again another Vishu season around and the same gives me the cherished childhood memories about Vishu and its rituals celebrated at my home outside Kerala.

Although I was born and brought up outside Kerala, my parents invariably made it a point to celebrate all Kerala festivals with its fervor at our home, maybe it was a way of imparting our culture and tradition in us at an early age.

From my childhood I felt great about the rich culture, tradition and social equities followed in Kerala especially during Onam, Vishu, etc. In most of our celebrations, we can see a social distribution system, where in resourceful people happily part with food materials and clothes to their acquaintance as a custom, to make them happy and enjoy celebrating it with others in a sumptuous way. Vishu, being the New Year of Kerala, festivities always touch mercurial levels each and every year. The occasion is celebrated in a big way in the State of Kerala and there are several episodes of interesting rituals connected to the festival that adds to its zeal.

I have heard from my father that, Vishu marks the beginning of the Malayalam calendar. Vishu falls on the



Shriraj Nair with wife Manasi

first day in the Malayalam month of Medam. As per the Gregorian calendar, Vishu falls on the 14th April. It is also quite interesting to note that along with

Kerala several other Indian states also celebrate their New Year on this day, but of course under different names. When it's Baisakhi in Punjab, the neighbouring Tamil Nadu has christened it as Puthandu while in the Eastern states of West Bengal and Assam the New Year is known as Poila Boisakh and Ronagali Bihu.

Like all other festivals in Kerala, Vishu too is soaked in its unique customs and rituals. However, the most interesting custom of Vishu is Vishukani. Under this tradition there is a prescribed list of items that people see first on a Vishu morning. The custom stems from the strong belief of the people of Kerala that good things seen on the New Year day brings prosperity throughout the year.

Yet another interesting ritual of Vishu is Vishu Kaineetam. Children are given gifts or small amount of cash on the Vishu day with a belief that it ensures prosperity for them. Bursting of the crackers and a gala feast are very much part of the celebrations. Vishukkani and Kaineettam points to a year of abundance, both spiritually and materially.



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“ഒട്ടിച്ചോ കെട്ടിക്കോ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ”  
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**K T Nair**

Businessman and President NBKS,  
Navi Mumbai

As far as Vishu is concerned, it is celebrated in a grand manner in the State of Kerala and Keralites living all over the world. The first day of Malayalam calendar marks Vishu day. We pray for the fulfilment of all our desires for the whole year. On the previous night of Vishu we arrange the kani so that our children see them as soon as the wake up. We close the eyes of children and take them before the Vishukani before Lord Krishna's picture. They open their eyes in front of the beautifully polished brass Uruli filled with rice, mangoes, jackfruit, coconut, fruits, kasavu kodi mundu, valkannadi, vellarikka, konnappu, gold, etc., It is believed that if they open their eyes before the vishukani the entire year would go well. Then elders offer coins to children called vishu kaineettam. Visiting temples, visiting our friends' homes etc. Vishu is also a day of feasting with different varieties of curries, payasam etc. It is called Kerala Spring festival.



K T Nair and his family

**വിഷു എന്റെ ഓർമ്മയിൽ**

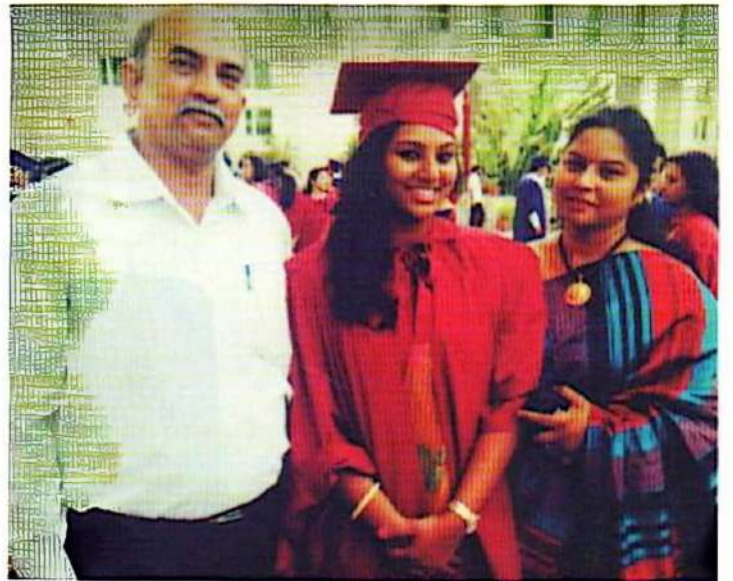
ശശികുമാർ നായർ

ബാല്യകാല സ്മരണകളിലെ ഏറ്റവും വലിയ ഗൃഹാതുരതയാണ് വിഷുക്കാലം. പള്ളിക്കൂടത്തിന്റെയും പരീക്ഷകളുടേയും പേടിയില്ലാതെ കൂട്ടുകാരെത്തുളളിക്കളിക്കുവാനും ഇഷ്ടഭക്ഷണം ആസാദിക്കുവാനുമെല്ലാം സാധിച്ചിരുന്ന ഒരു അത്യുല്യ അവസരം.

വിഷുവിന്റെ ആസാദ്യത വിഷുദിനത്തിലേക്കുള്ള തയ്യാറെടുപ്പുകളിൽനിന്നും തുടങ്ങുന്നു. തൈക്കെ പറമ്പിലെ വരികുപ്പാവിൽനിന്നും ചക്ക പറിച്ച് വെട്ടിയൊരുക്കി വരുത് ഭരണികളിലാക്കണം. പുനെല്ലിന്റെ അരി പൊടിച്ച് കല്ലുരലിൽ പൊടിച്ച് പലഹാരങ്ങളുണ്ടാക്കണം, ഉള്ളി ഒരുക്കി വഴറ്റി തീയലുണ്ടാക്കണം, കാളൻ കുറുക്കി ഭരണിയിലാക്കണം... അങ്ങനെ അച്ഛനും അമ്മയ്ക്കും വിഷുവിന്നു മുന്നേ ചെയ്തു തീർക്കാൻ കാര്യങ്ങൾ ഏറെയുണ്ട്. ഈ പണികളിലെല്ലാം കുട്ടികൾ ശീകിടികളാണ്. ആ ശീകിടിവേലയ്ക്ക് എന്തൊരു ഉത്സാഹമായിരുന്നേനോ!

കണിയൊരുക്കുവാനുള്ള സാമഗ്രികൾ തലേദിവസംതന്നെ ശേഖരിക്കണം. രണ്ടു മാങ്ങയും രണ്ടിലയുമുള്ള മാങ്കുല, തൊടിയിലുണ്ടായതിൽ ഏറ്റവും നല്ല സ്വർണ്ണ വെള്ളരിക്ക, പടവലങ്ങ, മുരിങ്ങക്കായ,... ഇങ്ങനെ കൃഷിയിടത്തിലുണ്ടായ എല്ലാത്തിന്റെയും പ്രതിനിധികൾ കണിയുരുളിയിലുണ്ടാവണം. ഒപ്പം സർണമാലയും കസവുമുണ്ടും നിലവിളക്കും വെച്ച് വിഷുദിനത്തിൽ അതിരാവിലെ അമ്മ വിഷുക്കണി കാട്ടുന്നത്... ശരിക്കും ഒരു വർഷത്തേക്കുള്ള ഏറ്റവും സാത്വികമായ കാഴ്ചതന്നെ ആയിരുന്നു അത്.

കണി കണ്ടുണർന്നു കഴിഞ്ഞാലാണ് വർഷം മുഴുവൻ കാത്തിരുന്ന, വിഷുവിന്റെ ഏറ്റവും പ്രധാന ഇനമായ വിഷുക്കൈനീട്ടം. വർഷത്തിൽ ഈയൊരു ദിവസം മാത്രമെ അന്നൊക്കെ കുട്ടികൾക്ക് കയ്യിൽ കുറച്ച് നാണയങ്ങൾ കിട്ടുവാൻ അവസരം ഉണ്ടായിരുന്നുള്ളൂ. അതിനായുള്ള കാത്തിരുപ്പ് അതിലേറെ ആസാദ്യം. വീട്ടിൽ അച്ഛനമ്മമാരുടേയും ഏട്ടന്മാരുടേയും വക കിട്ടി കഴിഞ്ഞാൽ പിന്നെ ഒറ്റ ഓട്ടമാണ്, അമ്മാവന്മാരുടേയും കുഞ്ഞമ്മയുടേയും



Sashikumar Nair and his family

വീടുകളിലേക്ക്. ചിലർ നേരെ അരികത്ത് വിളിച്ച് അനുഗ്രഹിച്ച് കൈനീട്ടം തരും. സ്നേഹം കൂടുതലുള്ള ചിലർ കളിപ്പിക്കും. ആദ്യം കണ്ട ഭാവം നടിയില്ല. ചോദിക്കാനും വയ്യ, കിട്ടാതെ പോകാനും വയ്യ എന്ന മട്ടിൽ അവരുടെ കാഴ്ചവട്ടത്തിൽ പരുങ്ങി നടക്കുന്ന രംഗം ഇന്നോർക്കുമ്പോൾ ഏറെ രസകരം. അവരിൽ പലരും കാലയവനികകളുള്ളിൽ മറഞ്ഞുപോയല്ലോ എന്നോർക്കുമ്പോൾ കണ്ണുകൾ ഈറനണിയുന്നു.

ജീവിതത്തിലെ പഠിച്ചു നടിയിലുള്ളും നാഗരീകതയുടെ കടന്നുകയറ്റവും അന്യമായിപ്പോയ കാർഷിക ആവാസ വ്യവസ്ഥയും എല്ലാംകൂടി ആഘോഷങ്ങളുടെ പ്രകൃതിയുമായുള്ള ബന്ധത്തെ ഉലച്ചിരിക്കുന്നു.

കാലചക്രത്തിന്റെ പ്രയാണത്തിൽ പഴയ ഓർമ്മകൾ സുഖമുള്ള നൊമ്പരങ്ങളായി മാറുന്നു....

# C V RAMAN PILLAI

## A Much Misunderstood Giant

In the order of their books appeared on the scene, C V Raman Pillai, known as Walter Scott of Kerala, comes after Appunni Nedungadi and O Chandu Menon. He was an ardent freedom fighter, not in the sense that we normally attribute but of different dimension. He was not averse to the British Rule but he wanted the locally committed personalities to administer the land. He was a government servant and so, could not actively participate in struggles against the administration but he fought through his characters, stories and social responses.

### Satyanath



■ In the history of Kerala, C V Raman Pillai was a much misunderstood man. In the state of Travancore, there were educated people belonging to the royalty

and landlord Nairs but they seldom expressed their opinions against the ruler but were in the forefront to flatter them. Raman Pillai avoided the prisons but raised his voice against the misdeeds of the state administration. This act of 'CV', as he later came to be known, opened the doors of 'Responsible Government' in Travancore State.

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

### Brief life sketch

Raman Pillai was born in Thiruchinapalli, now known as Thiruvananthapuram, on November 8, 1858 to Neelakanta Pillai, a Sanskrit scholar and Parvathi Pillai. His father was employed at the Palace of the Maharaja of Travancore. He was taught in traditional manner under his father's tutelage. He studied Ayurveda and Tantra. Later he was taken under the wings of Kesavan Thampi, great grandson of Raja Kesava Das, a former great Dewan of Travancore, and Karyakkar (Manager) of the Palace. He



then joined the first English school in Thiruvananthapuram and later graduated from Maharaja's College, now known as University College and obtained his B A from the Madras University in 1881, securing the 7<sup>th</sup> rank in the Madras Presidency.

Raman Pillai married Bhageerathi Amma who died in 1905 leaving behind six children. It was Janaki Amma who was elder sister of his wife and widow of Raja Raja Varma, younger brother of artist Raja Ravi Varma, who took care of the children and brought them up. She was not only a great inspiration to C V but also volunteered to write down his creations. Though they were not formally married, they lived like husband and wife. She used to transcribe his books during those days.

C V's youngest daughter Maheswari Amma married E V Krishna Pillai. Their son Bhasi (Adoor Bhasi) became a well known actor in Malayalam films.

C V Raman Pillai died on March 21, 1922. His maternal village Arayoor was renamed CVR Puram in 1970 in deference to the wishes of the local people and in honour of C V Raman Pillai.

Equipped with the knowledge of English and Malayalam literature, he started the publications *The Kerala Patriot* (1882), *Malayali* (1886), *Vanchiraj* (1901) and *Mitabhashi* (1920).

CV was not a regular temple goer but used to go to Sreekanteswaram Temple on Sivarathri day and on his birth days.

**Education:** Father himself initiated him to the world of letters and taught him Sanskrit. CV passed B A with Logic & Ethics from Madras University in 1881. He married 13 year old Keezhe Veettil Bhagirathi Amma. The couple had six children, Gowrikutty Amma, Ponnamma, Parukkutty Amma, Maheswari Amma, Sekhara Pilla, Krishnan Nair (died soon after C V). Three other children died soon after birth.

## Writing career

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

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

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

*Marthanda Varma* so far had more than 125 editions and was also translated to other Indian languages and English.

However, there was slowing down in his literary activities from 1891 to 1909 when he was busy with his employment with the government. Then he came out with a major comedy *Kuruppilla kalari*. He resigned his job as Superintendent of the Government Press in protest against the anti-people policy of the government and planned his second novel *Dharmaraja*, the first of the trilogy, which proclaimed him as a master craftsman in Malayalam. His next novel was a social satire *Premamritam* in 1915 followed by his masterpiece *Ramaraja Bahadur*.

## Raman Pillai's historic novels

CV's major contributions to Malayalam literature are his trilogy consisting



**Daughter Gowrikutty Amma**

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

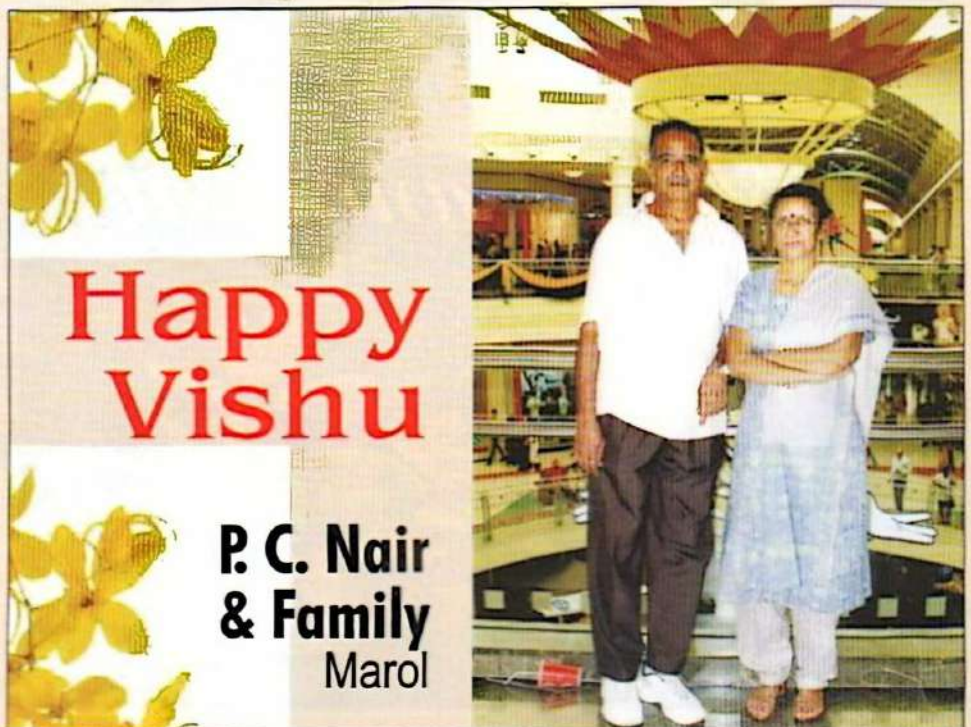
The plot of *Marthanda Varma* evolves around the love affair of Ananthapadmanabhan and Parukkutty, political conspiracy of Pappu Thampi

and *Ettuveetu Pillamar* (Eight houses of Nairs) against young *Marthanda Varma* the heir to the throne. This conspiracy hatched by them is unraveled and foiled by the prince and his supporters. The characterization of Subhadra is strong. Her blooming love and loyalty come through brightly. The treachery and its exposition keep the readers on tender hooks.

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

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

*Ramaraja Bahadur* is more elaborate on an epic style. The love story of



**Happy  
Vishu**

**P. C. Nair  
& Family  
Marol**

Savitri and Trivikraman could not loom very large on the horizon of history. The way the story unfolds bewilders the readers as the events bombards to epic levels. The seriousness of the work is unmistakable. Tippu's invasion and the battle that followed not only affected the royal family but the lives of the common people. The inscrutable destiny of man - of both the individual and the masses - is the central theme of *Ramaraja Bahadur*. The structure of the plot, the mastery in characterization, the skill of narration are all commendable and worthy of imbibing.

### C V and his critics

When C V wrote his plays and novels, the readers hardly had any other works to compare them with. They were simply astonished at this medium and marveled at their exquisite nature. However, later many critics came out with their sharp opinions both favourable and critical.

Prof M P Paul criticized him for telling stories eulogizing Nair community and remarked that his Travancore history was nothing but Nair history. He further sarcastically classified CV's 'Dharmaraja' as a great poem in prosaic form. But when he criticized, he forgot the characters created by Thakazhi, M T Vasudevan Nair, Mohammed Basheer, Kovoov, Parappuram et al, belonged to the community of their respective authors. When Asher translated Basheer's well known novels into English, he called



Second wife Janaki Amma

them 'Three stories of Muslim life in South India.' What C V painted was what he was familiar with since his childhood.

EMS Namboodiripad once evaluated CV as a loyalist of King and then a writer. But he also admitted that he read CV's books during his school

days. EMS remarked that CV wrote his novels to eulogise the kings. When CV brought common people together through his plays, he separated the same people by praising the kings through his novels. If the criticism is true, CV is in the company of William Shakespeare. Unknowingly EMS elevated CV's stature, according to Prof S Guptan Nair.

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

No doubt, EMS was wrong in his assessment.

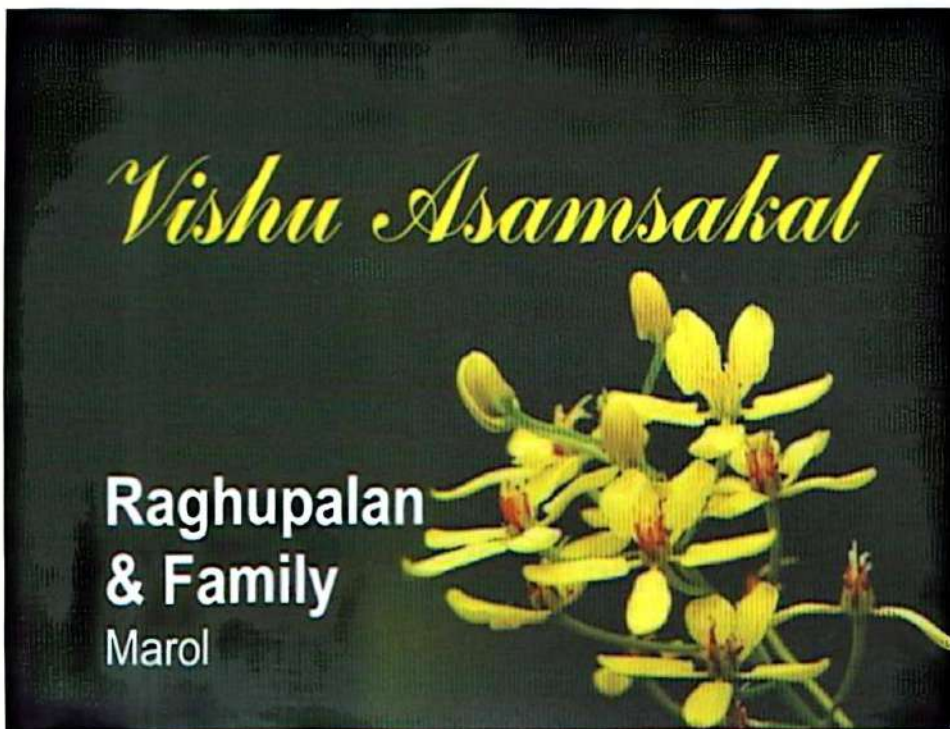
### Exegetic Dictionary

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

According to E V Krishna Pillai, (C V's son in law), CV has finished planning the three parts before 1088, the year he published *Dharmaraja* and first part of *Ramarajabahadur* in 1092 and the second part 1094. He never used to discuss the plot or any other matter related to his books. Very often his dear friends used to ask him about the 'silence' after Marthanda Varma.

### Kuruppillakkalari

CV used to his plays for social criticism. Most of his characters were taken from real life. Whatever the names the characters carried, the audience could easily identify them and the real persons were aware of this. This fact was known to Diwan Rajagopalachari and to be in CV's good books, he always presented to be very close to CV. Very often he used to persuade CV to travel with him to his office in his double horses drawn carriage. Seeing this, many of CV's critics spread the rumour that CV was playing second fiddle to Diwan. When Diwan asked CV to choose any



job he desired in the government, CV made his stand clear. "I am here to serve the country and the Raja and not to make money or wield power," he said. Those days while working as Superintendent of Government Press, CV was publishing a daily called 'Travancore Patriot', sending critical news to news papers

published from Madras (now Chennai), addressing public either as a speaker or president of various public meetings. When even the First Judge who was junior to Diwan, used to seek appointment from CV, Diwan often wondered what power the latter wielded. Diwan Rajagopalachari, who had a weakness for beautiful women, had apprehensions if CV would model any of his characters after him.

Kuruppillakkalari had a character similar to Rajagopalachari and this fact paved the way to the animosity of Diwan towards CV. One day Diwan told CV that he would send him packing from his job, CV responded that he would rather resign and submitted his resignation.

Diwan wanted CV to be declared



CV's children, grandchildren and great grandchildren

personae non grata in Travancore. His close advisors counseled him not to do so especially when Swadeshbhmani K Ramakrishna Pillai was abdicated to Chennai. Diwan got scared and requested CV to withdraw his resignation but CV refused. Due to persuasions of his wife Janaki Amma, CV was made to change the letter of resignation to that of long leave. After sending this letter, CV took razors in his hand and shaved the hair on his head. When Janaki Amma asked for reason for doing so, CV replied that he did just to get rid of his anger.

### Dharmaraja

According to Attoor Krishna Pisharody, "CV never followed the normal style. In *Dharmaraja*, CV first

wrote the eighteenth chapter. He could write any chapter anytime as he had already composed the novel in his mind much before.... There was hardly anything to correct as the words used were apt for the character, his then mood and the situation.

Soon after CV entered his long leave, he got engrossed in writing his trilogy.

### CV's works

Novels: *Marthandavarma* (1891), *Dharmaraja* (1913), *Premamritam* (1915 Kollavarsham 1090) and *Ramarajabahadur* (1918)

Plays: *Kurupillakalari* (1909), *Tentanâmkôṭṭu Harischandran* (1914), *Kaimalassanṭe Kaṭassikkai* (1915), *Doṭṭarku Kiṭṭiya Michcham* (1916), *Cherutēn Columbus* (1917), *Paṇṭattē Pāchchan* (1918), *Pāpi Chellaṇaṭam Pātālam* (1919), *Kuruppinte Tirippu* (1920) and *Butler Pappan* (1922). *Chandramukhi Vilasam* and *Matthavilasam* were satires aimed at bureaucrats and educated women imitating western fashion. ■

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# KAVALAPPAARA KOMBAN

“അമ്പമ്പ ഹേ തിരുവഞ്ചിക്കുളമെന്നു  
വമ്പരും പിമ്പരും കേട്ടിട്ടില്ലേ,  
ശിവരാത്രി എത്രയോ ഘോഷമാണീ ദിക്കിൽ  
ശിവനെ പ്രതിഷ്ഠിച്ചോരമ്പലത്തിൽ...”



K. R. NARAYANAN

■ This was how a popular story from folklore in the erstwhile Cochin territories began in our childhood. It narrated the Shivarathri festival of the nearby Thiruvanchikkulam

Temple (the only *Thevaram Paadal Petra Shivasthalam* in Kerala, dedicated to the family deity of the Cochin royal family) and accounted the atrocities of a tusker called Kavalappaara *Komban*, during that festival. Kavalappaara *Komban* (The tusker of Kavalappaara Nair Tharhavad of Mannarkad) had entered my young mind, ever since I was four or five, through this folklore and many other related stories. The famous Koodal Manikkyam temple of my village also, off and on, used to remind me of this tusker, as the thick and strong iron chain used for fastening this elephant was retained here, near the flag post. It was only later in my life that I learnt from our teacher, Shri Ramanathan Master that in reality, that particular chain did not belong to Kavalappaara *Komban*, but was that of yet another giant elephant of our temple called Valiya Ravi. Whatever may it be, the chain was very important to me and always remained (though wrongly) my link to the good old powerful tusker of Kavalappaara.

I have had many opportunities to learn about the Indian elephants, due to my interest in the natural history and ecology of the forests of the Western Ghats. As a member from a family of many forest officers, I too had become obsessed with elephants ever since I was a child. There was another reason for this as well. The ten-day long temple festival of our Koodal Manikkyam Temple (*Irinjalakuda Utsavam*) next in importance only to Thrissur Pooram and Araattu Puzha



Pooram provided me with opportunities to become familiar (even friendly) with many famous elephants of those days, like *Koodalaattupuram, Paampumekkan, Guruvayoor Kesavan, Irinjalakkuda Manikkan* and the like.

But, I had had no opportunity of seeing Valiya Ravi or Kalappaara *Komban*, though I grew up hearing the latter's story.

A little over a century ago, a Nair chieftain of the Mannarkadu Kavalappaara family - often referred to

as Kavalappaara Mooppil Nair - happened to get a baby male elephant from the nearby forests. Impressed by its broad, high raised forehead, bright, thick and long tusks, pitch dark shade of its skin, long tail and other features, Nair named him "*Kuttan Komban*". (In Malayalam, *Kombu* means tusk). Later, *Kuttan* became popular by the name of "*Kavalappaara Komban*".

The elephant became popular not only on account of its size, strength and other physical features, but also its wild and aggressive behavior. He used to



**Thiruvanchikulam Temple**

break his chains and attack anything and everything and, hence, created fear in the entire area. Therefore, Kavalappaara Nair bought a heavy and strong iron chain to fasten him. A powerful mahout, by name Kelu Nambiar, was also appointed to take care of him. But, Kelu Nambiar was killed by Komban, when the former made an attempt to control the elephant with his special stick made out of *Kara* tree. Soon after killing Kelu Nambiar, Komban is said to have gone to the nearest pond and remained immersed in the water, as if he was washing off his sins or as if he was taking a ritual bath on the death of a relative. Surprisingly, he repeated this ritual bath after every killing he had done. The very strong and heavy chain specially made for the Komban, later became as well-known as the tusker itself and hence was preserved in the temple in Irinjalakuda.

Unable to control this Komban, the Nair dedicated him to his family deity, the Koodal Manikyam of Irinjalakuda. He thought and sternly believed that the blessings of his family deity of Irinjalakuda will change Komban's aggressive behavior. But, unfortunately, there also, "Komban" continued to be aggressive and was causing great fear in the temple and the places where he was taken for festivals.

The mahouts were changed off and on, but Komban harassed or killed them. True to his nature, after every kill, Komban was very particular to carry out his ritual bath in the nearby pond, lake or river. This bath of the Komban became famous as the "*Pula Kuli*", meaning the ritual bath in conjunction with the death of a relative.

"കൊന്നാൻ ഉടൻചെന്ന്"



**Koodalmanikyam Temple**

തണ്ണിയിൽ മുങ്ങുക എന്തും പതിവാണി ദുഷ്ടപാപി," says the folklore on the Kavalappaara Komban.

The elephant used to be so crazy at times, that on one occasion, in a fit of rage, he ran after a train to attack it. But he failed in this attempt, due to the speed of the train.

"തിവണ്ടി പോകുന്നതു കണ്ട നേരത്ത് ആ വണ്ടി കൂത്തുവാൻ ഓടി പണ്ട്!"

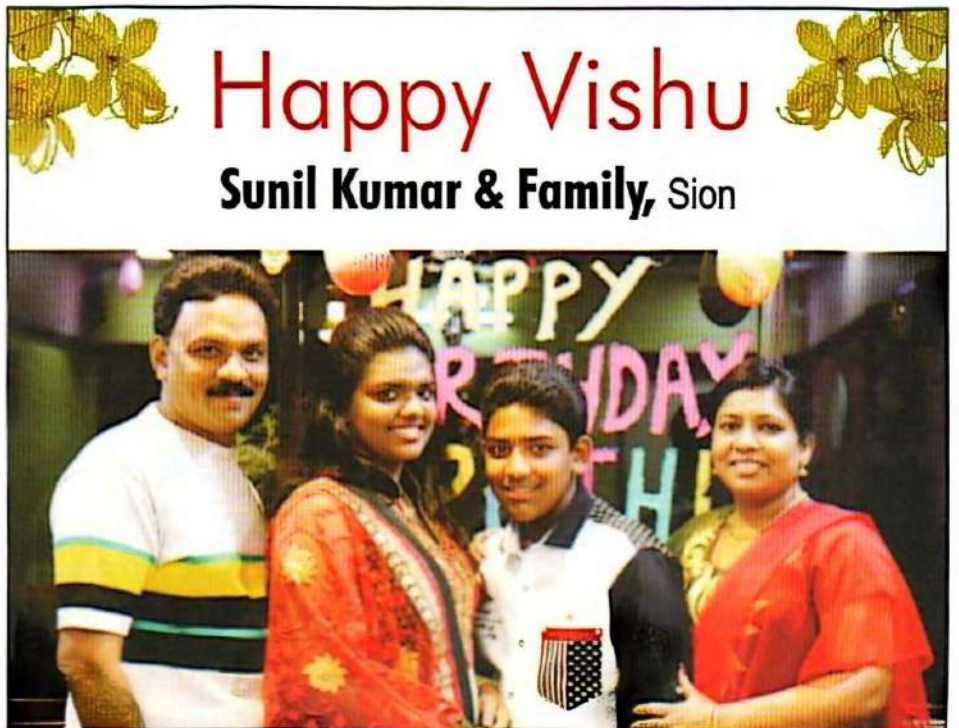
This provoked him further and in his rage he destroyed a nearby banana plantation.

Somehow, later, a mahout by name Kunjan, succeeded in establishing a friendly rapport with the Komban. Kunjan could manage him with his affectionate and friendly approach. The elephant too became friendly with

Kunjan; but everybody knew that it never was going to be an everlasting friendship.

Komban and Kunjan had to go to the famous "Thiruvanchikkulam temple" at Methala village, south of Kodungalloor, to take part in the temple's elaborate "*Shiva Rathri*" festival. A junior mahout stole some bananas meant for Komban and this infuriated him. He attacked that person and tore him into two pieces. His friendly mahout Kunjan tried to console him, but he would never obey. Kunjan had no other alternative than to use the *Kara Vadi* to control him. This irritated Komban further and in a great fury, he killed Kunjan also. Only when his anger subsided did Komban realize his mistake.

This sense of remorse would have



made him mad and he became more violent and started attacking anything and everything that came on his way. He tried to break one of the giant doors of the temple (*Gopura Vathil*); but he did not succeed. He went on stabbing the doors with his powerful tusk, but failed to break the heavy doors. This made him more ferocious and he went on attacking the doors ruthlessly.

The news reached the Maharaja of Cochin and the king ordered the British Police stationed at Kochi to bring the situation under control and protect the people and the assets. The British Police could not bring the tusker under control and hence they had no other alternative but shooting him down. It is said that the gun-firing hit the elephant straight in the forehead and pierced its head. Komban fell down with a loud deafening sound.

When Kavalappaara Nair reached the scene in his "*Pallakku*" (Palanquin), his Kuttan was breathing his last. With profound grief, the chieftain is said to have cried: "*Even the Gods could not save my Kuttan*".

It is said that the carcass of Kavalappaara Komban was taken to



The Elephant on a rampage

Irinjalakuda and was cremated in a dry seasonal tank (*Kokkarini*) on the southern side of the Cheru Thrikku (*Cherumukku*) temple in Irinjalakuda. Tons of oil and sandal wood were deployed for this cremation, say the elders!

The stab marks of Kavalappaara

Komban still remain on the doors of Thiruvanchikkulam Temple, to remind us of a great, but notorious, temple elephant of yore who earned an immortal place in the history of Cochin State.

All said and done, Kavalappaara Komban still lives in our memories!!

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# Brahmananda Swami Sivayogi

## SPEARHEADED INTELLECTUAL REVOLUTION

Brahmananda Swami Sivayogi was a social and religious reformer of Kerala. He was an independent thinker, a spiritual leader and a strong rationalist who made it his mission to criticize the drawbacks of the existing social condition.



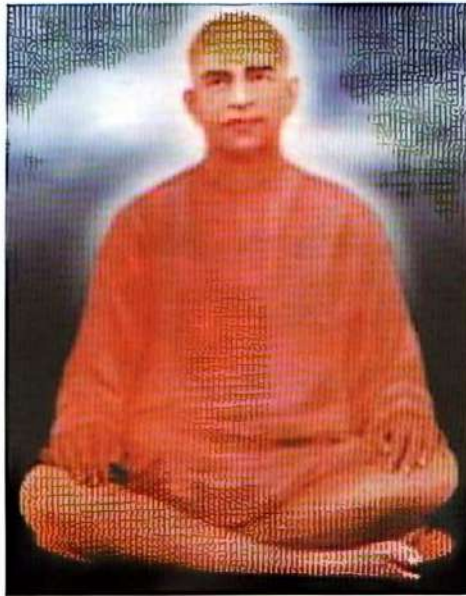
V N Gopalakrishnan

■ Brahmananda Swami Sivayogi was an atheist, who denounced idol worship and he figures prominently in the intellectual revolution that shaped modern

Kerala. He was a passionate critic of religion, caste, Gods and Goddesses, heaven and hell, devil and animal sacrifice. Unlike other social renaissance leaders, Brahmananda Swami Sivayogi rejected the traditional customs. He founded the Ananda Maha Sabha and Anandamatham (Religion of Bliss). He propounded the theory that *Ananda* (bliss) should be the touchstone of any human activity.

Sivayogi criticized the social evils like untouchability, unapproachability and unseeability. He was the first spiritual leader to emphasize the need of morality and ethics in every aspect of life. His belief, thought and concepts of man is different from that of his contemporary reformers. The activities of Sivayogi heralded a new era of social equality. His approach inspired the common man to discriminate between good from evil in every aspect of life.

Sivayogi was born in the reputed Karat Nair family in Kollengode in Palakkad district on August 26, 1852 as the ninth son of Kunjikirishna Menon and Nani Amma. Young Govindankutty was brought up under the strict discipline of the orthodox Hinduism. After his preliminary studies at home, Govindankutty was enrolled in the Kollengode Elementary School. Later he was sent to study Sanskrit in accordance with the traditional Gurukula system under Shri Padmanabha Sastrikal. He studied



various branches of Sanskrit under Kudallur Sastrikal.

After completing Sanskrit studies, Govindankutty was sent to Ernakulam for English education where he got an opportunity to acquaint himself with different religions and cultures. The English education broadened his vision and helped him to know about the progressive aspects of western culture. Govindankutty was perplexed over the caste differences and untouchability and he began to reflect over the prevalent social and religious practices.

When his ancestral home was partitioned, he shifted to a new house with his mother and other members and subsequently the family responsibilities fell on him. Subsequently, Govindankutty accepted the job of Amsam Menon, the hereditary right of the Karat family and he became Govindan Menon. However, he resigned from the job and started teaching Sanskrit to the youths. He also

found time to read *Puranas*, *Ithihasas* and other literary works and evaluated them in the light of reason and experience.

During this time, Adv. Parambathu Govindan Menon invited him to the Calicut Native High School to work as a Sanskrit Munshi. He got a wide circle of friends there including Dr. Ayyathan Gopalan, active participant of the Brahma Samaj, Shri. C. Krishnan, Editor, *Mithavadi* daily, Adv. Manjeri Rama Aiyer, Shri. Appu Nedungadi (author of *Kundalatha*), Chengalath Kunhirama Menon (editor, *Kerala Patrika*) and Puliampatta Kunhikrishna Menon (Managing Editor, *Malayala Manorama*).

Brahma Samaj laid emphasis on monotheism and universalism by opposing social evils. Govindankutty Menon was impressed with the ideology of Brahma Samaj and he composed a poem titled *Brahmasamkeertanam* for reading at Brahma Samaj meetings. The Brahmasamajists honoured him by calling him Brahmananda Swami Sivayogi in appreciation of his scholarship and later on he became popular in his new name.

However, his parents were unhappy with his lack of interest in worldly matters and they persuaded him to marry Maruthur Thavukutty. She was an educated lady who could mould his married life into an ascetic one. Both of them vowed to lead a life of Brahmacharya. Sivayogi accepted a new way of life by practicing Raja Yoga for the realization of supreme reality and he toured different parts of Kerala.

In 1899 he built an Ashram at Vanur, near Alathur and named it Siddhasramam. His wife became his true disciple and came to be known as Yogini Matha. In 1924, he established a new Siddhasramam at Alathur where there is

no Namajapa, worship of images, pictures and photos and other offerings. Shri. K.P. Kesava Menon and Shri. K.V. Surya Narayana Aiyer and Vagbhatananda his famous disciples.

Brahmananda propagated his philosophical and spiritual ideas by composing 16 books all except one in Sanskrit and the rest in Malayalam. *Sivayoga Rahasyam* (1893) emphasised on social equality, freedom and education to women. *Siddhanubhuthi* (1903) criticizes casteism, poojas and other religious customs.

*Anandakalpadrutam* (1905) proclaims the attainment of bliss through Raja Yoga. *Mokshapradeepam*, (1905) is an elaborate treatise on the ideals of Anandamatha. In *Anandasutra* (1910), he says that the experience of bliss would uplift the people from worldly miseries. *Rajayogaparasyam* (1914) is a guide to the knowledge of Yoga. *Vigraharadhanakhandanam* (1916) says that image worship will not give happiness and prosperity to mankind. *Ananda Vimanam* (1916), *Anandamatha Parasyam* (1919) and *Anandadarshamsam* (1928) help people to develop a philosophical thought to discriminate between good and evil.

*Biography of Brahmananda Swami Sivayogi* by A. K. Nair; *Brahmananda Swami Sivayogi* by Pavanan; *Brahmananda Swami Sivayogi and His Selected Works* by P.V. Gopalakrishnan are the biographies on Brahmananda. The works of Sivayogi also gave inspiration to the social works of V.T. Bhattathiripadu and others.

Personalities like Mahatma Gandhi, Dr. S. Radhakrishnan, Panampalli Govinda Menon, E.M.S. Namboothiripad, C. Achutha Menon, K.P. Kesava Menon and many others had admired Sivayogi's casteless and creedless social renaissance activities and his ideal of Anandamatha. Brahmananda Swami Sivayogi's philosophy reached the public through the works of Kavitalak Pandit K.N. Karuppan, A.K. Nair, Dr. Ayyathan Gopalan, T.K. Ananda Yogi, Sankutharakan, T. Rama Paniker and Nirmalananda Yogini.

According to Sivayogi happiness or bliss (*Ananda*) is the only true religion (*Anandamatha*) in the world. His aim was to unite all people who fight in the name of caste and religion. The fundamental cause for all problems in society according to Sivayogi was the existence of different religions gods and castes. Many rulers had constructed temples and conducted ceremonies in

**Brahma Samaj laid emphasis on monotheism and universalism by opposing social evils. Govindankutty Menon was impressed with the ideology of Brahma Samaj and he composed a poem titled**

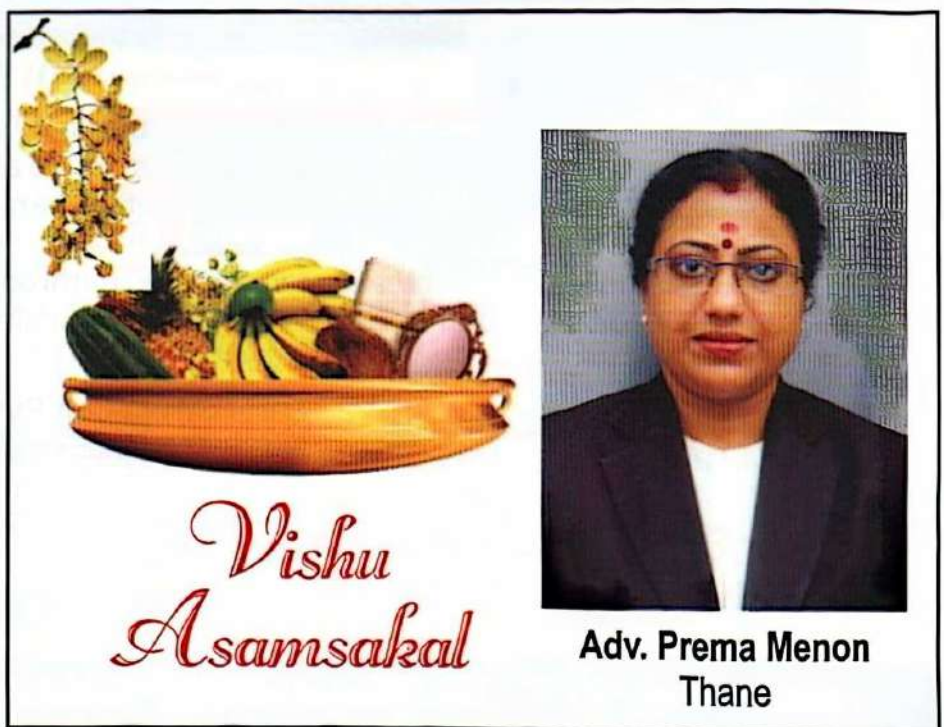
**Brahmasamkeertanam for reading at Brahma Samaj meetings. The Brahmasamajists honoured him by calling him Brahmananda Swami Sivayogi in appreciation of his scholarship and later on he became popular in his new name.**

order to propitiate gods but they had lost their power and kingdoms due to invasions.

Sivayogi considered non-violence as the supreme virtue. It is not merely to abstain from killing but also not to do any physical and mental harm to any. It is the lack of compassion that incites people to kill innocent people. He opposed the observance of irrational social customs such as *Talikkettu Kalyanam* (Tali tying marriage), *Tirandukuli*, *Pulikudi* and Child marriage.

Sivayogi opposed the pilgrimages to holy places and criticised the importance given to the bath in the Ganges. He questioned fasting or *Upavasa* taken observed for obtaining divine favour. He also criticized ceremonies and customs performed after the death for attaining liberation. Anandamatha (Religion of bliss) is free from all sorts of superstitions, ceremonies, rituals and caste distinctions. It is a doctrine aimed at the self-realisation of the individual and the welfare of the society.

Sivayogi was influenced by the Samkhya philosophy on nature, the Sidha tradition on yoga, the Charvaka philosophy based on reason, the Buddhist and Jainist philosophy and the teachings of Vedas and Upanishads. Sivayogi had admiration for Buddha's teachings and the basic tenets of Anandamatha resemble those of Buddhism. Patanjali's concept of Yoga and Bhojadeva's commentary on Yoga Sutras influenced Sivayogi's concept of



Raja Yoga.

"Anandamatha is a revolutionary thought centered on the human mind which is beyond all description. The immortality of the mind is the cause of crimes and evils in the world. Only peaceful and pure people can develop human values and love. Merging of mind helps people to abandon sorrows and to achieve bliss". Anandamatha believes that man's primary aim is to achieve pleasure in life which is possible by the control of mind. It is neither theology nor atheism and acknowledges the all pervading force in the universe.

Anandamatha provides eternal pleasure to both theists and atheists. It believes that the only God is Ananda and all people are its followers. According to Sivayogi, there are two types of Ananda, internal and external. Internal Ananda is constant and exists in all whereas External Ananda is worldly pleasure and is variable.

Sivayogi's arguments for women's education and gender equality are some of his revolutionary ideas. He strongly felt the need of educational institutions for women and gave importance to

Anandamatha (Religion of bliss) is free from all sorts of superstitions, ceremonies, rituals and caste distinctions. It is a doctrine aimed at the self-realisation of the individual and the welfare of the society.

women's education. He considered child marriage and early widowhood as the cause of all social evils. Sivayogi's opinions for education, equality and freedom of women contributed to the social mobility in society. Under the management of the Siddhasramam, five schools, a B.Ed training college, a women's college and a Working Women's Hostel (Yogini Matha Working Women's Hostel) are functioning in and around Alathur in memory of Brahma Swami Sivayogi.

In 1918, the meetings of Anandasamajists under the presidentship of Sivayogi formed a central organization Ananda Mahasabha to coordinate the activities of all Anandasamajams and Yogasalas. The Colombo Anandasamajam is its unit in Sri Lanka.

Brahmananda Swami Sivayogi passed away on September 10, 1929. After his Samadhi, Yogini Matha became the new President of Siddhasramam and Ananda Mahasabha as per the desire of Sivayogi. When Yogini Matha died in 1956, Nirmalananda Yogi took over the reins.

Sivayogi and his teachings did not receive much support and popularity among the present generation of the Kerala society. His concept of no caste and no God did not get much acceptability. Majority of the low caste and upper caste people were not fully ready to accept his denial of God and idol worship. The common people who were under the influence of traditional religious groups were not ready to accept his theories. The educated people were not courageous enough to break the age-old practices of the society.

(Courtesy: Interneta)

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## **SATISH KRISHNAMURTHY** Veteran Percussion Master

- Lakshmi V

Satish Krishnamurthy is a versatile percussion artiste of Mumbai who plays Mridangam, Ghatam, Thavil, Morsing and Ganjira. He has led several Tala Vadya Concerts. He is also proficient in the unique talent of mouth percussion called Konnakkol. His style is endowed with rich cultural Pathaanthara (traditional form of learning like guru shishya parampara) and undiluted Classicism. Hailing from Palakkad, Satish has made Mumbai his home and is now one of the leading mridangam artiste in classical music and dance scenario.

**A**fter having learnt to play the Mridangam, Ghatam, Thavil, Ganjira and Morsing from renowned Guru T S Nandakumar, Satish Krishnamurthy went on to acquire advanced lessons in the art and is still learning from the well known mridangam player and Indian Sangeet Natak Academi Awardee K V Prasad. He has done his Bachelors in Music from the Annamalai University,

**As a percussionist I am working on various collaborative programs with various artists in fusing traditional Mridangam rhythms with dance. As a musician I am working on newer fusion concepts and Taalavadyam ensembles.**

Chidambaram and he has completed his Diploma in Music, Mridangam, from the Annamalai University. Currently he is Pursuing B. A. in Music (Mridangam) from Annamalai University, Chidambaram.

He is also learning Ghatam from Guru Umashankar of Chennai, Ganjira from Guru N Amrith of Bangalore and Eddakka from Guru Krishnadas of Trippunithura in Kerala. He is also a

recipient of the Junior Research Fellowship from the Ministry of Culture, Government of India.

## Tala Vadya Katcheris

Satish has participated in Tala Vadya Katcheris where he has led a team of Percussion Ensemble and staged these live performances both within the country and abroad. Tala Vadya Katcheris are unique concerts, having renditions with only Percussion instruments, to weave beautiful cadence of music in a fixed rhythmic cycle. The musicians also play a pattern of call and response commonly known as 'Jugalbandhi' where one musician leads in the call and the others follow in response, finally ending with a harmonious confluence. Though the Tala vadya ensembles predominantly consist of Percussion instruments like the Mridangam, Ghatam, Kanjira, Thavil etc., many ensembles add new dimensions to such concerts with the introduction of mellifluous instruments like guitar, saxophone, violin etc. and even the vocal mouth percussion (Konnakol).

## Accompanist for Bharatanatyam Recitals

Satish has played the mridangam for several Bharatanatyam dancers in the country like Padma Vibhushan C V Chandrashekhar as well as for dancers abroad. Recently he conceptualized and produced a fusion of Bharatanatyam and only percussion using three different instruments solely, (*Mridangam, Ghatam and Ganjira*) for the coveted

NCPA Experimental Theatre, that concluded with a standing ovation. He is Graded artiste for Mridangam, Ghatam and Ganjira of All India Radio and recipient of the junior fellowship. Recently he received grade from Cine Music Association.

## Varied performances

As part of Carnatic Concert ensemble, Satish has accompanied on the mridangam for veteran Carnatic musicians like Padma Vibhushan Dr. M. Balamurali Krishna, Padma Bhushan N Rajam, Padma Bhushan T N Krishnan, Padma Bhushan Dr. L.



Satish playing Ghatam

**The importance of a percussionist has changed over the years. Earlier, percussionists only used to accompany the main artist like the vocalist but nowadays their involvement is not restricted to accompaniment only but also to present solo performances.**

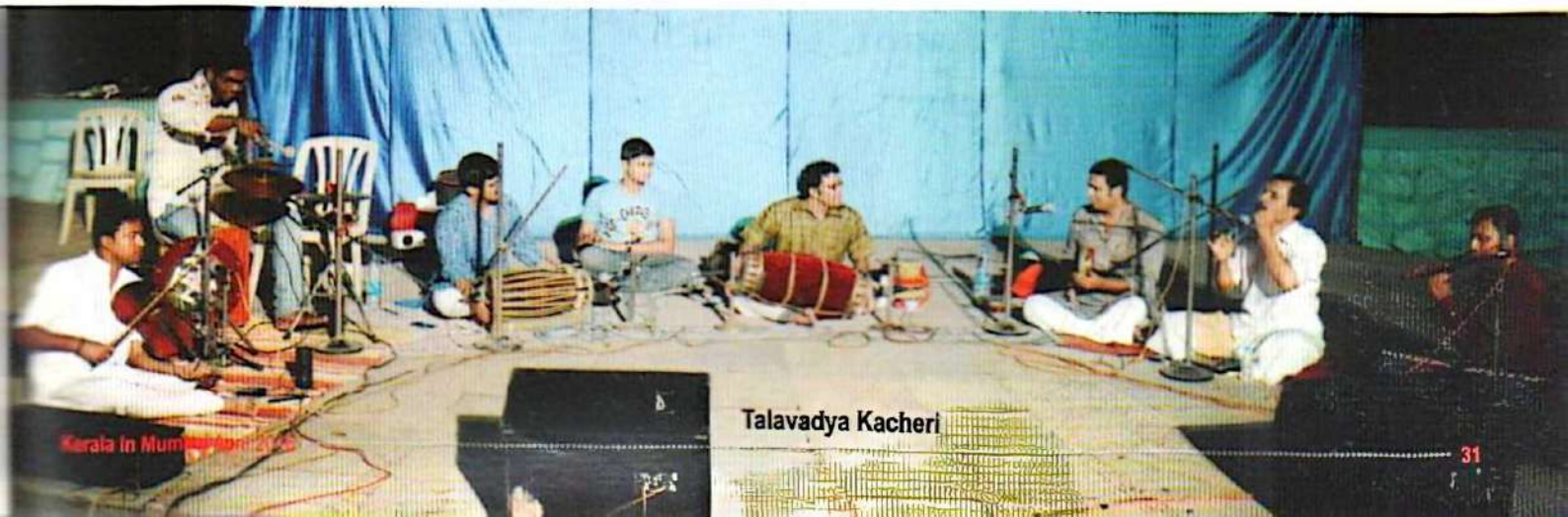
Subramaniam, O S Thyagarajan, Shankaran Namboodiri and many more. He also plays the ghatam and thavil on stage for Carnatic recitals.

He has participated and earned good reviews from critics and connoisseurs alike for regular performances at some of the most prestigious culture promotion festivals in the country like Kalaghoda Arts Festival, Khajuraho Festival, Soorya Festival, Mysore Dassera Festival, Celebrate Bandra Festival, Haridas Sammelan, to name a few. He performed Tala vadyam Concert named 'Rudra' at Kalaghoda Arts Festival 2016, Upvan Festival,

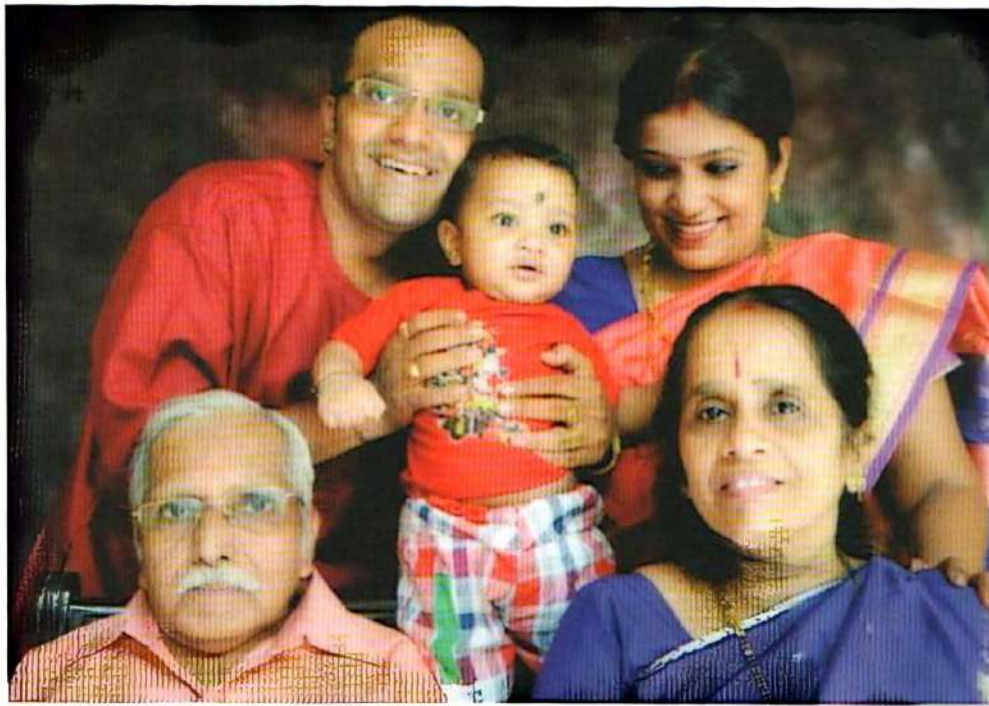
Chembur Fine Arts Festival, Belapur Urban Haat Festival etc. He has performed at well known gana sabhas during the Chennai Music Season in January 2016. Satish has performed at Chidambaram Natyanjali 2015, solo Mridangam Concert at the P. L. Yuva Mahotsav, SPIC Macay 3<sup>rd</sup> International Convention at IIT Bombay, a Tala Vadyam Kutcheri at

Sanskriti Arts Festival, Thane, solo Concert at the 38<sup>th</sup> Annual Sangeet Samrat Alladiyan Khan Music festival at Chembur and a Tala Vadyam concert of Jugalbandhi between Hindustani and Carnatic ensemble at the Siddhivinayak Temple on the auspicious occasion of Gudi Padwa.

He has performed at Vaikkom Mahadeva Temple, Chengampuzha and Ambalapuzha in Kerala, in Dubai at Nrityodita Festival 2015 conducted by the Indian Consulate, at Sripuram Golden Temple at Vellore. He has also



Talavadya Kacheri



Satish with his parents, wife Nisha and son Shourya

conducted a Lecture Demonstration and workshop for Post Graduate Dance students of Pune University in 2015.

### Composer

As a composer, he has assisted noted drummer Shivamani by playing south percussion for the movie 'Before the rains' directed by Santosh Sivan. He has composed music for Channel V promos and background score for several programmes like the Hindi play *Karna* for Prithvi Theatre.

### Teacher

Satish teaches mridangam for several young aspirants through his registered institute 'Swaralaya Sangeet Vidyalaya.' He was associated in the past with the Bharat College of Fine Arts and Culture, Mumbai as a Visiting Lecturer. He is a Mentor for several students in France by means of web classes and is regularly invited by several institutions in France and Vienna for conducting workshops from basic to advanced levels. He conducts regular workshops on Taalam and Percussion at Prithvi Theatre.

"Percussion is the backbone of Indian classical music. Its importance is best expressed in the saying Shrutu Mata Laya Pita (the microtone is the mother while tempo is the father)", he says.

### Awards and recognitions

Satish was conferred *Tala Mani* title by Sursingar Samsad, Mumbai, Maharashtra Gaurav Puraskar (2012), 'Kalaaratna' by Noopur Academy, Pune,

'Mridanga Vidwan' by the press and media *Aap ki Awaaz* channel. He was also bestowed 'Mridangam Kala Nipuna' from Salem Music College and *Taala Shiromani* by Cuttack Mahotsav, Vellore Ramabhadran Award for the Best Mridangam Player, Priyadarshini Award, Certificate of Merit from Shri Shanmukhananda Sabha Fine Arts and Certificate of Merit from Gana Kala Vidya Nilayam etc.

### Family

Satish's native place is Palakkad and his parents are Krishnamurthy and Vijaya. His mother Vijaya Krishnamurthy is a Carnatic vocalist and a teacher. She teaches music to about 100 students. His father Krishnamurthy was employed with the State Bank of India. He is a lyrics writer and writes songs in Tamil, Malayalam, Hindi and Marathi and has released few books of his own. The

family has been living in Mumbai and he did his schooling and college here.

### Nisha Satish

Nisha Satish, Satish's wife is a Bharatanatyam dancer, teacher and choreographer who started her training under Guru Dayanand Pillai at the age of 7. She went further to learn the art form under Guru Veena Sashi Kumar. And for advanced knowledge, she pursued her art form under Guru Vaibhav Arekar. For the last 5 years, she is learning the aesthetics of Bharatanatyam under Guru Revathi Srinivasraghavan with whom she has performed several ballets and solos on stage. Nisha has done her BFA and MFA, (Masters in Fine Arts) from the Nalanda Nritya Mahavidyalaya and has performed at various festivals, like the Shivali festival and has been honoured with the Shivali Nritya Shiromani at the Shivali festival, Mumbai. She is teaching Bharatanatyam at the Gokhuldharm High School, Goregaon (East). She is also the Director of Swaralaya Cultural Trust which is in Charkop, Kandivli (W). She has many students and a few of them actively take part in Swaralaya programmes and festivals. Swaralaya conducts Bharatanatyam, Carnatic Vocal Music and Mridangam classes.

Satish and Nisha have a four year old son Shourya. ■



Nisha Satish

# Kerala engulfed in Gulf financial crisis



P. I. Jose

■ Kerala's economy is heading for a catastrophe as foreign exchange remittance from GCC countries (Persian Gulf) is on a free fall owing to job loss and less demand for fresh employment,

reason being weakness in their economies on account of oil price crash. Oil has hit the bottom and is hovering between US Dollar 30 to 40 per barrel for the past few months from the peak of USD 115 in mid 2014.

The ramifications of Gulf financial crisis due to slump in crude oil price is already showing a crippling impact on the real estate prices in Kerala. Price of rubber plantations in villages has dropped by fifty percent and apartment prices in towns have come down by 40 percent, plus there are no buyers. Newly opened Jewellery stores and Supermarkets are downing shutters as the local print media suggests.

Adding to the woes is the slump in Natural rubber price from Rs.240 per Kg during 2012 to below Rs.100 as of now. This will have a double whammy on the financial health of Kerala that is heavily dependent on remittance from Gulf and income from rubber cultivation. The state is experiencing the worst financial crisis in recent times. Each and every business is down making the markets gloomy. People are living in hope for the better days to come.

## Remittance from Gulf

The decade of 1960s witnessed the beginning of migration of Keralites to Gulf countries where oil extraction started in a big way. The contribution of those migrants resulted in making of modern Kerala with good quality of life from a very poor community to one of the richest states in India.

Remittance from nearly 25 million non-resident Keralites (or about 10 percent of Kerala's population), have been on the rise for decades. They have sent home annually Rs. one lakh crore (USD 15 billion) for the last couple of years mainly from GCC countries UAE, Saudi Arabia, Kuwait, Oman, Qatar and Bahrain. This is a whopping 20% of Kerala's GSDP (gross state domestic product). Out of the total remittance, UAE has accounted for the maximum.

A study by Industry body Assocham reveals as to how foreign remittances helped improve Kerala's economy over the years. In 2003 for instance, remittances were 1.74 times the revenue receipts of the state, 7 times the transfers to the state from Central Government, 1.8 times the annual expenditure of Kerala

Government, and 15 to 18 times the size of foreign exchange earned from export of cashew and marine products, the study shows.

A sizeable portion of all remittances to India (2015-16 estimate) comes from GCC countries, which amounts to USD 33 to 35 billion - nearly 50 percent of all remittances to India. India is the top foreign exchange remittance receiving country in the world.

## Economic conditions impacting job market in Gulf

There are two major factors affecting the job market in Gulf countries - the slump in oil prices and reservation of jobs for locals in Saudi Arabia through Nitaqat law.

## Fall in crude oil price

The slump in oil price is an advantage for India as a major oil importing nation. Our oil import during this financial year (FY-16) is estimated to be around US Dollar 72 billion, down from 144 billion during FY-13. The country is saving fifty percent on oil import bill from three years back, helping to narrow down our trade deficit and current account deficit, despite falling exports.

The flip side is however giving negative news for the economy of Kerala heavily dependent on the remittance from Keralites working and doing business in Gulf countries, as the inflow will be under pressure. Kerala received foreign exchange remittance of over Rs.100,000 crore approximately (USD 15 billion) during FY-15.

Thousands of employees from most of the Arab countries are being retrenched or asked to



go on long leave without pay, by the government undertakings and private sector companies in view of the current economic slowdown. Job loss is more in petroleum companies since oil prices collapsed. Trade is adversely affected in all Gulf countries causing job loss in various sectors, viz. Textile, Automobile, Food grain, Sugar, Transportation, Shipping, Real estate, etc. Private sector companies are welcoming resignations to cut down on the labor force.

### Nitaqat Law in Saudi Arabia

The Nitaqat law was first introduced in 2011 making it mandatory for Saudi companies to reserve 10 percent of jobs for Saudi nationals, and the implementation deadline was in 2013. Saudi Arabia has every reason to justify such a policy looking at very high unemployment rate among its nationals.

News paper reports suggest that by the end of October 2013 nearly 90,000 Indians left the country. Hundreds of thousands employees have changed their sponsorships because the expatriate employee has to work only with his sponsor. Many had to change their job title to legalize resident permit as the employee is only allowed to do the same job mentioned on his employment visa / iqama.

Thousands of private companies have shut down operations for failing to meet the conditions of Nitaqat law. Many of the shops and small establishments run by Keralites on licenses of Saudi nationals were closed since employing 10 percent locals will be very expensive as they are to be paid three times to that of expatriate workers.

### Kerala diaspora in Gulf

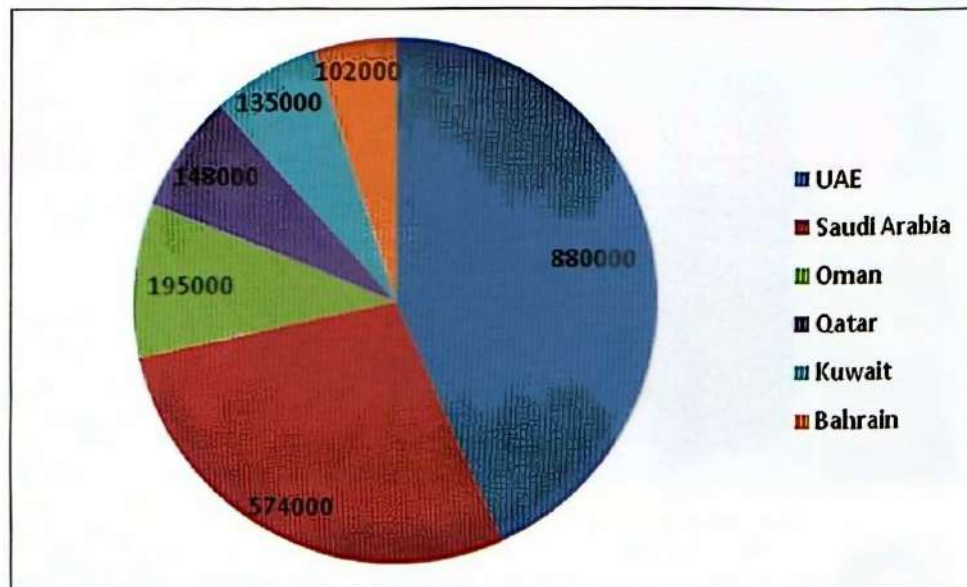
The estimates suggest that there are more than 2 million Keralites in GCC countries (the major part of Persian Gulf), and UAE account for 43 percent of them.

### All eyes on Saudi Arabia

The bulk of semi skilled workers from Kerala are employed in Saudi Arabia and this country is one of the worst hit due to oil crisis, although it is the largest oil producing country in the world and the second largest proved reserve holder of crude oil, after Venezuela. (See chart)

Oil prices have crashed due to global factors. The largest oil importer that was USA, has increased their production of

### Population of Keralites in GCC countries



Note:- Total non-resident population (estimate) of Keralites abroad: 2.5 million

shale oil and gas making them self sufficient, and they will be a net exporter of oil by 2020. The second largest oil importer, China is facing economic slowdown, hence their share of oil import is diminishing. Moreover, global economic recession has affected the supply and demand for oil.

Recently Saudi Arabia had agreed with Russia to cut down on oil extraction,

but the decision was reversed fearing that they might lose market share. Besides, the conflict between Saudi Arabia and Iran resulted in competition for gaining market share; hence there is a glut in oil production.

Although Saudi Arabia has plenty of mineral deposits such as gold, silver, copper, zinc, chromium, manganese, lead, tin, aluminium, and iron, the country is facing economic slowdown because of poor earnings from oil. This country which had budget surpluses for many years is swinging to massive deficits from the financial year 2014 (figures given below), as oil prices have slumped.

#### Budget surplus:

FY-2012	USD 103 billion
FY-2013	USD 47 billion

#### Budget deficit:

FY-2014	USD 14.4 billion
FY-2015	USD 98 billion
FY-2016	USD 87 billion

(The budget deficit of Saudi Arabia is equal to India's fiscal deficit - an economy three times larger than that of Saudi Arabia). The poor economic conditions of this oil rich country is apparent from above figures. As a result, massive inbound migration to Kerala is imminent.

### Slump in natural Rubber prices

Similar to the story of oil prices, natural rubber prices have plummeted adding to the level of economic slowdown in Kerala. The global recession, falling factory output in China, increased import from Far East countries to India, and synthetic rubber giving competition,

There are a number of notable personalities among the Kerala Diaspora in Persian Gulf who made their presence felt in the field of business and enriched Kerala's image - on top of the league are:

- M.A. Yousuf Ali - Retail & Money Exchange - Lulu Group of companies
- P. Mohamed Ali - Construction & Oilfield Supplies - Galfar Engineering & Contracting SAOG
- Joy Alukkas - Jewellery, Fashion & Lifestyle, Money Exchange - Joyalukkas Group
- B. Ravi Pillai - Diversified - RP Group
- Dr. Azad Moopen - Healthcare - Aster DM Healthcare
- P.V. Abdul Wahab - Diversified - Peevees & Bridgeway Group
- Dr. Shamsheer Vayalil - Healthcare - VPS HealthCare
- P.N.C. Menon - Construction - Sobha Ltd
- Sunny Varkey - Education GEMS, Varkey Foundation
- Mohideen K. - Marine & Oilfield supply - Al Moosawi Group

are primary reasons for the fall in natural rubber prices in Kerala.

Kerala accounts for 90% of India's natural rubber production - about 8 million tons in 2014. The revenue from this sector was around Rs.20,000 crore in 2011-12 (7% of GSDP) which has come down to Rs.8,000 crore in financial year 2014-15 at an average price of Rs.100 per Kg, thus making a loss of Rs.12,000 crore to the farmers.

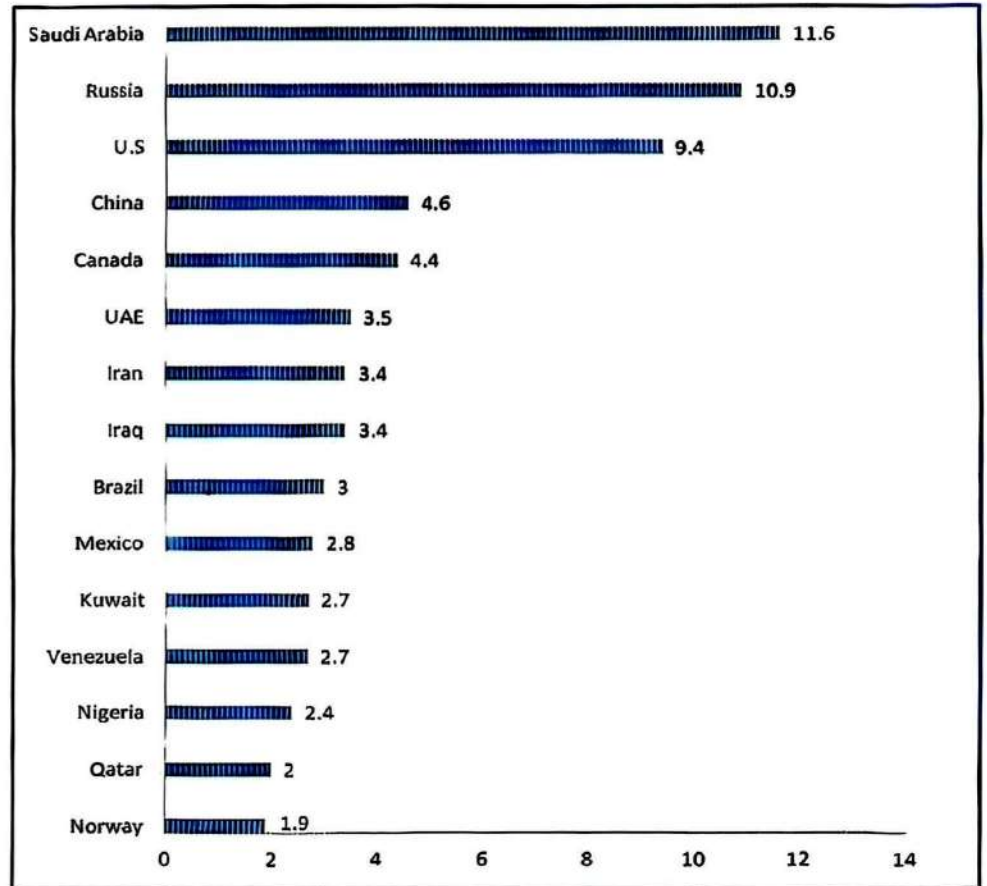
Natural rubber (RSS-4 grade) hit the roof at more than Rs.240 per Kg in the year 2012 and now plunged below Rs.100, for the primary reasons of economic slowdown in China, the world's largest consumer of rubber as well as increased use of synthetic rubber in various industries including tyre manufacturing. Adding to the woes, the price of synthetic rubber has fallen in recent times because of the oil price crash to the tune of 70% from the year 2014. Crude oil is the principal raw material for synthetic rubber; hence the price of this commodity goes in tandem with crude oil price.

Natural rubber production is expected to slump around 15 percent in FY 15-16 for the following reasons:

- Tapping is being suspended by many farmers because of increased labor and falling prices.

- Many years back when coconut farming was not profitable enough farmers uprooted coconut trees and planted rubber. Today they are uprooting rubber trees and going back to grow coconut, spices, vegetables, and other crops.

Major Crude Oil Producing Countries (Year 2014) (Million barrels per day)



Note: Currently U.S. is the top petroleum producing country including shale oil and bio-fuels. Their total production amounts to roughly 14 million barrels a day.

- Many of the non-resident Keralites used to buy rubber plantations for investment, but the trend has come to a halt since it has become a dead investment.

- Synthetic rubber is giving competition to natural rubber in Tyre, Footwear,

Bicycle tubes, Conveyor belts, Hoses, and other industries.

- Natural rubber import from top producers Thailand, Indonesia, Vietnam & Malaysia (ranking 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> in the world) has become cheaper even after paying import duty.

## Conclusion

It is time for the Kerala government and public to watch the looming clouds of economic decline and take corrective measures including strengthening of manufacturing, services, agriculture and other sectors. The income from manufacturing sector to Kerala's GSDP is negligible at less than 8% for last many years, whereas in the national perspective the share of manufacturing is 18% to India's GDP.

Agriculture sector must be given its due importance more than ever because the central government has announced various schemes for helping farmers in the Union budget for FY-17. Contribution of Agriculture sector to GSDP of Kerala is less than average contribution of combined agriculture sector of entire states to All India GDP. There is ample scope for improvement of this sector which is feeding the entire population. ■



*Vishu  
Asamsakal*

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Actual photograph of Nadumuttam

# A Journey back to Tradition...

**A**mong the diverse cultures of vibrant India, there is a special position for Kerala, which is often regarded as the green symphony of the country and there are myriad reasons too. The moderate climate, the flora and fauna, rather more civilized people are a few among those. Perhaps the richest tradition of the state that beholds the eternal values of the past such as Ayurveda is one of the main reasons. Every Malayali who leaves the state seeking better livelihood behold this experience and deep within him there is a delight and a strong haul towards it that is often visible among the people approaching Kerala, maybe just to spend a vacation there, as a sparkle within their eyes! The delight of homeland!

The disclosure of *Gramam Developers* one of the pioneers in the

field of construction that they are recreating the miniature of the state in the suburbs of Mumbai renowned as an alpha world city, was much welcomed by the huge community of Malayalees who seek refuge in the frenzy of the



city in something that they always cherish in their hearts. Breeze that touches the senses, serenity that reverberate within the soul, silence that sings the song of bliss and the heavenly fragrance of homeland, what else is needed for an eager Keralite to be attracted towards such a project?

## The majestic beauty of Banjara Hills

*Banjara Hill* the biggest second home satellite city on Mumbai - Nashik Highway near Shahpur, is totally a weekend home project and one and half hour drive from Mumbai. One can also reach the project by train from Asangaon Station. The hill top tableland is spread across 200 acres of lush greenery. The project is passionately getting developed as a private hill station by M/s Seema Developers and Marketed by Soft Corner. It is perhaps the beauty of the hills that makes Nadumuttam a delight to cherish a lifetime!

## An Auspicious Beginning

The Foundation stone for the first *Nadumuttam villa* was laid last year and

was attended by a number of prominent personalities from every nook and corner of Mumbai. Within a very short span of time the expertise of Gramam completed the first villa that act as a sample villa of architectural brilliance. The chief attraction of the villa with two-bedroom attached toilet, living room and kitchen is certainly the traditional



in Nadumuttam Project was ready earlier this year and was inaugurated by Smt. S.R. Pillai and Shri S. R. Pillai in a colourful ceremony that reflected the rich traditions of Kerala. The ceremony that started with lighting of lamp followed by

Nadumuttam and Veranda that spells the beauty of Kerala architecture. Secured by an elegant compound wall with traditional Padippura, the villa looks royal offering comfort along with an ambience that ensure healthy living of the resident.

### When dreams turn reality

The dreams of Gramam Developers never went wrong! When the first villa in the prestigious project of Gramam Developers known as *Nadumuttam* is ready in the Banjara Hills, Shahapur, all eyes are drawn towards the majestic beauty of it, where the wonder of traditional Kerala architecture meets the celestial beauty of the vibrant hills. The project is the first of its kind in Maharashtra and perhaps a boon to Malayalees to experience their homeland right close to them. For people from other states Nadumuttam is an opportunity to experience the wellbeing offered by a healthy atmosphere and an ideal structure that translates the very meaning of home.

It was the commitment of Gramam Developers, as scheduled, the first Villa

*Palukachal* and other rituals that are part and parcel of *Grihapravesha* in Kerala. While the customary cuisine of Kerala delighted the taste buds, the warmth of togetherness was a retreat for the hearts of the people gathered.

### Banjara Resort - A place to rejoice

Apart from all what is offered by Nadumuttam, the charisma of Banjara Resort that is spread over 5 acres of land could be another attraction for the owners of Nadumuttam villa. The resort is ready with kinds of amenities starting from a private concrete approach road up to the hilltop, with internal 9, 12 & 15 meters road. Water supply and electricity available up to each plots along with street light and road side plantation with 24 x7 security facilities, landscape gardens and plenty of open spaces. There

### The architectural symphony of Nadumuttam

The villas in Nadumuttam have some unique features that define the traditional Kerala Houses and the beautiful blend of the most modern amenities for comfort makes it a delight for eyes and soul. Authenticity of Vasthu was confirmed by the divine supervision of eminent Vastu consultant Shri. Kanippayoor Kuttan Namboothiripad to ensure the wellbeing of the resident and overall prosperity in their lives.





is swimming pool surrounded by beautiful garden, clubhouse, restaurant and playground for Badminton, basketball, cricket etc. Membership is free for all the villa owners.

### Vision for the future

A kick-start Gramam Developers is proudly presenting:

- Nadumuttam Low Budget Villa
- Nadumuttam Group Villa
- Nadumuttam New Generation Villa
- Complete solution for Villa project in and around Mumbai

Gramam Developers have established an association of outstanding architects from different parts of Kerala to enhance the traditional designs from various parts of Kerala and to ensure the availability of villas that fits into the budget of people from different financial levels. To meet requirements of people, Gramam Developers introduced Nadumuttam Low Budget Villa, Nadumuttam Group Villa and Nadumuttam New Generation Villa. Besides, realising the pulse of Mumbai Malayalees, Gramam Developers is all ready planning to take up all types of such projects in and around Mumbai. This comprises variety of services including planning, designing, execution etc. and Gramam Developers welcomes anybody who wants to make customized villa in their own land.

The vision of Gramam developers is farsighted. Variety of projects and programmes is coming up in the township to ensure the complete physical, mental and social wellbeing. This includes *Nadumuttam Ayurgramam* starting with an Ayurvedic herbal garden of more than two acres of land is underway. All that Gramam Developers aims are to transform this township as an ideal place to live and that the generations would cherish!

It is sheer delight experiencing the scenic beauty of Banjara Hills and blessed are those who have a space of their own in this land, where life sings the most wonderful melodies of it. Caressed by the heavenly breeze, within the comfort of tradition when we are at Nadumuttam, we would realise, life is beautiful, to its core!

For more information about the project you can visit [www.nadumuttam.co.in](http://www.nadumuttam.co.in) or call 9820150568/9819850501/981988495 for further enquiry



Actual photographs

## LIVE IN THE MAGIC OF THE PRESENT MOMENT

The river of time flows inexorably. Its swift current is carrying us right at this moment, at this minute. There is only one minute in which you live, this minute here and now. Accept each minute as an irretrievable miracle and live it gracefully and creatively.



Prof. Dr. John Mathews Vazhappilly

■ Live life to the hilt. Live every moment of your life to the fullest. As you traverse the landscape of life, you must smell the roses, for you get only one chance to live. As the existentialist philosopher Albert Camus wrote, "Real generosity towards future consists in giving all to what is present" Start doing what you want to do right now. We are not eternal. We are just tenants in the tent of time. We have just this instant twinkling like a star in our hand - and melting like a snow flake to vanish into thin air. Let us use this moment properly for each moment is momentary and momentous.

Delight in the fact of your existence. Enjoy the uniqueness of your being and living. Each moment is a precious diamond in itself. Do not waste this precious treasure. In this context one is reminded of the insightful words of the late Bollywood star, Dev Anand, the ever green hero, the ever flowing fountain of unflagging energy and effervescent youthfulness : I live for the moment. I have been through it all and know how to handle it. Live in the moment, enjoy the moment, because if you don't, you'll miss out and trust me, nothing can bring back time lost."

To live in the magic of the present

moment one has to be alert, awake and aware of the treasures hidden in the present moment. To be aligned with the present moment is to experience the fullness and richness of life. When you are awake to the now, the present moment, all your faculties become sharp and your intelligence becomes alert, watchful and inspired. Actions issuing from a state of such deep awareness are exceptionally creative and effective.

Living in the present moment requires great mental poise and

**To be aligned with the present moment is to experience the fullness and richness of life. When you are awake to the now, the present moment, all your faculties become sharp and your intelligence becomes alert, watchful and inspired. Actions issuing from a state of such deep awareness are exceptionally creative and effective.**

emotional balance. The difficulties inherent in living in the now, the present moment, can be illustrated by an analogy. Think of yourself in a concert hall listening to the strains of the sweetest music when you suddenly remember that you forgot to lock your car. You are anxious about the car, you cannot walk out of the hall and you cannot enjoy the music. Then you have a perfect image of life as it is lived by most human beings. For life to those who have the ear to hear is symphony; but very, very rare indeed is the human being who hears the music. Why? Because they are busy listening to the noises that their conditioning and their programming have put in their heads. Those who live in the magic of the present moment find their eternity in each moment. The wise man seizes the treasures of the present moment.

### Live Just for Today

Two thousand years ago, a penniless prophet and the greatest person the world has ever seen, was wondering through a stony country where the people had a hard time making a living. One day a crowd gathered about him on a hill, and he gave what is probably the most quoted speech ever delivered at any time.

This speech contains twenty-six words that have gone ringing down across the centuries: "Take therefore no

thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

We are the inheritors of just today. We can sculpt our today in any fashion we want. We can mould it creatively into a marvelous masterpiece. We can control the moisture we mix into our clay. We pound it, shape it, caress it, love it. Our chisel may sometimes slip and fall and our mixture of clay go dry. We may suffer setbacks. In spite of all these frailties flaws and fragilities that the human flesh is heir to, we can make our today, a day of success and self-fulfillment. Dwell on today's possibilities, not on yesterday's pitfalls.

More than eighty years ago Sir William Osler, a distinguished Canadian physician, was travelling to Europe on a huge ocean liner. One day, while visiting with the ship's captain, a shrill, piercing alarm sounded followed by loud, grinding noises below decks. The captain explained that the ship was having a safety drill and the sounds were from the many watertight compartments closing below, so that if water ever leaked into any one area of the ship, it would not affect the rest of the vessel even if they hit an iceberg, as the Titanic did. He further explained that ship would still remain afloat.

Many years later Osler, in his address to the students at Yale University, recalled that vivid experience and told his young audience, that they, too were on a great journey

**Anyone can live sweetly,  
patiently, lovingly, purely, till  
the sun goes down. Anyone  
can carry his burden,  
however heavy, until  
nightfall. It has been well  
said that no man ever sank  
under the burden of the day.  
It is when tomorrow's  
burden is added to the  
burden of to-day that the  
weight is more than a man  
can bear.**

and that if they lived each day in a day - tight compartment, their lives would be much safer. Banish the future. Live only for the hour and its allotted work. Think not of the amount to be accomplished, the difficulties to be overcome, or the end to be attained. Focus all your attention on the task assigned to you.

Dale Carnegie had a poem pasted on his mirror where he could see it when he shaved every morning a poem that Sir William Osler always kept on his desk written by the Indian dramatist, Kalidasa :

Salutation to the dawn:  
Look to this day!

For it is life, the very life of life.  
In its brief course  
Lie all the verities and realities of your  
existence:

The bliss of growth  
The glory of action  
The splendor of beauty,  
For yesterday is but a dream  
And tomorrow is only a vision,  
But today well lived makes every  
yesterday

A dream of happiness  
And every tomorrow a vision of hope.  
Look well, therefore, to this day!  
Such is the salutation to the dawn.

Anyone can live sweetly, patiently,  
lovingly, purely, till the sun goes down.  
Anyone can carry his burden, however  
heavy, until nightfall. It has been well  
said that no man ever sank under the  
burden of the day. It is when tomorrow's  
burden is added to the burden of to-day  
that the weight is more than a man can  
bear.

The great French Marshal Lyautey  
once asked his gardener to plant a tree.  
The gardener objected that the tree was  
slow-growing and would not reach  
maturity for 100 years. The marshal  
replied: "In that case, there is no time to  
lose, plant it this afternoon."

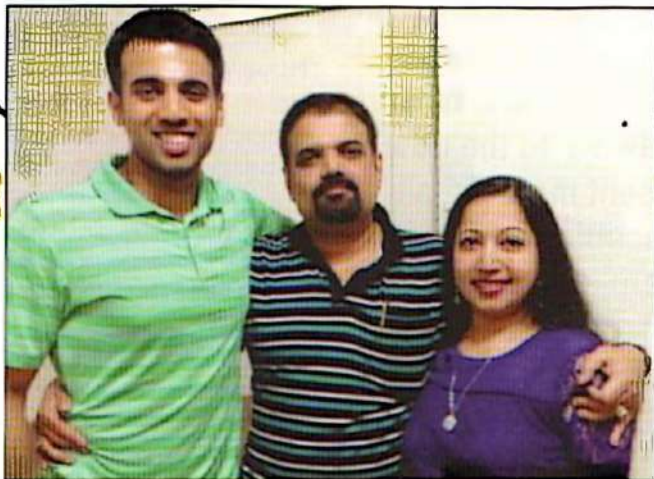
## Living in the Present moment

**Don't put off Living:** One of the most unfortunate realities about human nature is that all of us tend to put off actual living. We are all dreaming of some magnificent rose gardens blooming over the horizon instead of savouring the sweet fragrance that exudes from the roses that are blooming inside our courtyard today. Stephen Leacock brings out this truth beautifully : The child says, "When I am a big boy." But what is that? The big boy says, "When I grow up." And then, grown up, he says, "when I get married." But to be married, what is that after all? The thought changes to "When I'm able to retire." And when retirement comes, he looks back over the landscape traversed; a cold wind seems to sweep over it; somehow he has missed it all, and it is gone. Life, we learn when it is much too late, is living and enjoying every moment of every day, whether we are ten or eighty." You don't have to soar above the horizon of the future to be happy. You have enough resources to be happy right here and now.

## One Tick at a Time

There is the story of a philosophical clock which fell to meditating upon its

## Vishu Asamsakal



**Madhu Nambiar & Family, Chembur**

future as it was put in its place for the first time. It reasoned that it had to tick twice each second, 120 times each minute or 7,200 times every hour in 24 hours, 172,800 ticks. This meant 63,072,200 times every year, calculated the clock. And in ten years it would have to tick 630,720,000 times! At this point it collapsed from nervous exhaustion.

When it revived, it saw in a moment of insight that all it had to do was one tick at a time. So it began, and now, after a hundred years it is still a respected grandfather clock.

The great motivational Guru and writer Dale Carnegie who continues to inspire millions of people even today, as a young aspiring writer, suffered from hypertension, similar to the philosophical clock mentioned above. The following advice was given to Dale Carnegie by an army doctor :

“I want you to think of your life as an hourglass. You know there are thousands of grains of sand in the top of the hourglass; and they all pass slowly and evenly through the narrow neck in the middle. Nothing you or I could do would make more than one grain of sand pass through this narrow neck

without impairing the hourglass. You and I and everyone else are like this hourglass. When we start in the morning, there are hundreds of tasks which we feel that we must accomplish that day, but if we do not take them one at a time and let them pass through the day slowly and evenly, as do the grains of sand passing through the narrow neck of the hourglass, then we are bound to break our own physical or mental structure.”

Dale Carnegie found it wasn't so hard to live only one day at a time. He learned to forget the yesterdays and not to think of the tomorrows. Each morning he said to himself; 'Today is a new life.'

### Learn from Nature

Life becomes beautiful when it is lived in the present. When the burden of the past and the future are brought to bear upon the present, life becomes unbearable. If we live in the present we experience the freshness, the newness and richness of every moment. In the present there is an ever present flow of life and energy. Look at nature. It has no past. It is always in the present. It is perpetually bursting with life. It enjoys

all the seasons as they come. Live in the present, savour the early morning sunrise, enjoy the freshness of the pearly dewdrops, glittering in the morning sun, Look forward with hope and joy to enjoy the work of the day.

### Make your Senses Sharp, Alert and Fresh.

An alertness and freshness of our senses and faculties are essential for savoring the honey of the present moment. When you eat an apple, don't do it mindlessly or mechanically. Sharpen and intensify your senses of taste, smell, sight and touch and enjoy every aspect of that apple you are eating. It helps you relish every day things with a more fresh, intense awareness. An apple tastes so much better when you orchestrate all the senses on it. In this context the words of a person like Helen Keller are like a breath of cool, fresh mountain air :

Hear the music of voices,  
The song of a bird,  
The mighty strains of an orchestra,  
As if you would be stricken deaf  
Tomorrow. ■

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# India's Technology Vision 2035



Dr A P Jayarman

■ For years technology has been the dominant force creating radical changes in human lives. Yet only recently have technology managers realized the need to forecast technological change and its impact on economic development. Technological forecasting is concerned with the investigation of new trends, brave new technologies, and multidimensional forces set free from the interplay of public concerns, national policies and scientific discoveries. Technology foresight is a combination of creative thinking, expert views and alternative scenarios to make a contribution to strategic planning and managerial decision making.

## Bouncing Echo

There is no denying the fact that there are known unknowns and the future has an element of unpredictability and uncertainty. Yet a less irrational approach would be to paint a bold sketch based on expert opinion of forecast and foresight. A more optimistic approach has been displayed in this work with the assumption that the future has already become the present and that technology is just the echo bouncing back at humanity.

Twenty years from now, how would technology shape our lives in India? It is a baffling existential question to common man. A glimpse of that near future has been skillfully created by a think tank under the scientific leadership of Dr Anil Kakodkar. He is a distinguished technologist with an admirable record of professional excellence and technology leadership. His concern for technology and its meaningful application is well known.

## Road Ahead

Developmental road to 2035 in India is paved with hopes. Cul de sacs are not envisioned. Science and Technology are the arts of the solubles. But politics is the art of the possible. Development has been a steaming topic in thinking circles.



Realizing the full potential

Those who have it and those who do not have it want more of it. Technology is the single critical variable of development.

With the concept of sustainability looming large over our unbridled needs and wants, there are extreme arguments that sustainable development is an oxymoron. Brundtland commission paradigm of sustainable development draws the boundary conditions of economic development with intergenerational equity. How can we achieve an affordable standard of living within the constraints of our resources and restraints of our technology within the next two decades?

Technology Vision 2035 is an endeavor to keep a watch and vigil on the technology horizon of India. The vision is deeply embedded in in our expectations and aspirations and is tuned to our needs in 2035. Here are some revealing snapshots from that seminal document.

## Health

On the vital health front we have a life expectancy of 66 as at present. This will rise to 80 in 2035. Maternal mortality stood at 195 per 100,000 in 2013 and will drop to 15 per lakh. Health worker density per thousand population in modern medicine-doctors and trained and qualified nurses- will go up to 4.66%

from 1.29%. Under five mortality will drop down to 6 per thousand from 53 per thousand live births. What is more to health spending will rise to 5.7% of GDP from the current 4%.

## Food

Grain supply will shoot up to 3 million tons from 265 .5 million tons extrapolating our green revolution. Even Indian today is having on paper 450 gram of grains which will increase by 100 grams. Our milk production, a product of white revolution will rise from 137.7 million tons to 230.5 million tons enabling every Indian to drink 50 milliliters more of milk per day in 2035. Our fish catch will rise to 9.6 million tons. Meat production will be raised from 5.9 to 15.5 million tons. Hatching eggs numbering 6.97 billion will bring it up to 132.8 billion.

## Water

Scarcity of water stare us in the face and the picture is scary in several pockets. Globally water wars are anticipated. In India four states suffer from inland salinity and another eight states do face sea water ingress. Nitrate problem is affected sixteen states and arsenic contamination threatened seven states. Fluoride contamination is notorious in 19 states. Such is the water profile of India today. More than eighty percent of fresh water is consumed in farm fields. Every year

generate 400 giga cubic metre of household waste water! One third of it is made in our cities and towns. Technological intervention is necessary to augment water availability and to improve water quality. Management of waste water is possible. So is the possibility of more crop per drop of water as Israel does. Converting brackish and sea water to sweet water with desalination technologies is also a viable alternative.

## Energy

The capacity to do work is energy and energy is the life blood of a vibrant civilization. From the taming of the fire to the control of splitting of the atomic

million kms. Transport by water and air will also increase. A robust integrated and technology driven infrastructure is indispensable for inclusive growth and sustainable development. Smart self-sealing materials, geo-synthetics, precast bridges, high performance concrete and magnetic levitation are some technologies on the anvil.

## Make in India

Manufacturing and materials need to be in tune with this recurring mantra. By 2030 we will be the second largest steel producer with annual production of 300 million tons. By 2020, our annual usage of aluminium will touch 10 million tons.

the set goal. With close to a billion subscribers, telecom sector will leap forward. 6100 million smart phones will be with Indians by the end of 2019 in short 4 years. Robotics, Cloud computing, artificial intelligence, quantum computing will be in wide use.

## Education

The field of education is being geared to ascend elevations unheard of so far. Adaptive learning programmed for predetermined outcome will be the order of the day. The present system of weighing academic proficiency in the grudging single scale will be displaced by adaptive testing. University degrees and



**Sustainable habitat**

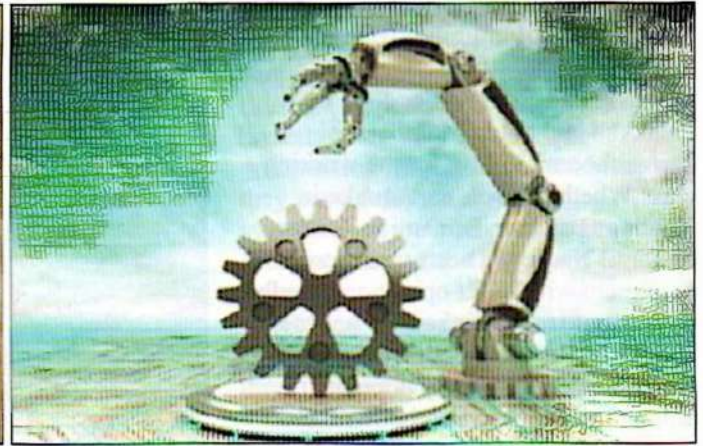
nucleus, human history is that of quest for energy. Today despite all our efforts 4 out of 10 have no access to electricity. 80 percent of our electricity is made by burning coal. Advanced future technologies have to be applied to mitigate the consequences of carbon dioxide release to the air. Technologies will have to be deployed to shift from coal, to harness thorium as atomic fuel, to tap energy from renewable sources and to create a sustainable energy system. Conservation and distribution losses will also engage our energetic attention.

## Decent Dwellings

Estimate has it that we need 690 million square metres of living space adding another half to what we have today. Cities will increase from 53 to 68 and 40 percent. This sector faces daunting technological challenges.

## Transportation

We have the second largest road network in the world running to 4.7 million kilometres. 85 % of passenger traffic and 60 % of goods are the burden on the roads. This will lengthen to 15



**Manufacturing**

By 2025 ours will be world's second largest copper market. Aided by appropriate technology our silicon production will be boosted. Glass is another material selected for development. India will be a global leader in niche materials and novel technologies.

Manufacturing will not be by human hands. Leather garments will make a colourful parade and stand in fashion fabrics industry. Textiles and apparel will scale new heights earning unprecedented dollar value. Metal fabrication will be very lustrous as technology goes into it. Manufacturing will have a solid base through innovation driven green, lean and clean technologies such as waterless processes, dematerialization and nanophotonics. Small will be beautiful and smaller still will be more beautiful with micro and nano manufacturing. Chemical, food processing, electronics and composites industry are waiting in the wings to take off.

The Info com sector is to undergo an incredibly exponential growth. A system of paperless activities in every form is

diplomas will give way to reputation metrics and a virtual learning environment will be fully functional delivering learning materials through the web. Knowledge construction will be the focus in collaborative and social mode. Game based learning and Flipped classrooms will overtake present system. The culture of lifelong learning will be nurtured and incentivized realizing the full potential of every Indian. Technology in education will ensure access to anyone anytime anywhere.

## Cerebral Exercise of Beautiful Minds

The thoughtfully and provocatively brought out document of coherent, convergent and consilient technologies including the identification of pure research domains stands as a tribute to the beautiful minds who contributed to it. "Technology in the service of India: Ensuring the security, enhancing the prosperity and strengthening the identity of every Indian" was the grand unified objective of this great cerebral exercise.

# COM. RADHAKRISHNAN

## A KARMAYOGI NEVER DIES



Sriprakash Menon

■ Noted author and journalist Sudha Menon is unable to overcome the sudden demise of her beloved father Chakkungal Radhakrishnan Menon who passed

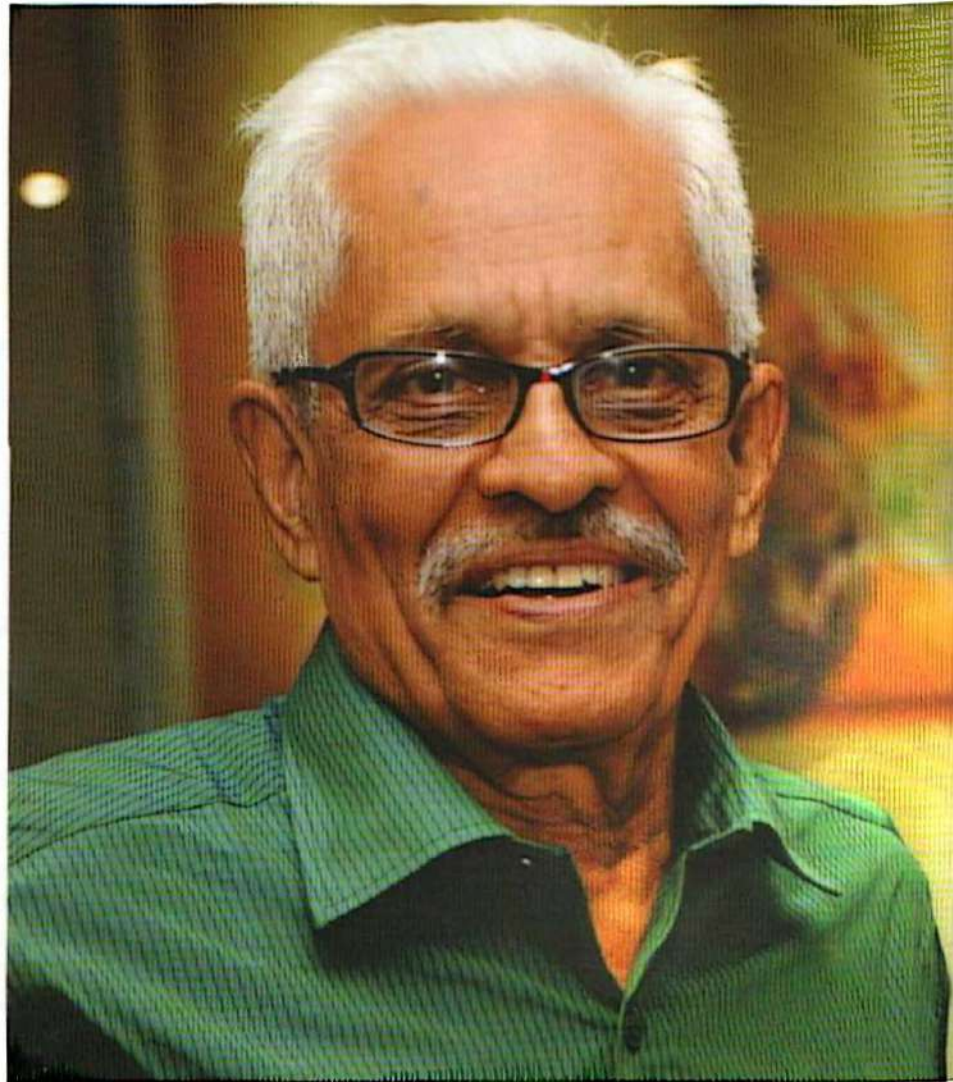
away early this month in Mumbai. Radhakrishnan was former vice president of All India Railwaymen's Federation.

He hailed from Kollengode in Palakkad and made Mumbai his karmabhoomi, toiling for the working class. Whether it was earthquake in Kutch or Latur or Tsunami in Andhra or Tamil Nadu, his heart was there to help them with relief operations. Sudha pays tribute to her father and narrates about his silent and dedicated work which made him hugely popular among the people, in a chat with me.

“When he passed away, a part of me went away with him. And it is the same for my 3 siblings and our amma who lived with him for 53 years, forever his shadow from the time she came to his house as a bride at 16 years of age. Achchan meant the world to us. He was our hero, our guiding star, the kind soul who was away most of our lives because he was wedded to a larger cause, that of bringing justice to the exploited working class

Even through his long absences from our life, it was he who guided us through the rough and uncertain paths that life opened up for each of us. He was a man of great passions, a humanist, a music and book lover and a sportsman- he played football which was his passion till he discovered the world of trade unions and channelised all of that passion into bringing succour to the lives of the underprivileged, the poor and the down trodden.

More than all of this, he was a man of great integrity, a man who never compromised on the principles of truth, honesty and justice, a man who kept to his chosen path of working for the labor class till his last breath.



He was one of the architects of the nationwide Railway Strike in 1973 which forever changed the way the country looked at railwaymen and, indeed, the power of the working class. I remember the months before the strike when he disappeared from home, working through the nights undercover, drumming up support for the strike that was intended to showcase the might of a determined working class- the thousands of railwaymen who were pressing for better conditions for themselves.

As one of the firebrand founders of the National Railway Mazdoor Union (he stepped down and disassociated himself from the Union 3 years ago when a rival group whose methods were in contradiction with his own honest principles wrested control), the

young man earned the fury of the central government for working up support for the strike along the length and breadth of the railway network. But such was the fan following of this determined young man that even the local police who were supposed to raid our house at midnight to arrest him would drop in during the day to warn us of the impending raid. Achchan went underground, slept in cowsheds and bus stops, wore disguises and roamed the city, canvassing support for the strike.

Some say he was not a good husband and father because his commitment to his cause meant that he gave away a significant part of his salary to the poor and the needy among workers, to fund a child's education or tend to a sick mother. Childhood for us was as spartan as you can imagine and

often we were pulled up in school for not paying the fees on time or for wearing shoes that were frayed and giving way.

He gave us riches far more precious than the material ones we lacked; We got only a pair of clothes every year for our birthdays but every month he got home piles of books, the best American and Russian classics , PG Wodehouse, comics that we devoured and every day we read a newspaper from cover to cover because we saw him do it. It is from there that I got my great love for reading and writing, my future career.

More than anything else, he gave us a role model, a person to look up to and follow as we grew up. I still remember those long train journeys to Kerala every summer and Diwali vacation. We would board the Jayanti Janata at VT station where his friends would arrive to see us off with chocolates, Joy icecream and Amar Chitra Katha. And at every station where the train stopped, his comrades would arrive with garlands for him and jostling to shake his hands and hug him. The co-occupants of the compartment in which we traveled would look on in curiosity and our little hearts would swell with pride that he was our father.

Comrade or CR as he came to be known within the railway community was a man who lived with remarkable simplicity. He was a good man, our father and he believed that each of us are born equal in this world. He treated everyone with the same courtesy and kindness , be they some important railway official or a lowly gangman or khalasi who had come to him seeking justice. We had little in those days but amma knew the drill; everyone who stepped into the house got a cup of tea and something to eat if it was mealtime. From him they always got kind words, a pat on the back and his word that he would do his absolute best to get their grievance addressed. And he kept his word.

We knew that his unwavering commitment to workers had impacted and improved the lives of lakhs of railway workers in the 60 years that he dedicated himself to them but it was only after he passed away that we probably realised the magnitude of his contribution to the cause of workers. Just an hour after he passed away and word spread that he had passed from

the world, they started streaming in to amma's humble house, dozens of rail workers whose lives he touched. They were bereft and their words failed them but they sat beside his body and wept silently. And when it was time for him to leave for his final journey, it was they who carried him there, resplendent in his favorite red tee, the air reverberating to the chants of Comrade CR, Lal Salaam. Comrade CR amar rahe.

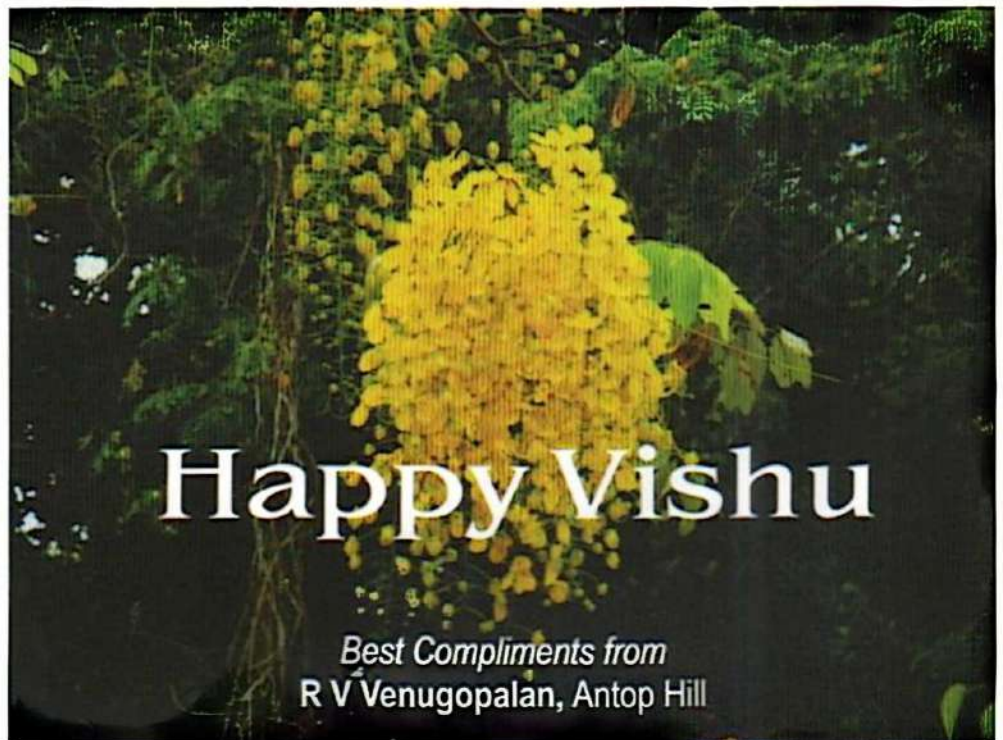
Days after he passed away, something extraordinary happened when half a dozen or so railwaymen's unions decided to keep their differences aside and held a joint memorial service for him. It was symbolic that the service was held at the century old Matunga workshop, a sprawling campus where the railways mend their old coaches, bring new ones in and work on improvements in the existing ones. It was symbolic because it was here that the young man that our father was when he stated building up his support base, had arrived, earning the love and admiration of the thousands of workers who toiled there in temporary jobs, without neither dignity nor assurance of permanent jobs or wages.

That memorial meeting was an eye-opener for achchan's children . We thought we knew everything about him but realised what we knew was only the tip of the iceberg. That afternoon, we sat amongst hundreds of workers, some of them weeping silently as worker after worker related the story of

his association with our father. Somebody spoke of how he could look after his sick child because comrade had given him the money to take him to the doctor. Another spoke of how his brother could go to engineering college because achchan had given him an amount that could have fed his family for a couple of years and everybody spoke of his burning passion, his unwavering commitment to the cause of the downtrodden and of the towering man's gentle, kind ways.

The irony of the afternoon was the fact that the union which our father built with his life blood , whose office was across from the railways tracks, a stone's throw away from the workshop, did not turn up or even acknowledge his passing. Now being run by a group of people who have little regard for the cause of workers or for the principles of honesty and integrity, that splinter group union has done the unthinkable: they have deliberately and systematically wiped out his name from every account of the history of the union.

Little do they realise that he lives on in the hearts of the lakhs of workers and their families whose lives he helped transform.'If it were not for him, we would never have had the life we are living.' said the workers who arrived to bid their final goodbyes to achchan. They can fix history books and delete his name from them but they cannot take away his memory from our hearts.' ■



# UNION BUDGET

## FATTENING THE RICH AND BURDENING THE POOR



P.R. Krishnan

■ The budget presented by finance minister Arun Jaitley in parliament on 29<sup>th</sup> February reveals that the revenue income on account of tax would be Rs10,54,101 crore and non tax revenue is predicted to be Rs. 3,22,921 crore totaling to Rs. 13,77,022 crore. The expenditure in non-plan sector is shown as Rs. 13,27,408 crore and for plan implementation the out lay made is Rs.6,31,178 crore. Thus the amount for expenditure is Rs. 1,95,98,586 crore. Hence, the deficit between income and expenditure is Rs. 5,78,864 crore. The budget has announced several schemes and plans aimed at developments in several fields. In that the budget gives priority for upliftment of remote villages and for agricultural front. It has made a provision of Rs. 35,984 crore for this purpose. It is with such a provision that the government claims to double the income of farmers within 5 years. For improving rural India, there is a provision of Rs. 87,765 crore. From this, an amount of Rs.38,000 crore is shown for Mahatma Gandhi National Rural Employment

Guarantee Scheme (MGNREGS). Under the head "health and social security" the amount set out is Rs. 1,51,581 crore. The budget claims that every year, there will be an increase of 10,000 kilometers in National High Way. This requires Rs. 50,000 crore. Where will that money come from, is not shown. The budget has given importance to agriculture sector. It allows 100 percent foreign direct development investment (FDI) in the food processing and vegetable industry. This is aimed at preventing damage to and saving vegetable and fruits and for jobs creations in rural India. Here, by allowing 100% FDI in this sector, this field will be captured by monopoly investors. The middle and small entrepreneurs will not be able enter this business. However Jaitley has included in the budget an amount of Rs. 300 crore for the celebration of the 3<sup>rd</sup> centenary of Guru Gobind Singh. This is a gift to Punjab where the BJP is sharing power with Akali Dal. This is done obviously with an eye on elections to state assembly scheduled for next year in that state.

The corporate bodies, business houses and monopoly media, both print and electronic, have not only welcomed it

but have praised the budget proposals. But the most important issue concerning the common man of solving price rise does not find a place in the budget. As in the case of railway budget by railway minister Suresh Prabhu, the general budget of Jaitley has shown scant respect in solving the rising hardships of the people. One of the priority items suggested in the BJP election manifesto was bringing down the price rise and its stabilization. Therefore the toiling people expected that there shall be positive measures and proposals for the amelioration of their growing hardships due to sky rocketing prices. Yet, instead of preventing price rise, it has allowed it to be shot up by more than 3 times of the price level existed when the Narendra Modi government came to power but the income of the common people has not increased. This implies that with no rise in income the common people are required to spend 3 times more than what they were spending in May 2014 to get the same quantity of essential commodities. Thus their purchasing capacity has gone down. The cost of all other essential requirements such as travel, education, medicines, clothes and housing etc. have shot up manifold. Nevertheless, black marketing and hoarding in essential commodities continues but no measures initiated to prevent this menace. Though job increase was promised, figures show fall in that field. This is despite the fact that large number of posts due to retirement in government services remains vacant. It is stated in the budget that by 2018 all villages in the country will, get access to electricity. It also envisages doubling of agricultural income within the next 5 years. To achieve this goal, the income of farmers should increase at the rate of 15 % per year. And for that, the prices of agricultural products should be increased to the extent of 12 per cent. Does the finance minister want such a situation to develop? Or does he wish prices of essential commodities to come down? The two year experience of implementation of Modi promises indicates otherwise.

The budget had proposed recovery of

### Vishu Asamsakal



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income tax from the provident fund savings of the blue collared workers and white collared employees and other salaried classes. The proposal was that if and when the provident fund subscriber withdrew an amount to the extent of 60% of his/her saving, the interest accrued on that amount shall attract deduction of income tax, like the tax deducted at source (TDS). Provident fund amount is a statutory saving of the workers and employees. This is partly deducted from daily wages and monthly salaries of workers and staff and partly contributed by employers and deposited every month with Employees Provident Fund Organization (EPFO). Unlike in developed nations and socialist countries there is no social security benefits schemes available for working population in India after retirement or loss of jobs. The prime minister and finance minister knew this very well. Yet they chose to impose this tax cut on provident fund withdrawal. This was an onslaught on the working class and other employed classes. This drew instantaneous protests from all sections of workers and trade unions and opposition parties including the BJP led Bharatiya Mazdoor Sangh (BMS). Consequently the finance minister has withdrawn this decision. However one cannot ignore the fact that the government which promised Ache Din to the people did bring such an anti people proposal through its budget. In furtherance, the government has again showed its true colour and made cuts in interest rates of PPF and other small saving deposits of the common men as reported in the media on 19<sup>th</sup> March. The government has chosen to do so while there was a deficit of Rs.45,000 crore in income tax collection. This is apart from Rs. 7 lakh crore of arrears in different taxes still to be recovered from the year 2013-'14 as per the report of the controller and auditor general of India released on 10<sup>th</sup> March. This exposes the class character of the Modi government.

Another example is the drastic reduction made in all subsidies ranging from fertilizers and food grains supplied through public distribution system (PDS). In the name of incentive, the business lobby and corporate bodies have been given huge concessions. It may here be noted that in the last year the finance minister had exempted wealth tax to help the rich and wealthy. There is no revocation of that position in the present budget. This is in addition to the huge amount of Rs. 5 lakh crore concessions

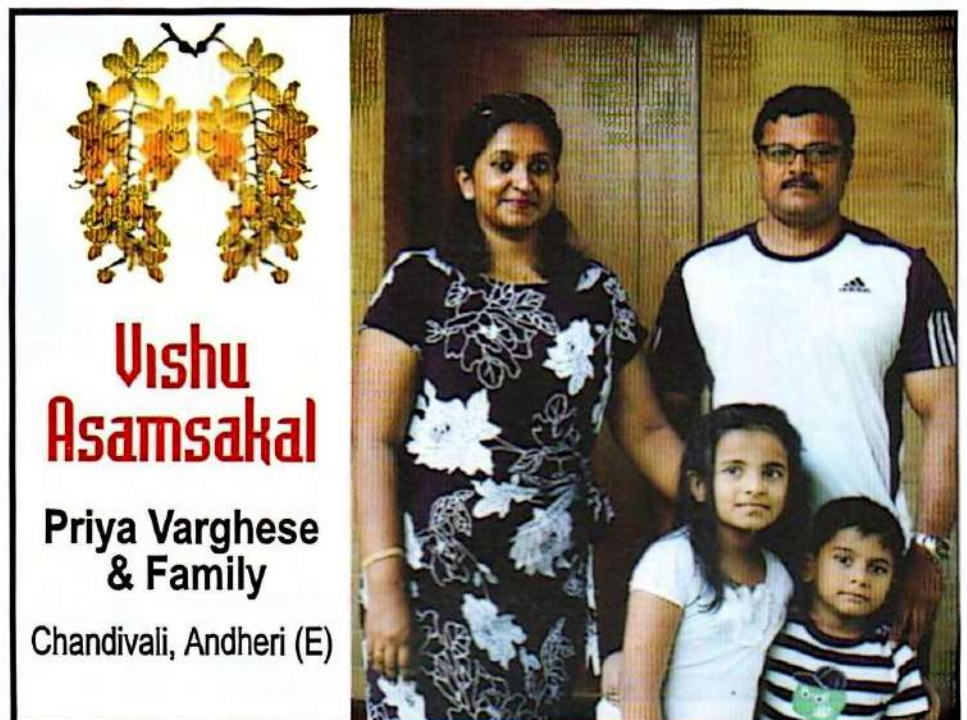
given every year to the corporate bodies and business houses. Apart from this the government has declared Rs. 1,060 crore concessions in the direct tax to help corporate bodies. While doing so the finance minister has announced Rs. 20,870 crore for the purpose of restructuring of indirect taxes. This has to be done by internal resource mobilization. This means more burden on common man. This will directly affect purchasing capacity leading to reduction in consumption. When Modi came to power the price of petrol per barrel was 100 US dollar per barrel. It has now come down below 30 dollar. But the government has not given benefit of this price reduction in petrol and diesel to the people. On the contrary, the government goes on increasing the prices of petroleum products in order to get more money than shown in the budget by way of huge amount of excise duties. In the year 2014 alone the government has squeezed more than Rs. one lakh crore from the people by way of additional taxes under the garb of excise duties. Even the budget presentation on 29<sup>th</sup> March was preceded by increase in petrol. The government has again raised it on 16<sup>th</sup> March as well.

There is a proposal in the budget to set up 10 public and 10 private institutions as world class teaching and research centers. This is a welcome step. But whether this will be accessible to the poor is the question. As the circumstances now prevail even if the scheme materialized, it will benefit only the rich. The

economically backward sections of the society cannot even dream of entry to such institutions. This has to be seen from the background of the fact that even after 68 years of freedom, 20% of the country's population is illiterate.

The veracity of Aadhaar as an identifiable document for entitlement of social benefits was hanging fire due to Supreme Court judgment. That ambiguity has now come to an end as a result of the government's decision to give statutory status to it. There are at present one billion Aadhaar card holders in India. When the BJP was in opposition they had objected to it. But now they have accepted this and the government has moved a bill in the Lok Sabha and got it approved. This will help deserving people to get benefits announced under Jan Dhan and other Direct Benefit Transfer Schemes like LPG.

The banking industry is doldrums. The economic survey indicated that a minimum of Rs.1,80,000 crore would be required for recapitalization and rehabilitation of banking industries. Even then Rs. 25,000 crore only has been earmarked for that purpose. The crisis in banking is mainly due to non-payment of loans taken from nationalized banks by chieftains of industries and business houses. According to a report submitted by the RBI Governor Raghuram Rajan before the parliamentary public accounts committee, the loans advanced to industrialists and businessmen totals to Rs.3.45 crore still remain to be recovered. This is after writing off Rs. 1.14 lakh



**Vishu**  
**Asamsakal**

**Priya Varghese & Family**

Chandivali, Andheri (E)

crores during the last 3 years from 2013 onwards. This is known as non-performing assets. As a matter of fact, the Supreme Court has directed the Reserve Bank of India to furnish the details of every such loan exceeding Rs. 500 crores. This has happened due to the government patronage which the business lobby is enjoying. The escape of Rajya Sabha member and business tycoon Vijay Mallya with huge default of Rs. 9000 crores has to be read in the context of this policy.

As expected the finance minister has reiterated the government's policy of privatization and emphasized liberalization as it did in railways and defense departments. Accordingly he made it clear that the public sector industry's shares including those of the profit making establishments will be sold out. In pursuance of this policy, the bureaucrats of different departments have already prepared a list of public sector undertakings for sale of shares. As a result, soon the process of further selling of shares will commence. It may here be noted that though the Congress led UPA government's policy in this direction was not different, it was during the NDA's Vajpayee regime that a separate ministry came to be constituted for that purpose. Here, Narendra Modi is trying to prove that he is smarter than Lee Kuan Yew of Singapore and Margaret Thatcher of Great Britain. In the process Mody's attempt is to project himself that he is a transformative leader. Here we are

required to look back and remember the global crises (Great Depression) which took place during 1929-31 period and which reappeared in the capitalist world during 2008 and continued for a few more years. That danger is still not over. We could overcome the adverse repercussions of this crisis because of the performance of the nationalized banks, insurance and other public sector industries. It is this sector that the government is determined to dismantle.

The budget claims that every year there will be an increase of 10,000 kilometer for national high way. This requires Rs. 50,000 crore. From where that will come is not indicated. The budget has given importance to agricultural sector. It allows 100 percent foreign direct investment (FDI) in the food processing industry. This is aimed at preventing damage to and saving vegetable and fruits and for jobs creations in the agricultural front. The repercussion of allowing 100% FDI will be that this field will be captured by monopoly investors and India's small and middle entrepreneurs will have no opportunity to enter this business. Further the measures suggested are absolutely inadequate to arrest the growing suicides of farmers due to mounting debts.

The promise made by Mr Modi and BJP leaders during election time in 2014 was that within 100 days of NDA coming to power, they will bring all black monies stashed in foreign banks. This hidden

money calculated at that time was more than 1.3 trillion US dollars. Modi had further declared that this black money is of such immense value that every family in the country could be given upto Rs 15 lakh and even asked people to open bank accounts to deposit such amounts. But now what the government has announced in the budget is that the said money can be made white by paying 45% tax. The budget has further provided time to such black money holders to declare their hidden assets up to 30<sup>th</sup> September 2016. However as per a new disclosure appearing in newspapers dt. 21<sup>st</sup> March, the said black money is to the extent of 6 to 7 trillion dollars.

Under the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) the minimum number of jobs to be provided is 100 days in a year. But this is hardly happening and in many cases not more than 50 days job is made available to the jobless. Even then the amount provided for this scheme is Rs. 38,500 crore only whereas in the year 2010-11 under UPA régime this was Rs. 40,100 crore. Thus, the reduction is to the extent of Rs. 1600 crore. Further with this, a drastic cut is made in the allocation for Integrated Child Development Services (ICDS) scheme. Similarly the allocation for the ministry of women and child development has also been brought down. Will this help alleviation of poverty? In short, the budget brightens the rich and burdens the poor. ■

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# BKS Annual Walking Race and Athletic Meet

**T**he Bombay Keraleeya Samaj - Matunga conducted BKS Annual Walking Race and Athletic Meet under the guidance of R. Kalyanaraman (President), Devadas G Nair (Hon secretary), K Velunni (Treasurer), M Jayaraman (Vice- President), M G Vijaykumar (Jt. Secretary & Member in charge : Arts and Culture); V A Sunil Kumar (Member in charge : Sports) with support from members of the Governing Body as well as various sub - committees. 52nd Annual Walking Race - 2016 On Sunday 7th February 2016, the 52nd annual walking race was conducted at Shivaji Park - Dadar from 07 AM to 11 AM. Separate events for men, women, boys and girls of varying age groups were conducted with the main events being 10 Kms Walking race for Men & Women. Jyoti Teotiya, the winner of the Men's 10 KM event not only walked away with the first prize but also the right to permanent possession of the Bombay Keraleeya Samaj Rolling Trophy, on being the winner for three consecutive years. Vipul Prabhakar Thombare and Vaishnav Ambre respectively bagged the second and third positions in this event.

The first three prizes in the corresponding event for Women was won by Ms. Sheetal Navnath Chawan, Ms. Devanshi Dedhia and Ms. Akshata Ghosalkar respectively. Other winners included Prabhat Kumar Bind, Omkar Kadam and Nilesh Dangodu Arsekar (10 KMS - Boys under 15 years), Sonia Anil Takur, Shreya Warlikar, Karthiki Sardar (10 KMS - Girls under 15 years), V C Varghese (10 KMS - Veteran Men of 40 to 50 years), (10 KMS - Veteran Women of 40 to 50 years), MD. Shafi (10 KMS - Veteran Men of 50 to 65 years), Teresa T D'souza (10 KMS - Veteran Women of 50 to 65 years), Dr. Santamaria (10 KMS - Veteran Men above 65 years), and (10 KMS - Veteran Women above 65 years). Satish Balkrishna Sahasrabudhe - Additional Transport Commissioner, Maharashtra State was the chief guest during the event and gave away prizes to the winners. The veteran sports person of the year award was conferred on M O Varghese, Asst: Commissioner (Customs & Central Excise - Mumbai) and was felicitated with shawl and memento by K Padmasundaran and V A Sunil Kumar.

Annual Athletic Meet 2016 BKS conducted their annual Athletic meet, for participants of various age groups belonging to Schools, Colleges and Clubs in Mumbai from 9.00 am to 6.00 pm at the Guru Nanak Khalsa College grounds - Matunga on Sunday 21st February 2016.



Devadas G Nair, Secretary, presenting the trophy

The event which could not be held since last several years due to various reasons, was restarted this year and the Samajam is fully committed to successfully hosting this annual event henceforth. The various events held during the day included Shot put, Discus throw, Long Jump, Sprints and Relay races which attracted over 400 participants in different age groups. Separate events were also held for members of the Samajam and their family. Winners of various events were awarded cash prizes and certificates by R- Kalyanaraman (President), Devadas G. Nair (Secretary), K Velunni (Treasurer), M.

Jayaraman (Vice President), M G Vijaykumar (Hon: Joint secretary & Member In Charge: Arts and Culture), VA Sunil Kumar (Member in Charge: Sports), T.A Shashi (Member in Charge: Education), P P Kripanath (Member in Charge: Vishalakeralam), P E Chandran (GB member), Shri: Padmasundaran (Chair person - Sports sub: committee) as well as Members of various sub: committees Shri. N.B Vidyanandan, Shri: Devadas Achary, Smt. Uma Pisharody, Smt: Suja Sunil, Smt. Jyothi Panicker, Smt. Maya Devadas, Smt. Rekha Vidyanandan etc.

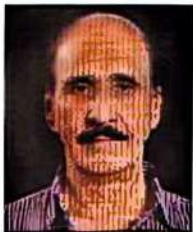


## Happy Vishu



### K P Babu & Family

# KERALITES IN MUMBAI THEN & NOW



V Balachandran

■ Mumbai is well known as the commercial and financial capital of India. It is equally pre-eminent in all spheres of human activity governance, industry, education,

law, journalism, film production, sports etc. Symbolic of man's love of freedom, the private sector is more dominant in the economic field. Thus the opportunities of employment are far greater in this megapolis than in others. The spirit of free enterprise is seen here more than elsewhere.

The development of Mumbai, from being the habitat of fisher folk five centuries ago to its present status of a Metropolitan City in which people from all parts of India seek their fortune, is a historical marvel. It has a basic disadvantage of being an island by itself, in fact a chain of seven islands. Yet, like Japan, it has overcome all obstacles to growth and acquired an unrivalled economic and cultural importance in the country. It has an area of 600 sq. km. and an estimated population of 20.7 m (Greater Mumbai, Census of 2011). It has a name with a religious affiliation; 'Mumba' is a Goddess and 'Aai' means mother. It has a vital place in history as the last of the momentous decisions 'to do or die' was taken by the Congress, under the leadership of Mahatma Gandhi, on August 7/8, 1942 at the August Kranti Maidan. In this great city modernity vies with tradition. Heritage buildings stand close to skyscrapers. The first sod for opening up the country through a network of railways was turned here; the first 32.6 km rail line from Bori Bunder to Thane was inaugurated on April 16, 1853.

It was no surprise that the Malayalam - speaking people from Malabar, Cochin and Travancore were drawn to Mumbai from the beginning of the last century, if not earlier. The inflow was more during



The Vellodi House

the 50s, 60s and 70s. The influx got reduced during the last four decades, thanks to the opening up of employment opportunities in the Gulf countries. The migration is almost a trickle now and the Malayalee population seems to have got stabilized around 15 lakhs.

Those who had come in the past fell into two broad groups viz. the educated and the not so educated including skilled and unskilled workers. Among the former who made it good in the city were:

1. The contented who secured a job

and stuck to it till the end of their career.

2. The ambitious who improved their educational qualifications quite a large number have taken doctorates and secured top level jobs.

3. The achievers who distinguished themselves in public and social service. (K. Madhavan as Mayor, A. B. Nair as Sheriff)

4. The enterprising who became captains of industry and leaders of business. (Capt. Krishnan Nair) By and large, Keralites have acquitted themselves creditably as: MLAs,

councillors, civilians, lawyers, doctors, scientists, journalists, educationists, accountants, corporate executives, and so on. There are also those self-reliant men who have become indispensable to society viz. astrologers, jewellers, exponents of the arts, poets and authors, electricians, mechanics, shopkeepers, hoteliers etc. Malayalees have promoted educational institutions, hospitals and public service organisations. Not the least important of their service to society is the raising of temples, particularly in dedication to Sri Ayyappan.



Young Balachandran with his father

How did the early comers adjust themselves to the new environment in a big city? What are the changes that have come about in their life? Do they long for the simplicity of a life close to nature in their native place after their innings here? These are some of the questions that are raised today when Malayalees meet at a common place.

These questions may be answered in a general way. But they may not be wholly satisfactory as individual experiences and impressions may vary. Nevertheless, I have attempted some answers and these are given at the end of my narrative. I thought that the reader would stand to gain if he goes through a case-study. I thought that my own career would serve the purpose. It should not be mistaken as a projection of my ego. I have had my own share of the slings and arrows of outrageous fortune for 60 years. Here is a story of a young man of 21 years (myself) from a village in Kerala who, like many others from that beautiful part of the country, lands in the 'dream city', and later mingles with the people, high and low, as an high official of the city's Municipal Corporation. It could be a rare individual experience, yet it may be of some interest to my fellowmen who knew not what was in store for them when they left the enchanting land of coconut.



Infant Balachandran at serious reading

### My Early Days

I was born on October 15, 1936 (Kollam 1113) at Nellaya, a village in Palakkad District of Kerala. It was the beginning of the rainy season, and it was pouring outside the small labour room. My birth was in my mother's tarawad (ancestral home) where she had been confined for two days. That Thursday, at 5:32 p. m. in the evening, I emerged into the world—a world that unfolded to me over time many secrets, some good, some bad, bringing to me, now and then, joy and misery.

My mother, Rugmini Kovilamma, was only fifteen then and the mid-wife was her mother Kuttimalu Kovilamma. So long as they were alive, I basked in the sunshine of their love and care.

My father, Srimanunni Vellody, who was in his tarawad at Mankada (about 40 km from Nellaya) on the day of my birth, rushed to see me. It happened only on the third day as the intimation got delayed. Three months passed and my mother and I were taken to Mankada. I grew up at Mankada as a boy; the house was spacious ('Nalukettu') and the surroundings were beautiful with lush green vegetation and the birds chirping on the boughs all day long. There was no lack of companions of my age to roam about and play mischievous pranks.

After tuitions at home, first by my father himself and then by Raman Master, I was put to school at Mankada when I was six. I studied in that elementary school for six years till 1948 when I got through the Third Form equivalent to the eighth standard. With no other school nearby to pursue my studies, I joined a school for the Fourth Form at Cherpulasseri which was closer to Nellaya (only 4 km). I shifted to Nellaya under the care of my maternal grandmother. At one stage, my father decided to move to Cherpulasseri, taking a house on rent. The school was close to the house. Perhaps, my grandmother would have felt a bit relieved as I was tending to be mischievous!

I got through the SSLC examination and joined the prestigious Government Victoria College at Palakkad in 1953. Four years passed without any hitch or trouble though the hostel life was not all that pleasant. The feeling of being away from home was always there besides the pinpricks from seniors. Yet, on the whole, it was a smooth run. The carefree life at college came to an end in 1957 when I took my B. Sc. Degree. I was keen on continuing my studies but a desire to go to Mumbai (then Bombay) was kindled by my uncle V. U. Nedungadi (Unnikrishna Mama). He was employed in the Western Railways and he sent me a special free pass for travel. That clinched the issue and I found myself seated in the Cochin Express (via Arkonam to Mumbai) on July 2, 1957. My father saw me off at Ottapalam. It was a wrench to get away from home. My father and I were in tears as the coal-fired, steam-driven train chugged out of the station after giving a long whistle. Was I whistling in the dark?



*Vishu  
Asamsakal*



**Rajendran Padiyur**

*To be continued...*



## NIKITA & GODWIN TEENAGED ACHIEVERS

**N**ineteen year old Nikita who is a classical dancer and thirteen year old Godwin who sings well have won several trophies and medals and accolades. Their parents are A K Baby and Roshni Helen Baby, hailing from Cananore, are teachers by profession and live in Bhayandar, Mumbai.

Nikita is presently studying for BA at St Andrews College in Bandra and is an exponent of Bharatanatyam, Mohiniattam and folk dances. She started learning dance at the tender age of three and today she has established her own dance academy known as Narthaki Nrityalaya with more than thirty students learning the art form from her. She first learnt from her mother, later she continued to learn from teachers namely Roshni Shailesh, Nisha Satish, Anuradha Sakpal and finally did her Arangetram under the guidance of Guru Unnikrishnan of Madhavi Nritya Vidyalaya. She has also completed the Bharatanatyam certificate course from Nalanda Dance Research Centre. Nikita has won medals in Zonal and State level competitions and is also learning Carnatic music.



Godwin and Nikita with their music teacher Sreelata Nair miss.

Nikita Maria Anatharackala at the annual programme of her Academy last year said, "Our academy is aimed at improving the concentration and memory power as also the physical, social and cognitive skills. Narthaki Nrithyalaya is a student friendly institution where students can learn according to their talent, capabilities and pace. This institution enables students to become

good performers in a short span of time. Our motto is strict bodyline, perfect movements, speed and grace".

Moreover Nikita writes a blog [romantisque.wordpress.com](http://romantisque.wordpress.com) and she has been writing a flash fiction series in association with the Cherv Diaries and has been approached by them to join their group of writers for their next venture too.

Godwin is a fine chess player, singer and actor. Last year at the annual programme of the Academy, he sang along with his music teacher Sreelata Nair and won the appreciation of the audience, Godwin sings regularly and has already won several prizes and accolades. Godwin has acted in a Telefilm directed by Prem Rajput of Shubham Cinemas and he has been getting offers from the south.

Guru Vijay Shanker

# EMS NAMBOODIRIPPAD

## A Visionary of Yesteryears



Kuttykrishnan P.P.

■ If one is asked to name a legendary figure of Kerala for leaving an indelible mark on the political, cultural and literary scene of the state, and for creating an impact at the national

level, the answer would unhesitatingly be EMS Namboodirippad. Amongst all politicians, EMS was of a rare breed and was respected both by his supporters and opponents.

EMS passed away on March 19, 1998. It is not possible here to relate and dwell upon his various traits as a leader. Leaving aside his political thinking, I hold him in high regard on three specific counts which I believe, kept him in good stead at all times, enabling him to stand head and shoulder above others, including the so called communist think-tanks.

The first and foremost characteristic was his insatiable zeal for work. Notwithstanding his age, EMS was always active - reading, writing or participating in intellectual discussions, etc. These activities were not merely restricted to politics, but extended to culture, history and literature. His ability to recollect what he had read or seen years ago was indeed abominable. I still recollect me attending and listening to one of his election speeches two decades ago when I was in Kerala on a holiday (I had attended his meetings during my school days, but then I was too young to understand the points brought out by him). Though he spoke only an hour or so, I was amazed at the references that he had made to various Indian and international publications, including books, magazines and newspapers, brought out in local and English languages which were published nearly 25 to 30 years ago. During the course of his speech, he referred to an opinion poll of India Today which had hit the stands that very morning. EMS was candid enough to quote its findings which stated that there was corruption under both LDF and UDF, and that the extent of corruption was less under the LDF regime. I wonder whether any politician would dare to make an

admission in his election speech!

The second aspect relates to his ability to look things from a different perspective and voice issues without waiting for an official confirmation from the Mecca of the party. He was the first politician to raise an issue on the Shah-Banu (Sheriat) case. He did not wait for the politbureau to discuss this and come out with an official statement, and argued that in the case of a divorce, irrespective of her caste, creed or religion, woman has the right to receive a fixed sum from her husband for looking after the family.

Similarly, he wrote as early as four decades ago that there are numerous flaws in our constitution and as we go along, these would only aggravate. Hence he advocated the need to think "*de-novo*" our constitution, and make major amendments. He said that whenever we plunge into a constitutional crisis, the legal luminaries advocate for the presidential form of government as a



panacea for all our ills. He attributed this school of thinking as "greener on the other side" syndrome. Similarly, at times, he had no hesitation in expressing his disagreement with the policies pursued by the Chinese counterpart. Also, though the Communists were at



loggerheads with the Congress, he had supported the right policies of the Congress. It is only because of his perceptible thinking and farsightedness that his views on crucial issues were considered by the "Brahmins" of various streams.

The third count is his commitment towards the party and the people. He donated everything, including his personal assets to the party. In a scenario where the politics has touched its nadir, and almost all politicians are inundated with numerous scams and allegations, and the investigating agencies are finding out unaccounted money even from the pillows of politicians, EMS was a rare politician against whom no charges, whatsoever, were leveled.

His contributions can be viewed from four angles as the first Chief Minister of Kerala, as a hard core communist, as a revolutionary, and as a literary exponent. As the first chief minister of Kerala, who was elected by democratic methods, he had laid down the foundation to the state's all round development. If Kerala is far ahead of other states vis-a-vis education (particularly women's education), family planning, public health, implementation of land reforms, etc. it would not be out of place to say that it is because of the foundation that was laid by his Ministry. When one compares with northern States, on these parameters, Kerala can be proud of its achievement.

During the long period stretching almost seven decades, the communist movement, both in India as well as all over the world, had passed through various stages. On the international scene, the rise of communism in Russia and other Eastern blocks, its split resulting in Russia and China following different paths, its downfall and aftermath. All these developments had repercussions on the communists in India, and being a think tank, EMS had played pivotal roles at various stages. He was the "Shilpi" to form a non-communal and non-congress force in India.

As a revolutionary, he questioned the blind beliefs and inequalities. The very fact that though he was on top in terms of the caste hierarchy, he advocated entry of all castes to temples a right, then denied to the lower caste, is a true testimony of his forward looking attitude. It is a shame that while pitched battles are being fought in other parts on caste and religious lines, and atrocities on lower castes are going on unabated, and even the most notorious *Sathi* was enacted in Rajasthan only about a decade ago, the politicians of today vie with each other to get maximum mileage from such episodes.

As a voracious reader and erudite writer, he had written several articles and books both in Malayalam and English, apart from his being the Chief Editor of the party publications. His thought-provoking articles were rated high.

While all said and done, this does not mean that EMS was a man without any shortcomings. His somewhat rigid stand and staunch comments on certain issues did create confusion among his own supporters. This could be partly attributed to his farsighted thinking and inability of his supporters to "read between the lines".

While the credit for the labour movement in Kerala could be given to the Communists, this has led to a situation where no industrialists are willing to put up units in the State, thanks to the militant trade unions! This, in turn, has led to rise of unemployment, and migration to other industrialised states, as also abroad. Now the situation has come to such a stage that the economy of the state is primarily dependent on the money received from migrants. Also, thanks to the high-handedness of these unions, the state is flooded with workers from other states who are willing to work at substantially low wages.

EMS per se did not do any harm, as this was a gradual process. However, being a part of the 'echelons' of the party, which has a close nexus with the trade unions - and which strictly believe in a proletarian class as the staple feed of communism - one wonders whether the red brigades could have thought that while labour movement and trade unions are necessary for getting the "Rights", they should be perceived as two parts of the same "continuum" and hence, tried to keep them within the "tolerable limits". This would have created a climate wherein both the management and labour work together for their mutual benefit - a "lynchpin" for the economic development of any state. It is a known fact that though there are industrial disputes in West Bengal, the level of labour-management understanding is high there.

He was a theoretician and highly intellectual, and as in many similar cases, it is doubtful whether he was a true administrator, and whether he was able to heed to his supporters or go along with the winds. For example, his counterpart in West Bengal, Mr Jyoti Basu, who was in office for more than two decades, had no problems in courting the MNCs or industrialists for the development of his state.

It is said that with EMS' passing away, Kerala lost a great son of manifold personality; the red brigades lost their undisputed leader; and the intellectual fraternity lost a valued commentator and a scintillating mind! ■



# Legal Awareness Seminar

■ Legal Guidance Cell of Keraleeya Kendra Sanghatana and All Thane Malayalee Association jointly conducted a workshop to educate citizens about the need of knowing and implementing various laws of the land. It was held in Vidyaniketan English School Hall. Around one hundred representatives participated in the workshop.

General Secretary of ATMA, Sasikumar Nair welcomed the participants. President G S Pillai presided over the session. The workshop was inaugurated by Adv Ravindran Nair. Adv S Balan (President, MEWA), Adv Santha Vasudevan (Co-ordinator, Legal Cell, KKS), Adv Padma Divakaran (Vice President, KKS) and Unnikrishnan (KKS) spoke on the occasion. KKS Legal Cell Chairman Adv S N Pillai also spoke.

Rules concerning Co-op Housing societies, civil, criminal, family, public



During the legal awareness seminar

trust, RTI, Consumer guidance and domestic violence were discussed by experts in the field. Ramesh Prabhu, Adv S N Pillai, Adv Prema Menon, Adv Suresh Panicker, Adv Rajkumar and Adv Manmadhakumar et al conducted classes. Inmates of Bala Snehalaya of

Vidyaniketan School were provided with meals. KKS Secretary Sreekumar proposed a vote of thanks. So far the legal cell of KKS conducted seven similar seminars on these subjects at various places. There are plans to hold similar sessions in future also, he said.

## A Day for Poetry

'A day for Poetry' session was organized on February 27, by Mumbai Kavitha Samiti in association with Trombay Township Fine Arts Club (TTFC) and A. Ayyappan Study Centre, Kerala. The meeting was inaugurated by Prof. E V Ramakrishnan, literary critic, teacher and poet. The session was presided over by C V Balakrishnan, novelist and former scientist, BARC. He said that Non-Resident Malayali writers are denied their rightful space and recognition in Kerala.

Prof. Ramakrishnan explained at length the modern trends in Malayalam poetry. He stated that expatriate writers have contributed immensely for the enrichment of world poetry. He said that the language of Malayalam poetry is continuously evolving. There is a distinct democratization process in Malayalam poetry.

The influence of A. Ayyappan in Malayalam poetry was elaborated by Adv. Uzhavoor Sashi. A G S Asary, President, TTFC welcomed the audience and guests from Kerala. Pradeep and Jilju Rateesh recited



Prof. E.V. Ramakrishnan addressing. Seated from left are: Dr. P. Harikumar, C V Balakrishnan, Smt. Nirmala Pillai and Adv. Uzhavoor Sashi.

poems of A Ayyappan on the occasion. The gathering also expressed condolence for the late poet ONV Kurup.

In the afternoon session, Smt. Nirmala Pillai, artist, poet, and fictionist inaugurated an exhibition of 30 paintings of poet Suresan based on the poems of A Ayyappan. T K Muraleedharan, poet and artist evaluated the paintings and spoke on the occasion.

Dr. Santhosh Alex introduced Dr. P Harikumar's three books of Malayalam poetry namely 'Signal', 'Mumbai Manam' and 'New Jearsiyil Randu Choondakkaar'. G Vishwanathan spoke on K V J Asary's compilation entitled 'Balcony'.

Later, a Kavi Sammelanam (Poetry Session) was chaired by Dr. P. Venugopal. P Viswanathan and. Wilson proposed a vote of thanks.

# Use LED bulbs to overcome the shortage of electricity: Sanjay Kelkar MLA

■ In order to overcome the heavy shortage of electric energy, people should start using LED bulbs, using the central government's plan under Deen Dayal Gram Jyoti, exhorted Sanjay Kelkar, MLA. He was inaugurating the distribution of LED bulbs in Vasai, as part of a scheme of the Government of Maharashtra. He called upon the people of Maharashtra to sincerely co-operate with this scheme and help overcoming the shortage.

President of BJP Vasai Unit Uthamkumar, Shekhar Dhuri, George Ookken and many others participated in the event. Under the subsidised scheme, one can get bulbs worth Rs. 375 for Rs.100. Details of the scheme can be obtained from the BJP office of Vishalnagar, Vasai. For further details, contact 9323528198.



Sanjay Kelkar MLA inaugurates the scheme.

## NBKS Social work

■ As part of New Mumbai Keraleeya Samajam's (Nerul) social commitment, a team of Samajam activists visited the tribal area of Dara in Nandurbar District, Maharashtra and distributed livelihood items viz. clothes, food items, utensils etc.

Even though there are various departments such as Tribal Development Commissionerate (TDC), Addl. Commissioner Tribal Development (ATC), Integrated Tribal Development Project offices (ITDP) for effectively implementing various State Govt. and Central Govt. welfare schemes, it is not reaching to the needy. These schemes include social welfare, economical welfare, educational upliftment, social justice, women and child welfare, healthcare, food,



Tribal visit by NBKS Members

employment, etc.

Now the tribals are preparing to demand for their basic amenities like drinking water, medical facilities, roads, schools etc. They have formed a Group

called 'Adivasi Rashtriya Sangarsh Samiti'. Samajam president K T Nair inaugurated the new Office and Secretary Prakash Kattakkada promised all help from Samajam in future.

## Music Contest of AIMA

■ In order to discover the music talent among the Pravasi Malayalees, the Maharashtra Chapter of All India Malayali Association will hold a music contest on April 16 & 17. The audition will be done on April 16 in Mysore Association premises in Matunga. The contest will be on April 17 at Revan Kunwar Shival Auditorium of SNDT College. The contest will be open to groups of 10-15 years and 16-25 years.

Singer and music director Premkumar will be the convenor. Musician Vidyadharan Master and Smt

Saraswati (Carnatic Singer and mother of Vidya Balan) will be in the panel of judges. The last day to receive applications will be April 10. The first and second placed singers of the state can participate in National Grand Finale to be held in Kochi on May 27 & 28. It will be telecast live on 'Flowers' Malayalam channel. The top three winners will receive Rs.1,00,000, Rs.50,000 and Rs 25,000 respectively. For details, dial 98921 80858 or visit [www.myaima.org](http://www.myaima.org).



**Tribute to late ONV Kurup: Malayali Welfare Association Kandivili paid tribute to late lyricist and poet Prof. ONV Kurup by holding a musical programme of his songs on March 6 at Childrens Academy Thakur Complex Kandivili ( W).**

## Women's Meet at Vashi

■ Sree Narayana Mandira Samiti Vashi Unit Women's wing observed International Women's Day at Vashi Guru Centre. All volunteers and social activists of the zone participated in this meet. Bijli Bharathan, Ramani Rajan, Shobha Jayachandran, Shobhana Balakrishnan, Ratna Chandran, Geeta Vijayan and Ratnavalli Govindan were felicitated. The late lyricist ONV Kurup was also remembered. There was a seminar on 'Women's Role in Social Wellness.' This was followed by cultural programmes. Sujata Ravindran welcomed the participants and Secretary Radha Panicker proposed a vote of thanks.



**Participants of Women's Meet**



**G Viswanathan speaking during the programme**

## An Evening of Poetry

■ Fourteen poets of Mumbai presented their poems in an event called Kavyasandhya (An Evening of Poetry), held under auspices of Keralotsavam 2016 in Urban Hatt, CBD Belapur.

E I S Thilakan inaugurated the Evening by presenting his own poem. G Viswanathan was its moderator. Dr Harikumar and P B Rishikesan actively participated in the discussion that followed.

P B Rishikesan, Dr Harikumar, Santhosh Pallassana, G Viswanathan, Sumesh P S, Jayan Thanima, K V S Nelluvai, P K Muralikrishnan, E Harindranath, Baburaj Menon, Devan Tharappil, Mavelikkara Radhakrishnan and Mini Mohanan presented their poems.

K V S Nelluvai welcomed the audience and Valsan Moorkoth proposed a vote of thanks. Sindhu Nair was the presenter of Keralotsavam as well as Kavya Sandhya.

# Kerala Pythrukotsavam by Bassein Kerala Samajam



During inaugural ceremony



■ On the occasion of the 56<sup>th</sup> Annual Day of Vasai Bassein Kerala Samajam, it organised Kerala Pythrukotsavam in collaboration with the Department of Cultural Affairs of Government of Kerala during March 4-6 at Sai Nagar Grounds. The salient feature was the exhibition of historical documents, archaeological artefacts and the folk dances etc organised with the assistance of State Archaeology Dept, Dept of Historical Documents and

Kerala Folklore Akademi respectively. Kerala Lalit Kala Akademi organised a mobile exhibition of paintings of the well known painters of Kerala.

On March 4, Smt Rani George IAS, Secretary of the Dept of Cultural Affairs, inaugurated the event. President of Bassein Kerala Samajam P V K Nambiar presided. Dy Commissioner of Income Tax, Mumbai Jyotish Mohan IRS, actresses Sona Nair, Zeenat, Chairman of

Kerala Lalit Kala Akademi Kattoor Narayana Pillai, Secretary Vaikom M K Shibu, Folklore Akademi Chairman Prof Mohammed Ahammed, and Secretary M Pradeepkumar addressed the audience. Chandrasekharan Nair welcomed the audience and Saji P David proposed a vote of thanks.

The valedictory function was inaugurated by popular actress Kaviyoor Ponnamma on March 6. The death of Kalabhavan Mani was condoled in the meeting. President PVK Nambiar presided and Secretary Saji P David presented the report. Rajesh Iyer welcomed the audience and Girish Nair proposed the vote of thanks.

Chengannur Sureshkumar and party presented Othara Patayani while Choorakkodi Moosa and party presented Kerala Martial art Kalaripayattu. Kalamandalam Ajitha and her troupe presented a dance fusion while Keezhillam Unnikrishnan and party staged Mudiyyettu. Shornur Ramachandra Pulavar presented Pavakkoothu. Folk songs were presented by Thavam Gramavedi Sudhakaran and party. Bijesh Panicker and party presented the North Malabar Theyyam.



Kalaripayattu during Pythrukotsavam

## An avoidable ridicule

■ In order to encourage the artistes residing outside the state, the Kerala government has introduced various awards for the artistes of play, dance etc, under the auspices of Kerala Sangeeta Nataka Akademi. The Akademi functions through an adhoc Committee formed in various states and the Chairman and Secretary of the Akademi supervise their activities.

The Akademi holds various competitions to encourage the artists and awards are announced. The awards

are presented in a colourful event in Kerala, possibly in the state capital.

As usual, this year in a letter dated Feb 4, 2016, Secretary of the Akademi Dr P V Krishnan Nair wrote to the concerned artists and other awardees about their selection for the award and requested them to be present on March 28 at the State Capital. Pleased with the honour bestowed on them, the awardees booked their tickets to Thiruvananthapuram by suitable modes.

Now the office bearers of the West zone of the KSNA, informed them that the said function is cancelled without assigning any reason. Their attempts to

contact the office bearers of the Akademi in Kerala met with dismal failure.

An old Malayalam proverb is now made meaningful, 'Wake up a sleeping man and tell him there is no meal.' The awardees were advised to cancel their travel tickets and they did so, thereby lost thousands of rupees. Most of the awardees are not rich enough to let the monetary loss go. They not only not receive the cash part of the award but also made to lose their hard earned money at their old age.

Who will compensate them, the Akademi or the State Government?

# Pranavam Dance Academy Annual

■ Pranavam Dance Academy, Dombivli, celebrated its Annual Day at Holy Angels School Auditorium, Dombivli. Director Kalamandalam Deepa Warriar presided. Suma Mukundan inaugurated the celebrations. Danseuse Shweta Warriar was felicitated during the event. The major attraction was the dance performances of the students of the Academy and they were felicitated by Suma Mukundan and Shweta Warriar.



Pranavam Dance Academy students with Suma Mukundan

# Visaka Hari's Harikatha

■ Vishaka Hari, a prominent Carnatic music vocalist and established exponent of Harikatha, gave a two day performance on Thyagaraja Ramayanam at the Shanmukhananda hall on March 5 and 6. On March 8, International Womens' Day, Visakha Hari and Urmila Satyanarayanan gave a *Nrithya Harikatha 'Women of Wisdom'*, showcasing several eminent women like Sharada Devi, Gargi, Seetha, Ahalya Bai, Draupadi and others through Harikatha and dance. Vishakha Hari is in her mid thirties but walks in a *madisar* (nine-yard sari) with the élan of a veteran. She is an all-India rank-holder in chartered accountancy with ranks and distinctions tucked under her belt in commerce and direct taxes.



Mumbai based Reshma Menon receiving Baburaj Foundation yuva chalachitra puraskaram at the hands of Balissery MLA Purushan kadalundi. Film star Mammu Koya, Director PV Gangadharan, MS Baburaj's son Jabbar, Mavoor Panchayat President Muneerath also seen.



During Nrithya Harikatha 'Women of Wisdom'

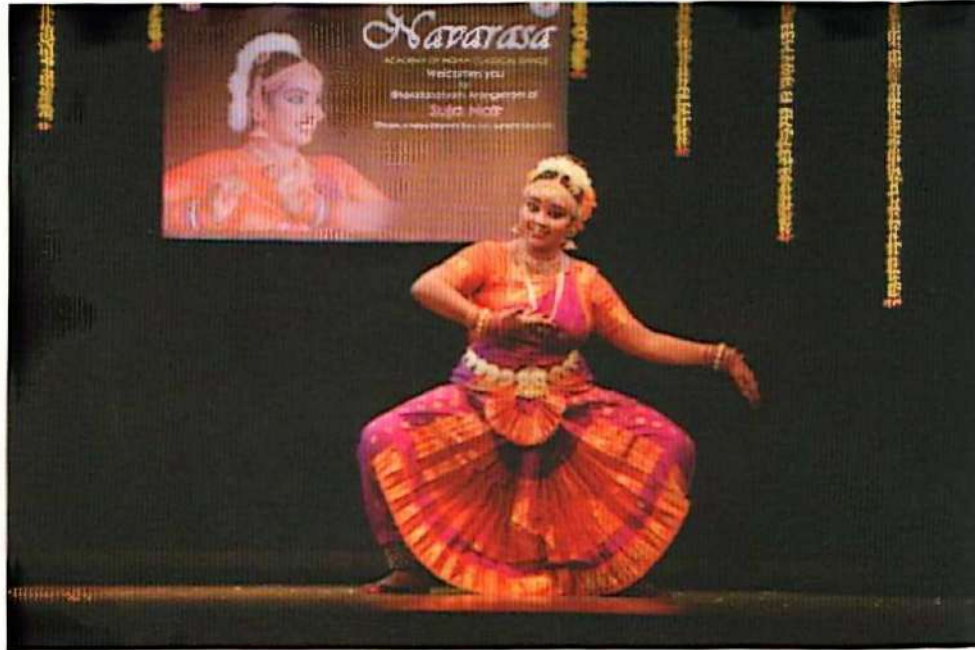
## Award for Prathibha



■ Ms. Prathibha Prince Vaidyan received an award of Leadership Excellence from Welingkar Education for outstanding performance in Leadership and Extra Curricular achievements and also a Certificate of Appreciation for outstanding contribution as a Member of the Student Council for the academic year 2014-15. She finished her PG and MBA from Welingkar College. She was General Secretary of Welingkar College, Bangalore for the year 2014-15. She got a campus selection in Dell company as Territory Manager but is now working in Mumbai. Ms. Prathibha Prince Vaidyan is the daughter of Mr. Prince Vaidyan, National President of Kashmir to Kerala Social Foundation.

## Madhavi Nritya Vidyalaya's Annual Day

■ Madhavi Nritya Vidyalaya Mira Road celebrated its eighth Annual Day. It was established by Guru Unnikrishnan. The event was held in Sacred Heart Church Hall, Bhayandar. Film director Sasindran P S and Kathakali artiste and actress Tara Varma were the chief guests. Farook Alathur (Social Worker), Jayanthan Nair (President, Bhayandar Malayali Samajam), Shourya Saxena, Sasi Loharuka et al were special guests. After the initial meet, students of the Vidyalaya presented a variety of dance items.



Suja Nair, disciple of Sushama Gopinath's Navarasa Academy of Indian Classical Dance did her arangettam on March 20. Famous Dancer and Actor Smt. Sudha Chandran was the Chief Guest.

## Nrityaprabha's Dance performance

■ About 130 students of Nrityaprabha Andheri ( W) under the tutelage of Smt. Prasanna Nambiar and her two daughters Smt. Ajitha Nambiar and Smt. Amrutha Menon presented Bharatanatyam items at Dinanath

Mangeshkar Natyagruha Vile Parle (E). Students ranging from 5 years old to 45 years old mothers participated in the programme. The performance was ably supported by a team of Senior Musicians and anchored by T P K Nambiar.



Students of Nrityaprabha performing

## DMS Silver Jubilee

■ The year long Silver Jubilee celebrations of Dahisar Malayali Samajam concludes on April 2. The valedictory event will witness art and musical shows to be held in Sports Foundation grounds of Dahisar East. This event would enable the Samajam

to raise funds to upgrade the facilities in the Ayurvedic dispensary that it runs for the last eighteen years. There will be lucky draws, discount coupons, product counters, Matrubhumi Books exhibition etc. For entry passes contact 98201 88923, 90048 08007 or 98201 40075.



NAMO Fusion musical programme by NN Sivaprasad and others.

## Cultural events at Urban Haat

■ N N Sivaprasad's *Shrutilaya Fine Arts* organised a series of cultural events during the Craft Bazaar exhibition, showcasing exclusive and rich handicraft products of India at CIDCO Urban Haat near Railway Station CBD Belapur, Navi Mumbai from Feb 25 to March 6, 2016. Glimpses from the cultural programmes during the event.



Violin recital by Anantaraman



Mathe Ganga Pranamyaham dance by Kalashri Aiswarya Warriar



Taalam by Sankaranarayanan & group

## Felicitation

■ Malad Bombay Keraleeya Samiti felicitated the director, producer and actors of the Malayalam drama *Ee Punya Bhumi* that participated in the drama competition held by Kerala Sangeeta Nataka Akademi. Adv Padma Divakar presided over the event while

Samiti Secretary P Balakrishnan welcomed the audience and V Mukundan proposed a vote of thanks. Playwright Rajan Thekkummala and director Rajendran Padiyur as well as the actors of the play were honoured with a certificate as well.



During the felicitation ceremony

## Charitable Dispensary at Thane

■ Sri Narayana Mandira Samiti opened its charitable dispensary at Thane. Vice Chairman N Mohandas inaugurated the dispensary at Guru Centre. The dispensary is meant for economically backward classes and the Samiti has plans to open similar ventures in the future. The dispensary will function on Tuesdays and Fridays from 1 pm to 3 pm and on Sundays from 3 pm to 5 pm. The medicines needed for the patients will be sponsored by Seethalakshmi Trust of Shri Ramaswamy. Office bearers of Samiti O K Prasad, V K Hiralal, K Natarajan, K K Susmeran and M G Raghavan were present at the event. For details, contact 98193 59059 or 98331 12970.



N Mohandas inaugurates the Charitable Dispensary



The decision of Kodungalloor Koottayma to feed the patients of Kodungalloor Government Hospital once in a week will be implemented soon, according to Secretary V A Sunilkumar. Members from Kalyan and Dombivli zones had taken this decision. The meeting was presided over by President M K Nawaz. Chairman P K Anandan and Joint Secretary Pradeepkumar spoke on the occasion.

## WCW Launches e-magazine

■ World confederation of warriors(WCW), a NGO established about six years back has launched in Feb 2016, an e-magazine titled 'Saarathi' to provide a forum, particularly for ladies and young writers, to develop their literary skills and encourage them to write articles and stories which will be published in *Saarathi*. The magazine which is aimed to be sent to thousands of Warriors and others who have email connections, will also cover reports of activities of all Warriar Samajams in India and even other likeminded organisations so that a large number of the community in different parts of India and even overseas will be aware of the charitable and other activities being undertaken by their relatives and friends in India. WCW also invites articles, pictures, etc from readers of 'Saarathi', for publication in the magazine.



Performance by Nisha Gilbert and her students

## Nirjara Annual programme

■ Nupur School of Dance headed by Nisha Gilbert celebrated its fifth Annual day, Nirjara, on March 20 at Bhooriben Hall, Ghatkoper West. Smt Padmini Radhakrishnan, a well known Bharatanatyam Exponent in Mumbai, was the Chief guest. Thomas Mathew, former LIC Chairman and Smt. Alice Therattil, former Corporator and social activist were the guests of honour. Orchestra was led by N N Sivaprasad on vocals, Satish Krishnamurthy on mridangam, Satish Seshadri on violin, Krishnan on flute, Gopal on morsing and Arjun on ghatam.



Padmini Radhakrishnan lights the lamp while Alice Therattil, Nisha Gilbert and Thomas Mathew look on

## MC members

■ Shree Ayyappa Bhakta Seva Sangham Vartak Nagar has elected its new Managing Committee office bearers. V Sasidharan Nair is the President, P R Sadanandan Vice President, P V Haridas Secretary, Manoj Pillai Jt Secretary, Subhash Menon Treasurer, Babu Kuttan C Kutty Jt Treasurer, and there are 26 Committee members.



Sasidharan Nair



P V Haridas



Subhash Menon

## Ragavarshini

Powai Fine Arts is holding a two day Carnatic Music Festival 'Ragavarshini,' on 23rd and 24th April 2016 at Nahar International School, Nahar's Amrit Shakthi Complex, Powai. Veteran musician Vidwan Neyveli Santhanagopalan will hold a lecture demonstration on 'the Greatness of Thiruppugazh' followed by his Carnatic vocal recital on April 23. US born and raised Sandeep Narayan who has relocated to Chennai to take up Carnatic music as a full time profession will be performing a vocal recital on April 24 at 6 pm.

## Obituary

Thalassery Puthanpurayil Veettill Kunhikannan 's son P P Damu passed away recently. He did a lot of welfare and social activities through SNMS Sakinaka Unit for the people. May his soul rest in peace. " Your selfless Service will be remembered by us". Deeply mourned by SNMS Sakinaka Unit members.





During the release of Magazine

## Releasing of 'GLORIA QUINDECINNIAL'

■ Holy Angels English High School had its School Magazine 'Gloria Quindecinnial' released at the school premises on 23rd March 2016. The magazine was released by Mrs. Geeta Jain, Mayor, Mira-Bhayandar Municipal Corporation. In her speech Mrs. Geeta Jain congratulated the Principal Joseph Sebastian and his strong team of teachers for being awarded as one of the best schools in entire Mumbai, she emphasized on the

over all development of children and appreciated that Holy Angels English High School was undertaking such activities systematically. She encouraged the children to participate in different competitive exams and applauded the child prodigy of Holy Angels Miss. Dhanashree Mahajan of Std I for bagging the International Bronze medal in English Olympiad Exam who was felicitated on the occasion. The function which started

with a colourful traditional dance was graced by Harishchandra Amgaonkar, Chairman, Standing Committee, MBMC, MJF Lion Pradeep Dhanuka, President- Lions club of Mira-Bhayandar Galaxy, Lion Ashok Agarwal, President - Lions Club, Bhayandar, Dr. Narpat Singh Rajput, Director Khushi Dental Clinic, Mr. Sunny Mathew, General Secretary - KCA, Jayanthan Nair, President- BMA.

## Saptaswara Drama Festival

■ 'Saptaswara' Mumbai staged two short plays titled "I want my money back" and "Positive ya Negative" in English & Hindi on Sunday the 27th March 2016 at the hall of Powai Hari Om Nagar Ayyappa Vishnu Temple. The programme began by lighting the traditional lamp by the guests Mansi Nair, C.K.K. Poduval, P.V. Vijaykumar, Madhu Nambiar and Adv. Padma Divakaran. Both the dramas were well appreciated by the audience. Members of Saptaswara Harikumar Menon, Unnikrishnan Namboothiri, Ranjita Nair, Guru Sharma, Chandran M.K., Ankit Chandran, Rajalakshmi Nair, Nived Unni, Jayashree Poojari, Archana Kumbar, Harsh Nair, Raj Nair, Athira Menon, Saakshi Sharma, Sagar Sharma, Yash Khatarmal, Anjita Radhakrishnan. Navneet Krishna, Pradnya Pujari, Anushree, Jwani Singh, Anu Bhanusali, Anil Kumar Menon were the actors of the drama. Prem



During the drama festival

Kumar of Spataswara has directed both the plays. The dramas were followed by dance items by Asha Mithun Nair, Sreejit Mohan, Keerthana Unnikrishnan,

Athira Menon and Prashant Gaur. The last item of the evening was orchestra led by Prem Kumar and members of Saptaswara.

# Amitabh's first celebration on hearing his fourth national award

■ When the journalists were looking for Amitabh Bachchan on his win of his fourth national award, he was in the company of director V A Sreekumar Menon, a director of advertisement films. He was getting ready to shoot the advertorial film of Kalyan Jewellers in Kamalistan Studios, Andheri. Jaya was giving company to her husband. Both of them are appearing in the advertisement of the opening of Kalyan's Rajasthan and Kolkata showrooms.

In fact Amitabh had a hint of what was coming and he needed only a confirmation. And he was indeed happy since morning and he had told some of his close aides that he was looking forward to hear some really happy news.

When the announcement came, Bachchan shared the news with Sreekumar Menon who withdrew to the rear room. Amitabh held Jaya closely. Then came Reitesh Deshmukh and a torrent of telephone calls. By this time an adjacent room was arranged for a celebration.



Amitabh Bachchan being felicitated for winning National Award

When shooting was over by evening, the crew gathered and Amitabh was handed over a knife to cut the cake arranged by them.

"This is a big moment of my life," said Bachchan. "It is for the first time I'm celebrating an award and I shall remember this forever."

## Ee Punyabhoomi

■ Malad Keraleeya Samiti presented 'Ee Punyabhoomi', a new play, written by Rajan Thekkummala and directed by Rajendran Padiyoor, for Keraleeya Kendra Samiti in Vashi last February 28. Rajan Thekkummala also wrote its songs. Four new stage artists are debuting in this play. The plot revolves around two families that came up in life from nothing. The first one is that of a doctor, his wife Susan, an advocate, and their children all doing their best to serve the society and the other about a conman and his disobedient wife. The story is about the various events taking place during their lives.

Rajendran Padiyoor, Surya Sundar, Preethi Karunakaran, Sabarish Sudhakaran, Rajan Thekkummala, K Sukumaran, Raji Nedyath, Bijindas Kurup, Sreejith Ajithkumar, Vidyanandan, George Thottathil and V K Bhaskaran handle various characters.



Scenes from the play

# Flyjac celebrates its Silver Jubilee

■ Formed in 1990 by two entrepreneurial visionaries, A S Madhavan and Lalit Jobanputhra, Flyjac completes its 25<sup>th</sup> year of glorious service in the field of logistics and corporate citizenship. During the year 2015-16, Flyjac organised customer get-togethers and family meets in a number of locations in India. A grand concluding celebration was held on Saturday, the 23<sup>rd</sup> January 2016 at Hotel Ramada, Powai, Mumbai. At present A V Ravikumar is the Managing Director.

Since 2010, Flyjac has become a key part of the Hitachi Transport System Group. Today it is a 560 crore company having 27 Branch Offices and 32 Warehouses pan India and presence in more than 40 countries through its Overseas Agents' Network. It has more than 2000 employees and 5000 customers, many of whom have been associated with Flyjac for over a decade. Its operations include International Freight Forwarding, Customs Clearance, Supply Chain Solutions and IT enabled services and consultancy support.

The Mission of Flyjac is 'to be a partner of the customers in building a seamless value chain'. Over the years Flyjac has developed powerful footprints through its focus on customer intimacy, providing end to end solutions and state of the art IT support. Flyjac's



Lighting the inaugural lamp

philosophy of 'Customer Delight', 'Self Development' and 'Social Welfare' have been the watchwords for inspiring its employees and management in working towards building a value driven organization, that 'everyone loves to be associated with.'

## Glimpses of Silver Jubilee Celebrations

Warrier Foundation, an extended arm of Flyjac, was started in the year

1999 under the leadership of A S Madhavan, Chairman Emeritus of Flyjac and A V Ravikumar, Managing Director, Flyjac. It is primarily involved in taking care of under privileged children, providing education, food and shelter for more than 300 children in Kerala and Panvel, Maharashtra. It has also been involved in health care initiatives, like conducting eye-check up and blood donation camps, eye pledging etc. Vocational training for needy youths and building a green environmental are some of its other initiatives.

With a vision to promote personal growth and integration, towards self-realization and holistic living, Warrier Foundation has recently opened a 'Universal Centre for Individual Integration' at Thirunavaya, Kerala. It has 30 rooms and an auditorium to accommodate more than 700 people.

Warrier Foundation has embarked on an ambitious programme of providing free shelter, education and food to at least 1000 under privileged children in the next two years. The project is estimated to cost INR 13 crores. Warrier Foundation would like to invite like-minded organizations and individuals to support this noble cause.



A section of audience

# KALABHAVAN MANI

## The Meteor on the Malayalam Movie Sky

The morning 'breaking news' flashed on the electronic channels on March 6 sent shocking waves on the vertebrae of Malayalam movie goers. Many notable stars have died in the past but none drew such spontaneous rush of common man to the house of the departed, like Kalabhavan Mani.

Mani was not known to nurse any serious illness according to his admirers (not fans) but he was rushed from Chalakudy to Amrita Hospital in Kochi early morning and soon reported to have departed from this world. The story did not end there. Soon a mystery about the cause of death was flashed. The hospital authorities expressed shock at the unexpected discovery of Methyl Alcohol and Acetaminophen, an insecticide. This led the police to register a case of unnatural death.

As this report goes to the press, no clarity has been thrown to the real reason of his untimely death.

It was known to the members of his family and close circle of friends that he was going through critical stages of liver cirrhosis for some time and he was barred from consuming liquor. Yet Mani was known to have consumed beer and it was also reported that illicit liquor was brought to his private resting place, called Pady, away from home. As soon as the doubts were raised, the police are on hot pursuit of the causes that led to the sudden demise of Mani. Several close friends are questioned so far.

His sudden demise led to emotional reactions from his fans and many of his co-stars in the Malayalam Film Industry along with the rest of the South Indian Film Industry. The Mollywood film fraternity and thousands of fans of late actor Kalabhavan Mani paid homage to the versatile artiste during a memorial service on 13 March 2016, at Carmel Higher Secondary School in Chalakudy organized by Well-wishers. Tributes were celebrated through the media with 2-3 hours programme special.

### His life

Kunniisseri Veetil Raman Mani, popularly known as Kalabhavan Mani was born on January 1, 1971 in Chalakudy, Thrissur district.



He hailed from a very poor family. His father was a labourer and there are many members in the family demanding his attention. He joined Govt High School, Chalakudy but could not complete his studies. Later, he used to proudly say that he was not a SSLC fail as he never studied in that class. Often he went without food and many people provided him food including a church in his village. He used to stitch uniforms inside the police station and hence had a close contact with the personnel there. In later life, he constructed a floor for that station as a duty towards an old obligation. Similarly he donated money to the church that fed him once.

After sometime, he became an autorikshaw driver and used to imitate animals and birds. Some of his friends advised him to go to Kalabhavan to hone his skills in mimicry.

Mani came to cinema after a stint as a mimicry artiste in Kalabhavan, a popular Kochi-based troupe that has been the home of many Malayalam film actors since the 1980s. Being a school dropout, Mani considered Kalabhavan as the university where he trained as a performer.

Here again, he seemed to have been different from the rest of the crew. In his tribute, Dileep, a star himself and Mani's colleague in Kalabhavan, wrote: "When we all imitated film personalities and such, Mani would dominate the stage by transforming himself into cat and tiger and lion," Mimicry, in those years, was a platform that helped many people, especially from the underclass, to showcase their talent and finally enter

cinema.

Mani with his enormous energy was a presence that initially baffled Malayalam cinema. It could not handle the menacing energy he posed with his body in his early years as an actor, had to play a lot of characters with abnormalities or sub-human features. He had to be an alcoholic, mentally deranged, disabled, tantric and once a bear in films. His sense of humour, helped by remarkable diction and timing, made him a natural for comic roles. It took a while before writers began to respond to his potential as an actor.

Ironically, some of these were well-crafted, anti-hero roles. Mani grew as an actor bankable at the box-office when Malayalam cinema began to look beyond the superstars. In his later years, Mani found popularity in Tamil cinema, which offered him wider scope.

His other major contribution was as a singer. He dipped into the enormous corpus of folk music, reviving songs by village bards of his childhood, even contemporary ones, and occasionally sang his compositions. Reportedly, the first folk music album he released sold out on the day of the launch. These performances were expressions of a proud subaltern cultural self and identity.

Despite the adulation he got, the question remains if Malayalam cinema did justice to this actor. The past decade or so has seen the aesthetic and the political economy of popular Malayalam cinema shed the trappings of its feudal inhibitions to focus on the unexplored terrains of Kerala's social landscape. An



Mani in some of his films

actor like Mani would have added value to such explorations. At 45, he was too young to die.

He has starred in over 200 films, including Malayalam, Tamil, and Telugu films, and is renowned for his comedy, character, and villain roles. He received the National Film Award Special Jury Award and Kerala State Film Award for his performance as Ramu in *Vasanthiyum Lakshmiyum Pinne Njaanum* (1999).

Mani was married to Nimmi on 22 September 1999 and has a daughter, Sree Lakshmi.

### Career

Mani has acted in more than 200 films in Malayalam. He started his acting career in the Malayalam film *Aksharam* as an auto driver. His first leading role was in the film *Vasanthiyum Lakshmiyum Pinne Njaanum*. His first music album was *Kannimanga Prayathil*. He has since established a parallel industry of folk songs selling a record number of releases. He has also released a few religious songs and *Mappila Pattukal*. Eventually he became popular all across

South India portraying negative characters in a very different class and style. Mani is well known for his down to earth behaviour and providing various humanitarian aids to people in needs. Mani was approached and offered a seat in the 2016 Kerala Legislative Assembly election by LDF.

### Awards and honors

Besides winning national film award (Special Jury), state film award and Asianet Film award for *Vasanthiyum Lakshmiyum Pinne Njaanum*, Mani received Filmfare award for Best Villain in his role in *Gemini* (Tamil). His other award winning film is *Chotta Mumbai*. He also won Jaihind TV Award and Bharat Gopi Foundation Award. He acted in 30 Tamil films, 5 Telugu films and 3 Kannada films. He also sang for 24 films as a playback singer. He also composed music for two music albums viz., *Mani Muzhagunnathu Arkkuvendi* and *MLA Mani Pathaam Classum Gusthiyum*.

His last released film is *Yathra Chodikkathe* (2016)

## Actor Jishnu Raghavan surrenders to Cancer

■ Malayalam actor Jishnu Raghavan passed away at the age of 35 after a prolonged battle with cancer. Jishnu passed away on March 25 at a hospital in Kochi. Jishnu was battling throat and lung cancer for quite some time and was undergoing treatment at the Amrita Institute of Medical Sciences (AIMS).

Jishnu was diagnosed with cancer two years ago and had been completely cured of it. But his cancer relapsed last year and since then he had been undergoing treatment for the same.

Jishnu was the son of famous Malayalam actor Raghavan. He is survived by wife Dhanya Rajan, who is an architect by profession.

Even though the actor and his parents reside in the state capital, for the past several months the entire family had moved to Kochi to facilitate his treatment.

Jishnu Raghavan had worked as a child artist in the film *Kilipatt* which released in 1987. But it was in 2002 that Jishnu made his acting debut as a male lead with *Nammal*, which was a major hit. His performance in the movie also earned him Kerala Film



Critics Award for the Best Male Debut. In all, he acted in 21 films, including a Tamil and a Hindi film. He was seen in

films like *Choonda*, *Freedom*, *Parayam* and then later in a supporting role in *Nerariyan CBI*, *Pauran* and *Chakkara Muthu*. He also took a brief sabbatical from movies but made a comeback with super hit film 'Ordinary'. He had also worked in four other Malayalam films including the blockbuster "Nammal". Jishnu's co-actor in a few films Bhavana expressed shock at the news of his demise. "He was very active in the social media and giving regular updates and expressed hopes that he will soon return to the industry. Now, see what has happened," said Bhavana. Ace character artiste Jagdish said Jishnu was probably one of the most well behaved actors of his generation. "Despite being the son of an actor, he never ever had any airs at all. He was so well behaved and even while he was battling cancer, he used to be a solace for actor Innocent when he underwent cancer treatment. He was always positive and showed a strong sense of determination in the fight against cancer," said Jagdish.

# Kadhaprasangam maestro and actor VD Rajappan passes away

■ Kadhaprasangam maestro and actor VD Rajappan passed away at a private hospital in Kottayam. He was 70.

Once a very busy and loved artist, Rajappan had faded out of the public consciousness due to ill-health. In May 2015, director Aashiq Abu had posted on Facebook asking all kind-hearted folks to help the ailing artist settled at Ettumanur with contributions for his treatment.

With his unique stand-up comic act from the early 70s to the end of the 90s, Rajappan had also acted in more than 50 Malayalam movies.

Considered to be one of the greatest proponents of Kathaprasangam (Story-telling) in Kerala, Rajappan gifted his devoted fans many memorable performances such as *Priye Ninte Kura*, *Amittu*, *Kumari Eruma*, *Mak Mak*, *Ennenum Kurangettandeh* and many such others.



His very own brand of comedy coupled with his extremely popular parody songs that he incorporated through his humorous treatment of

*kathaprasangams* had carved out a special niche for him in the heart of Malayalees across the globe.

In 2014, Mazhavil Manorama through their show *Cinema Chirimaa* directed by Siddhique had also reached out to the veteran mimicry artiste who was undergoing various ailments at that time.

*Ok Chacko Cochin Mumbai'* was his last movie. Starting his movie career in the 1980s, he went on to have a successful stint as a comedian in cinema and was very popular among the masses.

Born to Devadas and Vasanthy in Kottayam, he leaves behind his wife Sulochana and two sons Rajesh and Rajeew.

He acted in 37 Malayalam films during his 1982-2005 stint. He also wrote and presented 12 Kathaprasangams.

# Legendary film archivist P K Nair passes away

■ He was instrumental in archiving several landmark Indian films such as Dadasaheb Phalke's *"Raja Harishchandra"* and *"Kaliya Mardan"*.

P.K. Nair, founder director of the National Film Archive of India (NFAI), Pune, died on March 4. He was 86.

Paramesh Krishnan Nair, who had dedicated his life to preservation of films and building the collection of films at the NFAI, was instrumental in archiving several landmark Indian films like Dadasaheb Phalke's *Raja Harishchandra* and *Kaliya Mardan*, Bombay Talkies films such as *Jeevan Naiya*, *Bandhan*, *Kangan*, *Achhut Kanya* and *Kismet*, S.S. Vasan's *Chandralekha* and Uday Shankar's *Kalpana*.

Mr. Nair joined the Film and Television Institute of India (FTII), Pune as a research assistant in 1961 and went on to play a key role in the setting up of the NFAI in 1964. He was appointed assistant curator in 1965, and continued with the NFAI till 1991 and, by the time he retired as NFAI director, he had acquired a whopping 12,000 films for the archive. Of these, 8,000 were Indian and the rest foreign films.



Nair was so passionate about films that he used to see three to four movies a day till his last day. Following cardiac problems, he was shifted to a hospital in Pune two days earlier. It was S K Patil, the strong man of Mumbai, who recommended to establish a film institute to encourage movie makers. He further recommended that national awards to be instituted and the award winning films should be archived. Thus when the film

archive was established, P K Nair was appointed as Research Assistant in the Film Institute. Then a need for a film library was felt and thus the archive was built. In this connection he used to meet all top film personalities like Bimal Roy, Satyajit Ray, Hrishikesh Mukherjee, Raj Kapoor et al in India and top producers of the world. It was he who found bits and pieces of films and joined them to make new copies. In his collection, even the second silent film in Malayalam 'Marthanda Varma' had a copy. Many top actors of India like Ashok Kumar and Sanjeev Kumar sought his help to watch old classics.

Born in Sasthamangalam in Thiruvananthapuram, he completed his college education and moved to Bombay to join movie world but soon realised that his path is not movie making but restoration of broken films.

He is survived by his children Beena (Kerala), Biju Nair (Canada) and Bikash Nair (Pune). His wife Radha and a daughter Bindu preceded him.

His life and work has been immortalised in the documentary *Celluloid Man*, made by Shivendra Singh Dungarpur.

# Kerala Turns Land of Fortune for Bengali Labourer

**A** Bengali worker, Twenty-two-year-old Mofijul Rahman Sekh, son of Ahor Sekh, hailing from Uttar Lakshmipur in Malda district of West Bengal arrived in Vellimadukunnu in Kozhikode on March 4 hoping to eke out a living. Instead he found a fortune barely 24 hours after his arrival. He bought a lottery ticket for Rs.50 on the day he arrived in Kerala, and the next day the draw declared him the winner. The bounty was Rs. 1 crore.

Frightened by the turn of events, he sought refuge in Chevayur police station. He spent two days at the police station, keeping safe his valuable ticket, until the banks re-opened after the Hindu holiday of Shivaratri.

"It's my first visit to Kerala. I thought I would work here for a few months, visit nearby places and then return to my village. However, the lottery prize came as a total surprise," said Mofijul.

"I used to buy lottery tickets even in Bengal. But this is the first time I've won," he said. Now he intends to build a house and purchase farmland with the money.

Chevayur circle inspector A V John said, "He came to the police station on Monday around 5 pm, accompanied by the builder who had employed him. He sought police protection fearing that his ticket would be stolen. He came with his luggage and everything... It was difficult for him to handle the pressure and



excitement. By Tuesday, he was normal."

"We took him to the State Bank of India's Vellimadukunnu branch where he opened a bank account and deposited the ticket," the officer said.

Mohijul Rahima Sheikh is married and has a 10 month old daughter.

Foreign channels like BBC and CNN, besides newspapers like Washington Post reported the lucky event. For BBC, the sum he won was £106,000 and for Washington Post, it was \$150,000.

"He told me he purchased the ticket out of sympathy for the physically-challenged seller," local police official

UK Shahjahan said.

His relatives were reportedly planning a big reception in his village in Bardhaman district.

Workers from West Bengal replace thousands of people in Kerala who migrate to oil-rich Gulf countries. Here, they earn more than double the average salary in the eastern Indian state.

Soon Shekh returned to native place and was received like a Maharaja by his family and villagers. His mother and wife became busy by preparing food and drinks to the new visitors.

## Kerala Lottery Gets Maligned

**A** news report recently sent the fortune seekers of Kerala into a shock. The report was not about winning or not winning a lottery but about manipulating the results of the lucky draws to gain monetary benefits to a group of cheaters who are taking advantage of the delay in announcing the draw results by the government agencies enabling the schemers to gather the lucky tickets of smaller prizes from the unsuspecting ticket sellers.

According to the report, the draw takes place after 2.30 pm but the numbers of tickets of consolation prizes enabling the ticket holders to get Rs.10,000, Rs.5,000 and Rs.1,000 respectively, will be uploaded on the net only after 3.15 pm. The goons of the cheaters enter the Lottery drawing centre with their mobile phones, on switched on mode, in their pocket and record the numbers of

winning tickets. The goons inform their masters the winning numbers and their field workers buy tickets having those numbers from the retailers, if they remain unsold till then, and reach them to people who regularly pay Rs 900 per month to



the masters. Some retailers, being aware of this racket, now stopped selling tickets after 2.45 pm. That after the results are announced in the centre, tickets carrying the consolation prizes fetch about Rs.1.5

crore, tells you the magnitude of the game. All people involved in the game are paid attractive amounts and this would enable the 'business' run 'honestly'.

The unsold ticket having numbers of consolation prizes are always a relief to the blind and differently abled poor ticket sellers. The above said 'cheating' game robs them of this consolation. The only remedy to avoid this malpractice is to upload the numbers of winning tickets 'live' on channels and also send by SMS on mobile phones.

The game is mainly in Kottayam. It is also rumoured that many officials of the lottery department have a hand in this 'game'. The sellers of tickets say that if this malpractice is not curbed soon, it would take away the trust in the lottery system.

# End of a love affair

-Ramachandran

I was trimming my moustache in the morning when I heard my wife talking on the telephone in the living room. She then raised her voice and asked me, "Do you hear me? Hemavathi is dead."

"Are you referring to Padmanabhan Nair's wife, Hema?" I asked.

"Is there any other Hema in this place?" She retorted. "She is said to have died in her sleep. When she was not waking up even after 7'o clock, Padmanabhan Nair went near her and found her sleeping with her eyes closed. When he tried to wake her up, she was not responding. Then he felt her pulse and her hand was cold and there was no heartbeat. Their neighbour Gupta's wife was on the line." She concluded.

I could not believe the news. Hema was not known to have any illness. On the contrary, Padmanabhan Nair has a number of health problems.

I stopped trimming the moustache and came into the living room. Wife was still holding the receiver.

"Are you sure it is Hema herself?"

She did not like my question. "I haven't become deaf yet. Mrs Gupta repeated the matter twice."

"You get ready. I shall have my bath and come. Let's go there." I took the towel in hand.

"Why do you want to have a bath now? After returning from the house of the dead, one anyway has to have a bath."

"Bhama, going there without having a bath will amount to disgracing that soul. After returning home, to have a bath is not a big deal. Anyway you don't have to. You get ready. I will come soon." I moved towards the bathroom. I turned the knob and when water started coming out, switched on the geyser.

There are three buildings in our housing society and four Malayali families but scattered in these buildings. Padmanabhan Nair is elder to me by four to five years but Hemavathi is younger to me. Padmanabhan Nair was a college lecturer. When he joined the college,

Hema was a final year degree student in his class. After three or four months of her final examination, Nair sent his elders to her house making a proposal of marriage.

Padmanabhan Nair was said to be very handsome and had a pleasing personality. Most of the girls adored him, Hema herself once told me. Theirs was an ideal married life and the neighbours envied them. Their only shortcoming was that they did not have a child. Since our families became acquainted a few years ago, we used to share our personal affairs among us. Once Nair told me that he once visited a fertility expert without the knowledge of his wife. After elaborate examinations, the doctor confirmed that he had no shortcomings and his wife might have some problems that could be corrected. Sometimes both the partners could be without any problem; yet they might not have a child, the doctor pointed out. It all depends on the grace of god. It would be a good move if Hema also see an expert. Though Nair persuaded her, she was not interested.

Till last year, Nair and Hema behaved as if they were newly married. Sometimes others used to whisper how strangely they, an elderly couple, behaved in public. "They were jealous of us," Nair laughed.

There was a sudden change in Hema's behaviour of late and Nair was quite remorse. A man who always injected happiness to others suddenly became sad. He avoided friends and other acquaintances and walked with a bowed head. Hema however did not display a similar behaviour. She was always cheerful outside but was seen rarely in public. Some months ago, we had a comparatively long chat inside the society garden. It went on for about two hours. It became clear to me that things were not in order between the couple. Hema who always spoke to him with a smile exuberating cheerfulness and abundant love started behaving in a strange manner, often on the border of harshness. Earlier she used to address him as 'Sir' or 'Darling'

but suddenly changed to 'Nair' or 'Hey, mister' etc. Nair told me that he could not fathom what exactly brought the change in her and whenever he raised this topic, she used to shout at him, irrespective of wherever they were. If he happened to get up a little earlier than normal time and switched on the lights, she would shout why was he disturbing others. If he was late to get up, she would sarcastically ask him why did he get up so early and he should have got up in time for lunch. Yet he could not bring himself up to retort her, he said.

Whatever Padmanabhan Nair did or did not do, she always found fault with him. She also found fault with his conduct or his speaking. There were only accusations and nothing else. He could not find any reason for her change of attitude, he said. She was always restless and angry. She stopped going out and desisted from meeting other ladies. They in return stopped visiting her. One day she asked why did he not die, his eyes were moist when he said it. "Even if a woman disliked her husband, would she ask this kind of question? You tell me, Ramachandran". He was sobbing when he narrated this incident. "All these years she adorned me. Then all of a sudden how could she ask these kind of questions? Why was she interested in my demise?"

"What are you doing there? You said you would come out fast. Why is the delay?" My wife was asking from outside. I came to my senses and soon finished drying my body and came out.

It was quite tough to climb the three flights of stairs of his building for elderly people. Most of the elderly people already reached there when we entered his house. Majority of them were women. There were a few Keralites from outside our society also.

"Why were you so late to come? You should have reached here early, being so close to him." Someone asked me. I did not care to identify that person.

The body was brought down to the floor, draped in a white cloth with only the face uncovered. Grains of paddy

and rice were drawn in a long elliptical curve around it. Four half broken coconuts were placed on four corners of the body. They were filled with oil and wicks were burning in them. A bronze lamp was lit at the head of the body.

Padmanabhan Nair was sitting on one side of the body, with his head bowed and supported by a hand. Tears were rolling down his chin. He did not pay any attention to the people thronging into the room. When I put my hand on his shoulder, he looked up. He soon got up. He attempted to smile, soaked in sadness and despair. He lowered his head on my shoulder. After a moment, he suddenly burst into a loud cry. I looked at him helplessly.

"Ramachandran, she went away leaving me behind. Now whom I will look upto?"

What shall I say to console him? In a way, her death would be a consolation to him, I thought. It would be a blessing in disguise. He is now liberated from her curses and anger, I thought.

"Now don't tell anything. You only tell me what should I do now."

He lifted his head from my shoulder. He wiped his face with the lower end of his shirt. He blew his nostrils a couple of times. "We have to make arrangements for her cremation."

"Don't we have to get a death certificate?" I asked in a whispering voice.

Without looking at anyone, he went

inside his bed room. We could hear the sound of his opening the doors of the steel cupboard. After a few minutes, we also heard the sound of closing it. He came out and handed over to me a piece of paper folded twice. I unfolded it and read silently. I was a little puzzled when I noted its contents. I looked at him questioningly. He nodded positively.

"Hema was under treatment of Dr Pramod Thakur, staying in adjacent society and he was working in Tata Hospital. He was here a few minutes ago. When he left, he told me to send this paper to him so that he can arrange to issue a proper death certificate." His voice was audible only to me and others looked at me with a puzzled expression.

I looked at my wife and obtained her silent consent and moved out unmindful of others.

We returned to the society and before leaving him, I told him, "After having a bath, come home for lunch." He nodded agreeably.

It was around two thirty when we sat down to have our lunch. When we were having our lunch silently, my wife asked him, "What was the cause of Hema's death? We heard people talking this and that, not making any sense."

Padmanabhan Nair dropped the morsel of rice into the plate. I threw a stare to her showing my disagreement. He sat for some time under utter silence. Then haltingly he said, "It was love. Love for me. And the pain because of her love. She died of that pain."

She looked at me. Her eyes were carrying the message of abnormality in his answer. I looked at him.

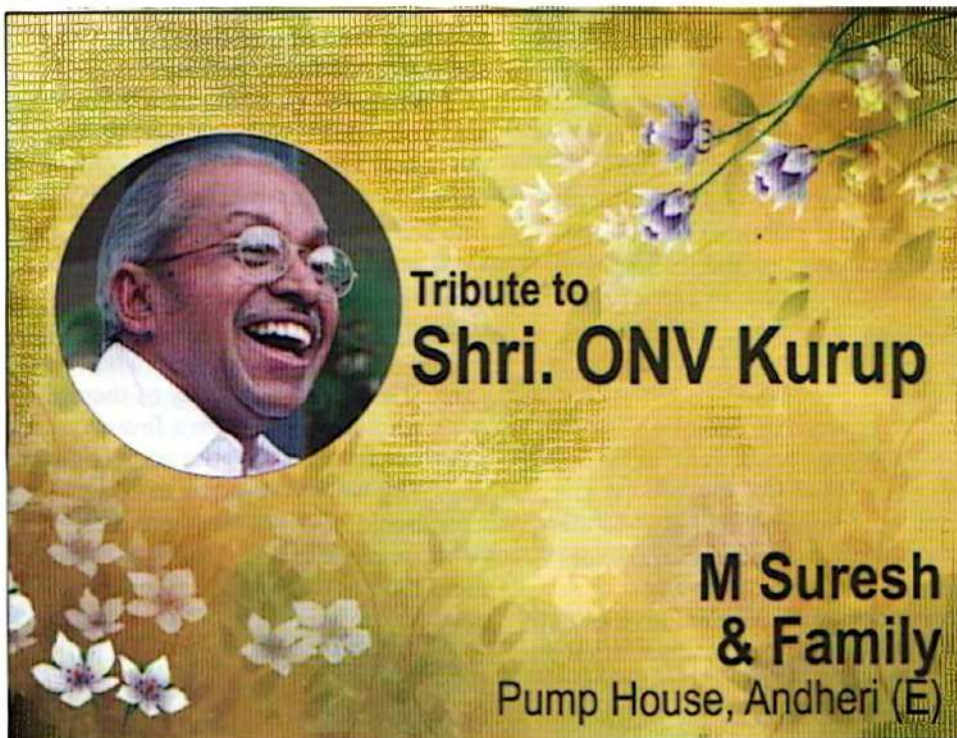
"Hema had cancer, abdominal. I came to know about it only yesterday. A few months ago, I went to Bhopal to attend a marriage of one of my relatives. She refused to come with me. In my absence, she went to a doctor and on doubt he directed her to Tata Hospital for a check up. Having known to Dr Thakur she went to him. After several elaborate checkups, he told her that she was suffering from abominable cancer and her case was beyond any treatment. He told her that she had only a few months more and no drugs can save her now. So he gave her only pain killers. She pleaded with him not to tell anyone, especially me. I did not take note when he avoided me on the road when we used to cross our path. She kept her secret even from me. If the unavoidable happens to her, what would happen to me? That was what worried her. She thought that I should leave her soon out of hatred and she started her game of cultivating hatred in me for her. She wanted me to leave her. She wanted me to predecease her so that she could go to her younger sister during her last days. In her absence, what would happen to me and who would look after me, that was her scare. She did everything in her armour to drive me out. I was sad at her behaviour but I could not hate her nor stop loving her.

"Yesterday she opened herself before me. She must have realised that she had not much time left. My sorrow was not because of her illness but how cleverly she hid her pains from me. She did not have the capacity to see me suffering. Yesterday she decided to be frank and told me everything. She cried, sobbed, sought my forgiveness. She wanted to sleep in my lap for the last time. We both cried and finally we were drawn to sleep with her head on my lap. When I woke up this morning, she was not with me. Only her lifeless body was with me.

"It was her love for me, that killed her. Not cancer." He was calm when he stopped his monologue.

Minutes passed silently. He got up without eating further. I followed him. My wife was leaning against the kitchen door with tears in her eyes.

"Ramachandran, I am desperate to reach her." With his left hand, he wiped tears from his eyes. Then he further lowered his voice. "When can I do that? That is the only thing I wanted to know now." ■





# സമസ്യ



രവി തൊട്ടുപുഴ

■ ചുട്ടുപൊള്ളുന്ന പകലിനു യാത്രാമൊഴി നൽകി പകലോൻ പടിഞ്ഞാറെ ചരുവിലേക്ക് യാത്ര തിരിക്കുന്ന തിരക്കിലാണ്. കടൽക്കരയിൽ

വിദൂരതയിൽ അലിഞ്ഞില്ലാതാകുന്ന സിന്ദൂരകിരണങ്ങളുടെ സൗന്ദര്യം ഒപ്പിയെടുക്കുന്ന കണ്ണുകൾ. ഭൂമിയുടെ വിരിമാനിലേക്ക് തണുത്ത കുളിർകാറ്റാൽ ചാമരം വീശുന്ന കടലിനു കൂടുതൽ ഓഗി. അത് ആസ്വദിക്കാൻ ആളുകൾ മത്സരിക്കുന്നു. അകലെ തിരക്കിൽനിന്നും മാറി പാറക്കൂട്ടങ്ങൾക്കരികിലെ ഒറ്റക്കല്ലിൽ അലക്ഷ്യമായി തിരമാലകൾ നോക്കിയിരിക്കുന്ന ഒരാൾരുപത്തെ ആ ആരണ്ടെ വെളിച്ചത്തിൽ കാണാം. ഈ കടൽക്കരയിലെ നിത്യ സന്ദർശകനായ അയാളുടെ പേരോ നാടോ ആർക്കും അറിയില്ല. ശൂന്യമായ ഈ തീരത്ത് അയാളുടെ സാന്നിദ്ധ്യം എപ്പോഴും ഉണ്ടാകും. ചിലപ്പോൾ ഭ്രാന്തനെപ്പോലെ അലറി വിളിച്ച് ഓടിനടക്കും. മറ്റു ചിലപ്പോൾ തേങ്ങിക്കരയും. തിരകളുടെ തലോടലുകൾ അതിരുവിട്ട് അയാളെ വാരിപ്പുണർന്ന് കടന്നുപോയി. ആളുകൾ

പിന്നോട്ട് മാറി. സാവധാനം തിരയുടെ ശക്തി കുടിക്കുകയുണ്ടാകുന്നു. പാറയുടെ ഏറ്റവും മുകളിൽ അയാൾ നിലയുറപ്പിച്ചു. ആളുകളുടെ തിരിച്ചുപോക്കിന്റെ ശക്തി കുടിവന്നു. അവസാനത്തെ ആളും കടപ്പുറം വിട്ടപ്പോൾ അയാൾ ഇരുന്ന പാറയ്ക്ക് ചുറ്റുമുള്ള മണൽത്തരികൾ ശ്വാസം കിട്ടാതെ പൂർണ്ണമായി കടൽ വെള്ളത്തിൽ അമർന്നു. പാറയിൽ തട്ടി ഉയർന്നു പൊങ്ങിയ ജലകണങ്ങളുടെ ഊഷ്മളത അയാൾ ആവോളം ആസ്വദിക്കുന്നു. അകലെ പാറക്കൂട്ടങ്ങളിൽ തട്ടിച്ചിതരുന്ന തിരമാലകളുടെ സീൽക്കാരം അന്തരീക്ഷത്തിൽ ഉയർന്നു കേൾക്കാം. അയാളുടെ കണ്ണുകൾ എന്തിലോ തറച്ചു. ദൂരെ പാറക്കൂട്ടങ്ങൾക്കു മുകളിൽ ഒരു നിഴൽ. അയാളുടെ മിഴികൾ ത്രസിച്ചു. അതെ, ഒരു പെൺകുട്ടിയുടെ രൂപം കൂടുതൽ ദൃശ്യമായി. എന്തിനായിരിക്കും അവൾ എല്ലാവരും ഭയപ്പെടുന്ന രാത്രിയുടെ അന്ത്യയാമത്തിൽ ഇവിടെ... ഒരു ഞെട്ടലോടെ അയാൾ പാറയിൽനിന്നും ഊർന്നിറങ്ങി നിഴലിനെ ലക്ഷ്യമാക്കി “അരുത് മോളേ” എന്ന അലർച്ചയോടെ ഓടി. ഒറ്റ ശ്വാസത്തിന് പാറക്കൂട്ടങ്ങൾക്ക് അരികിലെത്തി. ആർത്തിരമ്പുന്ന

തിരമാലയിൽനിന്നും പിൻവലിച്ച കണ്ണുകൾ അയാളിൽ തറച്ചു. ‘അരുതേ’യെന്ന അവളുടെ അലർച്ച അയാളുടെ കാലുകളെ വരിഞ്ഞു മുറുക്കി. അവളുടെ ജലിക്കുന്ന കണ്ണുകളിൽനിന്നും ഉരുകി ഒലിക്കുന്ന ജലകണം കവിൾത്തടത്തിൽ ചാലുകൾ തീർത്തു. പകച്ചുപോയെങ്കിലും അയാളുടെ വാക്കുകൾ അന്തരീക്ഷത്തിൽ ഉയർന്നു. “അരുത് മോളേ, ജീവിതം നശിപ്പിക്കാനുള്ളതല്ല. എന്തു പ്രശ്നമാണെങ്കിലും പരിഹാരം കാണാം...”

“ഇല്ല, ഇല്ല. എന്റെ പ്രശ്നത്തിനു പരിഹാരമില്ല... എന്റേത് ഒരു ശപിക്കപ്പെട്ട ജന്മമാ..” വാക്കുകൾ ഇടറി. കവിളിണയിലൂടെ ഊർന്നിറങ്ങിയ കണ്ണുനീർത്തുള്ളി വകഞ്ഞുമാറ്റി. ചുണ്ടുകൾ യാത്രികമായി ചലിച്ചു. “ഞാൻ ഒരമ്മയാകാൻ പോകുന്നു.” എങ്ങനെയോ പറഞ്ഞൊപ്പിച്ച വാക്കുകൾ ഇടയ്ക്ക് മുറിഞ്ഞു. അടക്കാനാകാത്ത വേദന അണ പൊട്ടിയൊഴുകി. കാലുകളുടെ ശക്തി നഷ്ടപ്പെട്ട് തളർന്നിരുന്നു. ഒരു ഞെരുക്കം കടലിന്റെ ഇരമ്പലിലും മുഴങ്ങിക്കേട്ടു.

പതിനഞ്ച് വയസ്സ് പ്രായം തോന്നിക്കുന്ന ഈ കുട്ടി ഗർഭിണിയാണെന്ന് അറിഞ്ഞപ്പോൾ നെഞ്ചിൽ ഒരു നീറ്റൽ. നമ്മുടെ നാടിന്റെ

പുഴുക്കുത്ത് വീണ സംസ്കാരത്തെ ശപിച്ചു. പണ്ടൊക്കെ കോളേജിൽ വിടുന്ന പെൺകുട്ടിയെ കുറിച്ചായിരുന്നു ആധി. എന്നാലിന്ന് തേഴ്സറിയിൽ വിടുന്ന കുട്ടികളെ കുറിച്ചുപോലും ആശങ്ക. അയാളുടെ ചിന്തകൾ ചരട് പൊട്ടിയ പട്ടംപോലെ ആടിയുലഞ്ഞു. എങ്കിലും അയാളുടെ മുഖം വിടർന്നു. പ്രതീക്ഷയുടെ നാമ്പുകൾ... അവൾ സംസാരിച്ചല്ലോ.

“മോളേ, ആരാണ് ചതിച്ചതെന്ന് പറയൂ... ആരാണെങ്കിലും ഞാൻ സംസാരിച്ചു നേരെയൊക്കാം.. എനിക്ക് അതിനു കഴിയും.” മുന്നോട്ടു കുതിച്ച അയാളെ അവൾ വിലക്കി. “എന്റെ അടുത്തേക്ക് വരരുത്.” ആ ശബ്ദത്തിൽ ഒരു താക്കീതിന്റെ മുഴക്കം. അയാൾ തിരിച്ചറിഞ്ഞു.

“അരുത് മോളേ, ആരാണ് ചതിച്ചത്? അതെങ്കിലും പറയൂ... തീർച്ചയായും ഞാനൊരു ജീവിതം മോൾക്ക് ഉണ്ടാക്കിത്തരും.”

“ഇല്ല, ആർക്കും അതിന് കഴിയില്ല.”

“അങ്ങനെ പറയരുത്. ഈ ലോകത്തിൽ പരിഹാരമില്ലാത്ത പ്രശ്നങ്ങളില്ല. അവിവേകം കാണിക്കരുത്. എന്റെ വാക്കുകൾ വിശ്വസിക്കൂ. മോളുടെ അച്ഛന്റെ പ്രായമുണ്ടെനിക്ക്.”

“അച്ഛൻ... ഹൂ.. ഒരച്ഛൻ!”

അവളുടെ കണ്ണുകൾ രണ്ടു തീപ്പന്തങ്ങളായി. കയ്യിൽ തടഞ്ഞ പാറക്കല്ലെങ്ങൾ അയാൾക്ക് നേരെ വലിച്ചെറിഞ്ഞു. കടൽക്കരയിലെ വിളക്കുമരത്തിൽനിന്നും ഉതിർന്നു വീഴുന്ന പ്രകാശകിരണങ്ങളിൽ തെളിഞ്ഞ അവളിലെ വേഷപ്പകർച്ച അമ്പരപ്പ് ഉളവാക്കി. ശാന്തത നഷ്ടപ്പെട്ട കടൽത്തീരങ്ങളെ പ്രഹരിക്കുന്ന ശബ്ദം എങ്ങും പ്രകമ്പനം കൊള്ളിച്ചു. എന്തു പറയണം എന്നറിയാതെ പകച്ചുപോയ നിമിഷങ്ങൾ...

“എന്റെ വയറ്റിൽ തുടിക്കുന്ന ജീവന്റെ തുടുപ്പിന് കാരണക്കാരൻ എന്റെ...” അവളുടെ വായിൽനിന്ന് അടർന്നുവീണ അവിഷ്കൃതമായ വാക്കുകൾ തീമഴയായി പെയ്തിറങ്ങി. അതൊരു അലർച്ചയായിരുന്നു.

പൊട്ടിക്കരച്ചിലായിരുന്നു.

നിലവിളിയായിരുന്നു.

അട്ടഹാസമായിരുന്നു.

അതിശക്തിയായി ഒരു തിരമാല പാറക്കൂട്ടത്തിലിടിച്ച് ചിന്നിച്ചിതറി... ആരും കേൾക്കാൻ കൊതിക്കാത്ത നഗ്നസത്യം. കണ്ണുകളിൽ ഇരുട്ട് കയറുന്നു. ഇനി എന്തു പറഞ്ഞ് അവളെ ആശ്വസിപ്പിക്കും? ഉത്തരം കിട്ടാത്ത നൂറുനൂറു ചോദ്യങ്ങൾ തലച്ചോറിനെ കാർന്നു തിന്നുന്നു. പെൺമക്കളെ അച്ഛന്റെ അരികിൽ നിറുത്താൻ ഭയപ്പെടേണ്ട അമ്മമാരുടെ

നാടായി നമ്മുടെ നാട് മാറുകയാണോ? അവൾ പറഞ്ഞ സത്യം... അതിന് പരിഹാരം കാണാനാവില്ല. തനിക്കെന്നല്ല, ആർക്കും. ഒരു ശബ്ദം ഹൃദയത്തിൽനിന്ന് ഉയർന്നു.

“മോളേ,” ഇല്ല, അവളെ കാണാനില്ല. ആ സത്യം തിരിച്ചറിഞ്ഞപ്പോൾ കൈ വിട്ട മാതസികാവസ്ഥ പരിസരബോധം നഷ്ടപ്പെടുത്തി. അകലെ ആടിയുലയുന്ന തിരമാലകൾക്കിടയിൽ രണ്ടു പിണ്ണുകൈകൾ... “മോളേ” എന്ന ആർത്തനാദത്തോടെ അയാൾ ആ കടലിലേക്ക് എടുത്തുചാടി. ആർത്തനാദം തിരമാലകളെ തകർത്ത് ഒരു ജീവൻ തിരിച്ചെടുക്കാൻ ആഴങ്ങളിലേക്ക് അയാൾ ഊളിയിട്ടു.

മുന്നാംപക്കം.

കടൽക്കരയെ വാരിപുണർന്ന കാറ്റിന് ശവത്തിന്റെ ഗന്ധമായിരുന്നു.

ആളുകളോടിക്കൂടി. തിരയുടെ താളത്തിനൊത്ത് ചലിക്കുന്ന രണ്ട് ശവശരീരങ്ങൾ. അതിലൊന്നിനെ തിരിച്ചറിഞ്ഞു.

കടൽക്കരയിലെ ഭ്രാന്തൻ.

കൂടെയുള്ള പെൺകുട്ടി?

അവളുടെ കൈകൾ

വേർപെടുത്താനാകാത്ത വിധം അയാളുടെ ബലിഷ്ഠമായ കരങ്ങളിൽ അമർന്നിരിക്കുന്നു. ■

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# ഗംഗോത്രിയിലേക്ക്



**കുനം വിഷ്ണു**

■ നേരത്തെത്തന്നെ ഹോട്ടലിൽ എത്താൻ കഴിഞ്ഞു എന്നതിനാലും, ഗണേശൻ ഭക്ഷണം ഉണ്ടാക്കാൻ ധാരാളം സമയം കിട്ടിയതിനാലും, ഞങ്ങൾ നേരത്തെ തന്നെ ഉറുന്ന് കഴിച്ചു, ഉറങ്ങുകയും ചെയ്തു. കാലത്ത് നേരത്തെ പുറപ്പെടേണ്ടതാണ്. ഞങ്ങൾ അതനുസരിച്ച് സമയത്തിനുതന്നെ തയ്യാറായി, പ്രാതൽ കഴിച്ച് ബസ്സിൽ കയറി. സൂര്യൻ ഉദിച്ചു വരുന്നേയുള്ളൂ. ബസ്സിൽ കയറിയ ഉടനെ ഡ്രൈവർ എല്ലാവരോടുംമായി പറഞ്ഞു, “ഹിമാലയൻയാത്ര വളരെ അപകടം പിടിച്ചതാണ്. അതിൽത്തന്നെ ഏറ്റവും അപകടസാധ്യതയുള്ള വഴി ഉത്തരകാശിയിൽനിന്ന് ഗംഗോത്രിയിലേക്കുള്ളതാണ്. ഏറ്റവും കൂടുതൽ അപകടം സംഭവിക്കാറുള്ളതും അവിടെയാണ്. മലകളിൽനിന്ന് കല്ലുകൾ ഉരുണ്ടു വീഴുന്നതും മലയിടിച്ചലും അവിടെ സാധാരണമാണ്. ഉറയ്ക്കാത്ത മണ്ണാണ് പ്രധാന വില്ലൻ. മഴയെങ്ങാൻ ചെയ്താൽ വഴിയെല്ലാം കൊഴുകൊഴ എന്നാവും. എന്തും സംഭവിക്കാം. വഴി മുടങ്ങിക്കഴിഞ്ഞാൽ ഒന്നോ രണ്ടോ ദിവസമോ ചിലപ്പോൾ അതിലുമധികമോ വഴിയിൽ പെട്ടു കിടന്നുകൂടായ്കയുമില്ല. ഇതേവരെയുള്ള ചരിത്രം പരിശോധിച്ചാൽ ഏറ്റവും അധികം തീർത്ഥാടകർ അപകടങ്ങളിൽപ്പെട്ടു മോക്ഷപ്രാപ്തി നേടിയത് ഉത്തരകാശിക്കും ഗംഗോത്രിയ്ക്കും ഇടയിലുള്ള വഴിയിലാണ്. അതിനാൽ എല്ലാവരും എല്ലാം ഭംഗിയാകാൻ മഹാദേവിയോടും ഗംഗാദേവിയോടും പ്രാർത്ഥിക്കുക.” അദ്ദേഹം മൂന്നുവട്ടം മഹാദേവസ്തോത്രം ഉറക്കെ ചൊല്ലി, “ഹർ ഹർ മഹാദേവ്.” ഞങ്ങളെല്ലാം ഏറ്റുചൊല്ലി, “ഹർ ഹർ മഹാദേവ്”, “ഗംഗാമയ്യ കീജയ്.”

അതിരാവിലെത്തന്നെ ബസ് പുറപ്പെട്ടു. വളഞ്ഞു പുളഞ്ഞു പോകുന്ന വഴി. കത്തനെ കയറും തന്നെയാണ്. എട്ടു

കിലോമീറ്ററോളം പോയപ്പോൾ, വലത്തു വശത്ത് ഒരു അണക്കെട്ട്. ഡ്രൈവറോട് ചോദിച്ചു, അതെന്താണെന്ന്. മനേരി അണക്കെട്ടാണ് അത്. അവിടെനിന്ന് ടർബൈൻവഴി ഉല്പാദിപ്പിക്കുന്ന വൈദ്യുതിയാണ് ഉത്തരകാശി ജില്ലയ്ക്ക് വെളിച്ചം എത്തിക്കുന്നത്. അണക്കെട്ടുമുലമുണ്ടായ തടാകം അതിമനോഹരമായ കാഴ്ചയാണ് സമ്മാനിക്കുന്നത്. പലവിധ പക്ഷിമൃഗാദികൾക്ക് അവിടം അഭയകേന്ദ്രമാണ്. തടാകക്കരയിൽ വിവിധ തരത്തിലുള്ള പുഷ്പങ്ങളും ചിലതരം കായകളും കണ്ടു. വീണ്ടും ഓർത്തു, ദേവലോകമല്ലേ?

## ഗംഗ്നാനി

കുറെ പോയപ്പോൾ ‘ഗംഗ്നാനി’ എന്നൊരു സ്ഥലത്ത് ബസ് നിർത്തി. അങ്ങാറു പെട്ടിക്കടകൾ മാത്രമുള്ള വിജനപ്രദേശം. തീർത്ഥാടകരുടെ ഏതാനും വാഹനങ്ങൾ അവിടെ എത്തിയിട്ടുണ്ട്. വലതുവശത്ത് ഏതാനും പടികൾക്കു മുകളിലായി ഒരു ചെറിയ ക്ഷേത്രവും ഒരു തപ്തകുണ്ഡവുമുണ്ട്. ‘ഋഷികുണ്ഡ’ എന്നാണത്രെ അതിന്റെ പേര്. പടുത്തുണ്ടാക്കിയ ഒരു ചെറിയ കുളം. സാമാന്യം നല്ല ചൂടുള്ള, ആവി പറക്കുന്ന വെള്ളം വരുന്ന ഒരു ഉറവ അതിലേക്ക് വരുന്നു. അവിടെ കണ്ട ഒരു ബോർഡ് അനുസരിച്ച് പരാശരമുനി കഠിനതപസ്സു അനുഷ്ഠിച്ച സ്ഥലമാണ് അത്. ക്ഷേത്രത്തിലെ പ്രതിഷ്ഠ പരാശരമുനിയുടേതാണ്. (മനസ്സിൽ അനാവശ്യമായ ഒരു സംശയം ഉദിച്ചു, ശീതോഷ്ണങ്ങളെ അതിജീവിച്ചു, അതിന്ദ്രീയശക്തി സാധ്യമായ, വൈരാഗികളായ മുനിമാർപോലും അതിശൈത്യമുള്ള ഹിമാലയത്തിൽ തപസ്സു ചെയ്യാൻ, അതിസമൃദ്ധമായ, നിലയ്ക്കാത്ത ഉഷ്ണജലപ്രവാഹമുള്ള, തപ്തകുണ്ഡ പരിസരങ്ങൾ തന്നെ തിരഞ്ഞെടുക്കുന്നത് എന്തുകൊണ്ടാണ്?)

ചിലർ അവിടെ ചൂടുവെള്ളത്തിൽ കുളിക്കുന്നുണ്ട്.



**Gangnani**

കുളിക്കുന്നവരിൽ ചിലർ ചെറുപ്പക്കാരായ മിലിട്ടറി ഉദ്യോഗസ്ഥന്മാരാണെന്ന് കണ്ടാലറിയാം. കാലത്ത്, ശരിക്കും പറഞ്ഞാൽ, രണ്ടു മണിക്കൂർമുൻപുമാത്രം ഉത്തരകാശിയിലെ ഹോട്ടലിലെ ചുടുവെള്ളത്തിൽ സസുഖം ഒന്നു കുളിച്ചു കഴിഞ്ഞിട്ടേയുള്ളൂ. കൂടാതെ, ഇവിടെ തികച്ചും തുറസ്സായ ഒരു സ്ഥലത്ത് ഒട്ടും മറയില്ലാതെ ആകാശത്തിനു കീഴിൽ ആണ് ആ തപ്തകുണ്ഡ് അഥവാ ചുടുവെള്ളക്കുണ്ട്. അതിനാൽ ഞങ്ങൾ വീണ്ടും കുളിക്കേണ്ടെന്നു വെച്ചു. കയ്യും കാലും മുഖവും കഴുകി എന്നു വരുത്തി (എന്താ ചൂട്!) ക്ഷേത്രത്തിൽ ദർശനം നടത്തി.

നാലു ധാമുകൾക്കും തപ്തകുണ്ഡങ്ങളുണ്ട്. യമുനോത്രിയിലേയും ബദരിനാമിലേയും തപ്തകുണ്ഡങ്ങൾ അവിടെത്തന്നെ ക്ഷേത്രത്തോടു തൊട്ടുതന്നെയാണ്. പക്ഷെ ഗംഗോത്രിയിലെ തപ്തകുണ്ഡ് കൂറെ ദൂരെ ഇവിടെ ഗംഗാനിയിലാണ്. കേദാർനാമിലേക്ക് പതിനാലു കിലോമീറ്റർ താഴെയും. ഒരു കുന്നിന്റെ പള്ളയ്ക്കാണ് ഗംഗാനി. റോഡിന്റെ ഇടത്തുവശത്ത് മൂന്നുറിലധികം അടി താഴ്ചയുള്ള കെട്ടിടമാണ്. അതിന്റെ അടിയിൽ ഭാഗീരഥി ഒഴുകിക്കൊണ്ടിരിക്കുന്നു. രണ്ടുമൂന്നു ചായക്കടകളൊഴിച്ചാൽ അവിടെ വേറെ ജനവാസമൊന്നും കാണാനില്ലായിരുന്നു.

സമയം ഒമ്പതുമണി ആകുന്നതേയുള്ളൂ. ഇവിടെനിന്നു പുറപ്പെട്ടാൽ ഇനി നിർത്താതെ ഓടിക്കൊമെന്നതിനാൽ, അവിടെ കണ്ട ഒരു ചായക്കടയിൽ പ്രാതലാകാം എന്നായി ഡ്രൈവർ. അങ്ങനെ ഗണേശൻ ഞങ്ങൾക്കു പ്രാതൽ വിളമ്പി. എന്റെ മകൻ മനു, അന്നാട്ടിലെ ഭക്ഷണം രുചിക്കാൻ ആഗ്രഹം പ്രകടിപ്പിച്ചു. മനു മാത്രം ചുട്ടോടെ റൊട്ടിയും സബ്ബിയും കഴിച്ചു. അവനു പ്രാതൽ നല്ലവണ്ണം ഇഷ്ടപ്പെടുകയും ചെയ്തു. ഞങ്ങൾക്ക് തണുത്ത ഉപ്പുമാവും ചട്ടിണിയും ആണ് തരമായത്. കടയും കടയിലെ ബെഞ്ചും മറ്റും ഫ്രീയായി ഉപയോഗിച്ചതല്ലേ? എല്ലാവർക്കും ഓരോ സ്പെഷൽ ചായ പറഞ്ഞു. കടക്കാരനും സന്തോഷമാവട്ടെ. ചായക്ക് കടുപ്പമില്ലെന്നു പറയുന്നില്ല. പക്ഷെ ഒട്ടും പിശുക്കില്ലാതെ ഇട്ട പഞ്ചസാര കാരണം മധുരം കൂടി ആർക്കും വേണ്ടാത്ത സ്ഥിതിയായി എന്നു മാത്രം. അല്ലെങ്കിലും അതാണല്ലോ ശരാശരി ഉത്തരേന്ത്യൻ ചായ. കുട്ടികൾമാത്രം ചായ പായസംപോലെ ആസ്വദിച്ചു കൂടിച്ചു. കേരളത്തിനു പുറത്ത് എവിടെ പോയാലും മധുരമില്ലാത്ത ചായയും പഞ്ചസാര പ്രത്യേകമായും പറയണമെന്ന് പ്രത്യേകിച്ചു തെളിയിച്ചു.

പ്രാതൽ കഴിക്കുമ്പോൾ, ഞാൻ ആ പ്രകൃതിഭംഗി ആസ്വദിക്കുകയായിരുന്നു. ചായക്കടുയുടെ പിൻഭാഗം മലയുടെ കുത്തനെയുള്ള ചരുവിൽ കുത്തിനിർത്തിയ തൂണുകളിലാണ്. കടയുടെ പിന്നിലുള്ള അരമതിലിനപ്പുറത്ത് കീഴ്പ്പോട്ടു നോക്കുമ്പോൾ അപാരമായ അഗാധത. നേരെ മൂന്നിലുള്ള കുന്നിൽ മിലിട്ടറി എഞ്ചിനീയർമാർ എന്തെല്ലാമോ നിർമ്മാണ പ്രവർത്തനങ്ങളിൽ ഏർപ്പെട്ടിരിക്കുന്നു. അതിന്റെ പൊടിപടലം

വായുവിൽ പൊങ്ങുന്നു. ആ ഒരേയൊരു മലിനീകരണം ഒഴിച്ചാൽ പ്രകൃതിക്ക് ഒരു വ്യത്യസ്തവും മലിനീകരണവും ഉണ്ടായിട്ടില്ല ഇന്നും പ്രകൃതി അവിടെ കനുകയായിത്തന്നെ നിൽക്കുന്നു.

**ഭാഗീരഥിയും മിലിട്ടറിയും**

പ്രാതൽ കഴിഞ്ഞ് പാത്രമെല്ലാം കഴുകിക്കഴിഞ്ഞപ്പോൾ യാത്ര തുടർന്നു. വെയിലിന് കട്ടി വെച്ചിട്ടില്ല. പലയിടത്തും പാതയ്ക്ക് വീതി നന്നെ കുറവ്. രണ്ടുഭാഗത്തും ദേവദാരു മരങ്ങളുടേയും പൈൻമരങ്ങളുടേയും ഇട തുർന്ന കാടുകൾ. ഇടയിലെല്ലാം കുറ്റിക്കാടുകൾ. ഒരുപാടു ഔഷധസസ്യങ്ങളുടെ കലവറയാണ് അത് എന്ന് ഡ്രൈവർ പറഞ്ഞു. അന്നാട്ടുകാരിൽ ഇത്തരം മരുന്നുകളെപ്പറ്റി അറിയാവുന്നവർ നിരവധി ഉണ്ടത്രെ ശരിയായിരിക്കണം. കാരണം ഒരു ഡോക്ടറോ, ആശുപത്രിയോ മരുന്നുകടയോ കാണണമെങ്കിൽ നൂറുകണക്കിനു കിലോമീറ്റർ താണ്ടേണ്ടിവന്നേക്കാം. അപ്പോൾ നാടൻ ചികിത്സാരീതികൾ ജീവിക്കാൻ അനിവാര്യമായി തീരുമല്ലോ. ആയുർവേദ ചികിത്സയുടെ ഔന്നത്യം കേരളത്തിൽ നിന്നു വന്ന നമുക്ക് അറിയാത്തതല്ലല്ലോ. കൂറെ ചെന്നപ്പോൾ ബസ് ഹർസിൽ എന്ന ഗ്രാമത്തിലെത്തി. അവിടെ രണ്ടു മിലിട്ടറി ഓഫീസർമാർ ഞങ്ങളുടെ ബസ് കൈ കാണിച്ചു നിർത്തിച്ചു. ബസ്സിന്റെ പേപ്പറുകളും ഋഷികേശിൽനിന്നു കിട്ടിയ പെർമിറ്റുകളും വിശദമായി പരിശോധിക്കാനാണത്രെ. ബസ്സിനുള്ളിൽ കയറി ഞങ്ങളെയാകെ ഒന്നു നോക്കി. ബസ്സിൽ കയറിയ ഓഫീസർ പറഞ്ഞു, “ഈ അസൗകര്യത്തിനു ക്ഷമിക്കണം. ഇത് ഞങ്ങളുടെ ഡ്യൂട്ടിയാണ്. നിങ്ങൾ ഭാരതത്തിന്റെ അതിർത്തിയോട് തൊട്ടാണ് സഞ്ചരിക്കുന്നത്. നിങ്ങൾക്കു ശുഭയാത്ര.” എന്തൊരു മര്യാദ! നമ്മുടെ പോലീസുകാർ അവരെ കണ്ടു പഠിക്കണം. നാം ഭാരതീയരായതിൽ അഭിമാനം തോന്നിയ നിമിഷങ്ങൾ. (സാമ്പർഭികമായി പറയട്ടെ, എനിക്ക് എക്കാലവും തോന്നിയ ഒരു



**The Sage Parashar Temple at Gangnani**

അഭിപ്രായമുണ്ട്. അഞ്ചോ പത്തോ വർഷം ഏതെങ്കിലും സുരക്ഷാസേനയിൽ ജോലി ചെയ്ത ഒരാൾക്കേ നമ്മുടെ പോലീസിലോ സർക്കാർ സർവ്വീസിലോ ജോലി നൽകാവൂ. എന്നാൽ മാത്രമേ അവർക്കു അച്ചടക്കം എന്തെന്നു മനസ്സിലാകൂ.)

രണ്ടുമൂന്നു കിലോമീറ്റർ പോയപ്പോൾ ബസ് വീണ്ടും നിർത്തി. ബസ് രണ്ടു മലകൾക്കിടയിലാണ്. പത്തടി താഴെ ഭാഗീരഥിനടി. ഡ്രൈവർ പറഞ്ഞു, “ ഹിമാലയ് കീ ഹവാ വായിയേ. യഹാം കി പാനി ചരൂയിയേ. പന്ദാ മിനുട്ട് രു കേംഗെ.” (ഹിമാലയത്തിലെ കാറ്റ് ആസാദിക്കൂ. ഇവിടത്തെ വെള്ളം തൊടു. പതിനഞ്ചു മിനുട്ട് നിർത്താം). ഞങ്ങളെല്ലാവരും താഴെ ഇറങ്ങി. കഥകളിലും പുരാണങ്ങളിലും പറഞ്ഞുമാത്രം കേട്ടിട്ടുള്ള ഭാഗീരഥിയെ ഒരിക്കൽകൂടി തൊടാൻ പോകുകയാണ്. എല്ലാവരും പുഴയിലേക്ക് ഇറങ്ങി. അത്ര അധികം വീതിയൊന്നുമില്ല പുഴയ്ക്ക്. ഞങ്ങളുടെ കരയിൽ പുഴയുടെ പകുതിയും നല്ല വെളുത്ത മണലാണ്. വെള്ളം അക്കരയാണ്. മിനുത്ത പഞ്ചസാരപോലത്തെ മണൽ. ഇടയ്ക്ക് സാളഗ്രാമം പോലുള്ള ഉരുളൻ കല്ലുകളും. മണലിലൂടെ നടന്ന് വെള്ളംവരെ പോയി. സാഭാവികമായും വെള്ളത്തിനു നല്ല തണുപ്പുണ്ട്. നല്ല



**Rishi Kund**

ഒഴുകുമുണ്ട്. പുഴയിലും തൊട്ടടുത്ത കാട്ടിലു മായി പതിനഞ്ചു മിനുട്ട്. സുഖകരമായ കാലാവസ്ഥ. അധികം തണുപ്പുമില്ല, ചൂടുമില്ല. ഹിമാലയത്തിന്റെ മടിത്തട്ടിൽ, പരിശുദ്ധമായ പ്രകൃതിയുടെ ലാളനമേറ്റ്, ദേവിദേവന്മാരുടെ സാമീപ്യം അനുഭവിച്ചറിഞ്ഞ്, ദേവലോകത്തിന്റെ സുഖങ്ങൾ ദർശിച്ചും, സ്പർശിച്ചും, ശ്വസിച്ചും ഉൾക്കൊണ്ടുകൊണ്ട് ഒരു സ്വപ്നസാക്ഷാൽക്കാരം നേടിയതിന്റെ സായുജ്യം നൂണത്തുകൊണ്ട വരസിദ്ധിപോലെ പത്തുപതിനഞ്ചു മിനുട്ട്.

കൃത്യം ഇരുപതു മിനുട്ടിനു ശേഷം ഞങ്ങളുടെ ബസ് വീണ്ടും പുറപ്പെട്ടു. നാലഞ്ചു കിലോമീറ്റർ കയറി കഴിഞ്ഞപ്പോഴേയ്ക്കും പാതയുടെ രണ്ടു വശത്തും മഞ്ഞുകട്ടകൾ. വെളുത്ത പാറക്കല്ലുകൾപോലെ. കുറെക്കൂടി ചെന്നപ്പോൾ പാതയുടെ വലതുവശത്ത് ചുമരൂപോലെ കുത്തനെയുള്ള, ചെത്തിയിറക്കിയപോലുള്ള വെള്ളിമല. ബസ് ഒരിക്കൽകൂടി നിർത്തി. തണുത്തുറഞ്ഞ് കരിങ്കല്ലുപോലെ കട്ടിയായ ഹിമക്കണ്ണങ്ങൾ. അവിടെ ചില മിലിട്ടറിക്കാർ മഞ്ഞുമല കയറാൻ പരിശീലിക്കുന്നു. വലതുകയ്യിലെ മഴു ഐസിൽ ആഞ്ഞുതറച്ച് അവർ കയറുകയാണ്. ഇതിനുമുമ്പ് ഞങ്ങളാരും മഞ്ഞുമല കയറുന്നത് സിനിമകളിൽ അല്ലാതെ നേരിൽ കണ്ടിട്ടില്ല. ആ ഐസിന്റെ ഉറപ്പു കാണിച്ചു തരാൻ വേണ്ടി താഴെകിടക്കുന്ന ഒരു കഷണം മഞ്ഞുകട്ട ഗണേശൻ റോഡിലേക്ക് സർവ്വ ശക്തിയുമെടുത്ത് എറിഞ്ഞു. പക്ഷെ അതു പൊട്ടിയില്ലെന്നു മാത്രമല്ല, ‘എന്നെ എറിഞ്ഞു പൊട്ടിക്കാനോ?’ എന്നു കളിയാക്കുംപോലെ ചിരിച്ചു കിടന്നു. ഐസ് കട്ടിയായാൽ എത്രമാത്രം ഉറപ്പുണ്ടാകാമെന്ന് അന്നാണ് മനസ്സിലായത്. മലക്കയറ്റവും മഞ്ഞുമലക്കയറ്റവും തമ്മിലുള്ള വ്യത്യാസവും ഞങ്ങൾ തിരിച്ചറിഞ്ഞു.

അല്പംകൂടി ചെന്നപ്പോൾ ഒരു ഗ്രാമത്തിന്റെ ബോർഡ്, ലങ്ക.അവിടെ ഞങ്ങൾ ഒരു പാലത്തിന്മേൽകൂടി നദിയുടെ അക്കരെ എത്തി. ആ പാലത്തിന് ലോകത്തിലെ എട്ടാമത്തെ അത്ഭുതം എന്നു വിളിക്കാമെന്നു തോന്നി. പുഴയിൽ അമ്പതോ അറുപതോ അടി മുകളിലാണ് തൂണുകളില്ലാത്ത ആ പാലം. (ഇതിനുമുമ്പ് കൊങ്കൻ റെയിൽവെയിൽ മാത്രമാണ് ഇത്ര ഉയരമുള്ള പാലം കണ്ടിട്ടുള്ളത്. അതും തൂണുകൾ ഉള്ളവ.) സാഭാവികമായും നദിയുടെ ഏറ്റവും വീതി കുറഞ്ഞ ഭാഗത്താണ് ആ പാലം. ഞാൻ നേരത്തെ പറഞ്ഞിട്ടുണ്ടല്ലോ, നദിയിലെ ഒഴുക്കിന്റെ ശക്തി കാരണം പാലങ്ങൾക്ക് തുണ് എന്ന കാര്യം ചിന്തിക്കാൻപോലും സാദ്ധ്യമല്ല. ■

**First Wedding Anniversary**  
April 5 2016

**Chaitra S Reji & Shan Sharma**  
*Years will go past,  
May your Love forever last.*  
**Happy First Wedding Anniversary**  
**Best wishes from Family, Friends and Relatives**



# കവിത

കവിത, നീ  
 ജീവിക്കാൻ വെമ്പുന്ന ദിനങ്ങളിൽ കിനാക്കളോ  
 ജീവിച്ചു തീർത്ത നൈരാശ്യങ്ങളോ  
 കൊഴിഞ്ഞുപോയ സ്വപ്നങ്ങളിൽ അക്ഷരബിംബങ്ങളോ  
 കയ്പ്പേറുമനുഭവങ്ങളിൽ നിഴൽച്ചിത്രങ്ങളോ?

സ്വപ്നങ്ങൾ ചാലിച്ച ജയപരാജയങ്ങളിൽ അനുഭൂതിയോ  
 സരങ്ങളിൽ മാധുര്യമോ അപസരങ്ങളിൽ അസ്വസ്ഥതയോ  
 സൗന്ദര്യത്തിൻ ലഹരിയോ അരുപതയിൻ ശോകഗാനമോ  
 സൂര്യതേജസ്സിൻ ഗായികയോ ചന്ദ്രമണ്ഡലത്തിൻ കാമുകിയോ?

പ്രകൃതിയിൻ പ്രണയിനിയോ പ്രണയത്തിൻ നാദമോ  
 പ്രപഞ്ചത്തിൻ മാസ്തരികതയോ കമിതാവോ  
 ജീവിതത്തിൻ ജീർണതയോ ജീർണതയിൻ അപജയമോ  
 ജപമാലകളിലെ ഭക്തിയോ ദീപനാളങ്ങളിലെ ശുഭാപ്തിയോ?

വീരഗാഥകളിലെ വീര്യം നീയെങ്കിൽ, കവിത  
 വീണ പൂക്കളിൽ ദുഃഖം പാടിയതും നീയല്ലയോ  
 നിന്നിലെ ഓരോ വാക്കും ഒരു കഥയല്ലയോ  
 കഥയിലെ ഓരോ ജീവനും ഞാനല്ലയോ?

ലക്ഷ്മി മുറുമുറുമെ



# Happy Vishu

Best Compliments from  
 Shriraj Nair President Borivli Malayali Samajam.

# ഓയെൻവി

മറഞ്ഞു കാലത്തിന്റെ തിരശ്ശീലക്കു പിന്നിൽ  
 നിറഞ്ഞു മലയാളകന്യതൻ നേത്രദായം  
 എന്താവാം ഹേതു തന്റെ പുത്രനെ വിളിക്കുവാൻ  
 തന്ത്രപ്പെട്ടീശൻ, ഇവനിത്രയും പ്രിയങ്കരൻ?

ഇല്ലിളംമുളകാടിൻ ലല്ലലം കേൾപ്പിച്ചതോ  
 ഹിമവൽ ശൃംഗത്തിന്റെ ഗാഢീര്യം പകർന്നതോ  
 നെറ്റിയിൽ ചാർത്തപ്പെട്ട മഞ്ഞളിൻപ്രസാദമോ  
 നിളയിൽ നീരാടുന്ന പുക്കൈതകന്യകയോ  
 അരിവാളമ്പിളിയിൽ കണ്ണെറിയും പെണ്ണാളോ  
 ആരാണു നിന്റെ മനോവീണയിൽ രാഗം തീർപ്പു?

മധുരമനോജ്ഞമാം ചൈനതൻ സ്മൃതി പാടി,  
 മുഗ്ദ്ധയാം ഹൈമാവതി തന്നുടെ വിരഹവും  
 ഉജ്ജയനിതൻ ഗാഥ പാടുമ്പോൾ തന്നെ സന്തം  
 ഭൂമിതൻ ചരമത്തിൻ ദുഃഖവും പിറക്കുന്നു.

പാടത്തെ പണിയാളർ ആക്ഷേപമുതിർക്കുമ്പോൾ  
 കൂടെ നിന്നില്ലെ ശക്തി പകരാൻ മടിക്കാതെ  
 വാഗ്ദത്തഭൂമി വെറും പാഴ്വാക്കായ് മാറും നേരം  
 വില്ലവമുല്യം മുന്നിൽ നിസ്സാരമായിത്തീർന്നോ?

എത്രനാൾ കഴിയേണം തവദർശനത്തിനായ്,  
 കാവ്യമാധുര്യം എന്റെയാത്മാവിലലിയിക്കാൻ?

-അശ്വതി

# ജീവിതം

ജീവിതം ഒരു യാത്ര!  
 ഘോഷയാത്രയോ, അതോ അന്ത്യയാത്രയോ?  
 അതിജീവനത്തിനുള്ള ഓട്ടത്തിൽ  
 അതൊരു യുദ്ധമായെന്നു വരാം.  
 നന്മ കാണുമ്പോൾ അതു സ്നേഹസാഗരവും  
 പ്രേമസംഗീതവുമായെന്നു വരാം.  
 ഇതൊരു നിയോഗം; അതോ ചുതാട്ടമോ  
 ചിലപ്പോൾ കടങ്കഥയും.  
 ചിലപ്പോൾ ഒരു ദുഃസ്വപ്നം,  
 അല്ലെങ്കിൽ സ്വപ്നസായുജ്യം.  
 ഇതൊരു സമസ്യയോ അതോ പ്രഹേളികയോ  
 ഹ! ഹ! ഇതൊരു നാടകമല്ലേ?

-വി വി അച്യുതൻ

# STAY COOL IN HOT SUMMER

The hot and humid summer is here. We feel exhausted in this season due to the heat and dry winds. Let us see how to stay cool in hot summer.



Dr. (Major) Nalini Janardhanan

## At Home:

- Close your windows, curtains and blends during day time. You may open the windows during morning and evening hours to cross ventilate and let in cool air.
- Use white or light coloured bed sheets and bed spreads.
- In candescent light bulbs create heat. So switch over to LED bulbs.
- Turn off TV, lamps, adapters and computers when you are not using them.
- Stay away from stove during peak hours. Your cooking can be completed in the morning and use microwave ovens to heat food.
- Paint your terrace and roof with white paint to reflect heat.
- Keep the refrigerator door closed. If you open it frequently the motor needs to work harder to maintain a constant temperature generating more heat.

● Desert coolers and Air conditioners can be used to cool your rooms. If you don't have these, you may place a shallow pan or bowl with ice, in front of a table fan. The breeze will pick up cold water from the ice thus creating a cooling must.

## Body Care:

- Take a cool shower once or twice daily. Frequent showers help to lower your body temperature and wash away your body sweat. Wash your hair daily.
- Keep a cold water spray bottle in the fridge. Spraying cold water on face and

neck is very refreshing.

- Drink plenty of water and other cold beverages like fruit juices or electrolyte enriched drinks.
- Take plenty of fruits and vegetables in your diet. Include cooling food items like curds, coconut water, lime juice, butter milk, ice creams and cold coffee in your diet. Watermelons, unripe mangoes, green vegetables, cucumber, onions, mint, amla, corn, tomatoes, cherries, apple and pineapple are also good for health in summer.
- Avoid caffeine. Reduce the intake of coffee, tea, soda and caffeinated drinks like cola.



- Wear light weight cotton clothes. Loose fitting and light coloured clothes are suitable for summer. Tight and dark coloured clothes tend to keep your body warm. (They are suitable for winters). Use only cotton undergarments.
- Stay indoors during high temperatures (Mid day).

## When you go out

We have to be very careful when we step

out of own cool house to the hot climate outside.

● Protect your skin from the harmful effects of ultra violet rays in sunlight, by applying sunscreen. To avoid sun tanning, don't expose yourself to direct sunlight.

Always use a good sunscreen (with SPF 30+) when you go out in sun. If you happen to stay out, reapply sunscreen every 2-3 hours. Try to stay indoors during 10 am to 4 pm.

● Spend time in cool and air conditioned places like restaurants, malls, museums, libraries and cinema halls.

● Always stay hydrated drinking lot of water and fluids. Body loses water through sweat even if you are not exercising.

● Wear loose fitting light coloured clothes.



● If you are out in sun, stay covered. Relax under the shades of trees or tents. Use umbrellas, hat or scarf to protect from sunlight.

● If you are going to work, wear cotton or linen clothes.

● Try to take rest during midday.

● Slow down and reduce strenuous activities during the peak hours of the day (between 11 am to 4 pm). These activities may be done in the morning before 7 am. Don't exert yourself.

● Avoid exercise and hard work during peak hours. Exercises can be done early

in the morning or later in the evening.

● Rigorous activities or physical work or exercises during midday hours when sun is the hottest can lead to heat related complications like heat stroke and heat exhaustion. Basic symptoms of heat related complications are dizziness, headache, weakness, muscle cramps and nausea. Symptoms of heat stroke are profuse sweating, convulsions (fits), chills, confusion

and vomiting. If you have these symptoms, take rest in a shade or cool room. Drink water. Sports drinks contain electrolytes which help to replace the electrolytes which you lose when you sweat. You may take sports drinks or lime juice (with salt and sugar), coconut water, butter milk or any cold beverage. But if you have more severe symptoms, call for help as it is a medical emergency. You may become unconscious. So it is better to take rest and stay indoors during midday. Follow these tips to stay cool this summer. ■





# PATIENT SAFETY

**Dr (Major) Nailini Janardhanan**

**P**atient Safety is a global public health concern. 09 Dec 2015 was observed as Patient Safety Day all over the world. This is an initiative from World Health Organisation (WHO) to emphasize the awareness about unsafe healthcare and patient safety. Everyone in the field of healthcare unite in a common goal of giving safe care i.e. keeping patients and those who care for them, free from harm during health care.

## What is Patient Safety?

It is defined as the freedom from accidental harm or injury during healthcare. Due to recent developments in technology used in diagnosis and treatment and also due to human errors many unintended or unexpected incidents can occur during healthcare.

## International Patient Safety Goals

- Improve the safety of high alert medications.
- Improve effective communication of critical information.
- Identify patients correctly at risk points.
- Eliminate wrong site, wrong patient, wrong procedure and ensure correct site, correct patient and correct procedure.
- Reduce risk of healthcare acquired

infections.

- Reduce risk of patient harm resulting from falls.

## Patient Safety Issues

Various patient Safety issues are:-

- Diagnostic errors: Wrong, missed or unintentional delayed diagnosis.
- Hospital Acquired Infections: Infections transmitted to patients during the admission and stay in hospital.
- Medication errors Wrong medication or right medication in wrong dosage.
- Read mission Patient needs to return to hospital less than 30 days of discharge (due to problems like infection)
- Wrong site Surgery Operation on the wrong part of the body or on wrong person.
- Communication Proper communication should be there between hospital workers and between patient and doctor.

Doctors and health workers including hospital staff are being instructed and trained about how to take



care of these patient safety issues. Proper health care infrastructure, Patient coding/ labeling and adherence to standard operative Procedures help to improve patient safety. WHO's campaign known as 'clean hands are safer hands' is an initiative to reduce infections. Let us see how the patients and their relative can help to avoid these problems in patient safety.

## What can you do for your own safety?

When you approach the doctor or hospital as a patient:

- Ask questions to the doctors and hospital staff if you have any doubts or if you are not sure of any details about diagnosis, tests or procedures (like surgery).
- Assist hospital staff by ensuring that your personal data is accurate and complete (including allergies to various medicines and details of your diseases and previous treatment).
- Ask doctor about the pros and cons and side effects of any medical procedure that is prescribed for you.

## Prevention of Infection

The main causes of infection are:

- Person to person transmission of infection through hands of patients, visitors, caretakers and healthcare providers.
- Personal equipment and clothing.
- Environmental contamination.
- Air borne transmission.

- Carriers of infection among visitors and hospital staff.
- Rarely common source of outbreaks.

Infection can be prevented to a great extent by proper hand washing. Your doctor can guide you about the proper technique of cleaning and washing your hands with soap and water. Visitors, caretakers and family members also should take care of their hand hygiene after touching the patients.



keep a written record of their medications and allergies and show the record to their doctor during consultation. When they visit another doctor for another disease the details of previous treatments should be shown to the doctor. Patients, their family members and care takers should know about the correct dosage and administration of the patient's medications

### Medication Safety

Medication error is a major cause of preventable patient harm. So we should learn the ways to improve the safety of medication use.

Patients most at the risk of medication error are:

- Patients on multiple medicines.
- Patients with another condition e.g.: Pregnancy, breast feeding, renal failure, liver failure.
- Patients who can't communicate

well.

- Patients who have more than one doctor.
- Patients who don't take an active role in their medicines.
- Very old patients.
- Children and babies.

High alert medicines are those which carry a risk for adverse outcomes, look alike medicines and sound alike medicines. Patients should

and ensure that correct dosage is followed. If there are any side effects it should be reported to the doctor. Medicines should be kept away from small babies and children. Very old patients can make mistakes in taking medicines, due to their poor eyesight and poor memory. So their family members and caretakers should take care of the proper administration of their medicines. ■

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# ALCOHOL AND THE BODY



**Dr Sujatha Nair**

Alcohol affects every part of the body. Alcohol addiction makes the damage worse. Even fear of suffering or death does not make the person stop, revealing the inability to do so, which is the nature of the disease of addiction. What is required to arrest it is treatment in an alcohol rehab where in one experiences living and celebrating life beyond alcohol.

Hair loss and male pattern baldness increases

**Skin** - can have eczema, psoriasis etc.

**Heart**- makes one prone to hypertension , cardiomyopathy coronary artery disease , arrhythmia etc.

**Lungs** - Excessive consumption of alcohol can cause sudden arrest in breathing resulting in Acute respiratory distress syndrome that can be fatal

**Eyes**- It causes blurring of vision on a short term basis. in the long term - weakness of the eye muscles.

Effects on the tongue causes inflammation of the lining of the mouth , causes inflammation of the tongue.

Effects on the Oesophagus [Food pipe]

Reflux of acid tears in the lining of the oesophagus caused by erosion due to alcohol and retching and vomiting as a result of acute consumption of large quantities of alcohol resulting in bleeding. [called Mallory Weiss Syndrome]

Effects on Stomach affects digestion by affecting the release of acid and also

causing shrinkage of the lining of stomach resulting in proneness to infections.

Chronic consumption damages the stomach lining structurally caused delayed digestion of food that might result in diarrhoea and malabsorption.

**Liver-** On the Liver the toll is very well known - it causes inflammation of the liver -alcoholic hepatitis, fatty liver, change in the liver structure-fibrosis and finally cirrhosis. In Cirrhosis the pressure in the circulation builds up in the liver and gastrointestinal system resulting in enlargement of vessels at the base of the food pipe causing vomiting of blood [hematemesis] and or enlargement of blood vessels in the anal region resulting in piles /hemorrhoids. Fluid fills in the abdomen [ascites] . the person thus suffers a lot. Eventually there is liver failure the person can die. Without proper treatment of the alcohol addiction in an alcohol rehab facility,, the person suffering is still unable to stop drinking . When I was attached to a hospital at the beginning of the Year I had seen a person diagnosed with cirrhosis and had an addiction to alcohol . A year down the line he was reduced to a skeleton with an abdomen filled with fluid and ultimately died but even the fear of death could not stop him from drinking. He was just unable to. That is the nature of addiction.

**Pancreas-** Alcohol damages the cellular structure of the pancreas resulting in two forms of inflammation of the pancreas- acute and chronic. there can be severe characteristic pain in the pit of th stomach radiating to the back with nausea and vomiting and elevated pancreatic

enzymes.

Toxins in the body get stored instead of getting excreted leading to a bacterial overload which then enters the blood stream leading to damage of the liver. There is malabsorption of nutrients from the intestines as the alcohol affects the uptake of carbohydrates , and metabolism of fats and proteins.

In the large intestine excessive alcohol intake results in increased movements of the large intestine which explains the sudden diarrhoea's that occur following this.

Alcoholism can also increase the body's risk of cancer- of the mouth, food pipe, throat, liver , rectum and breast.

It affects fertility causing azoospermia in males and lowered fertility in females. The quality of Sperm is affected too.

It damages the immune system due to malnutrition that makes the body prone to contracting ailments easily like tuberculosis - this is seen in all socio economic classes.

Thus alcoholism is an all consuming ailment that requires expert care and attention at all fronts.

We at Anatta provide the medical expertise , psychological care and an ambience of unconditional acceptance , counseling and confidentiality in our client specific alternate life therapy rehab program .

For any clarifications contact  
Dr Sujatha Nair on 09820330439



Anatta Humaniversity Pvt.Ltd.  
Contact Person:  
Ms. Vandana Hiranandani  
+91 9967334000  
Website- www.anatta.in

മദനോത്സവം (1978)



Lyricist: O N V Kurup Music: Salil Chowdhary  
Singer: K J Yesudas

Karthika



ONV Kurup

സാഗരമേ ശാന്തമാക നീ!  
സാന്ധ്യരാഗം മായുന്നിതാ!  
ചൈത്രദിനവധു പോകയാൽ ഭൂരെ  
യാത്രാമൊഴിയുമായ്  
സാഗരമേ ശാന്തമാക നീ!

തളിർതൊട്ടിലാരോ പാടീ: } (2)  
“തരു ഒരു ജന്മംകൂടി!” }  
പാതിപാടും മുന്വേ വീണു!  
ഏതോ കിളിനാദം കേണു! (2)  
ചൈത്രവിപഞ്ചിക മുകുമായ്,  
എന്തേ മൗനസമാധിയായ്!  
സാഗരമേ ശാന്തമാക നീ!



Salil Chowdhary

വിഷുപക്ഷിയേതോ കുട്ടിൽ } (2)  
വിഷാദാർദ്രമേന്തേ പാടീ? }  
“നൂറുചൈത്രസന്ധ്യാരാഗം  
പുത്തു കാവു നിന്നാത്മാവിൽ!” (2)  
ചൈത്രദിനവധു പോകയാൽ ഭൂരെ  
യാത്രാമൊഴിയുമായ്  
(സാഗരമേ ശാന്തമാക നീ!)



K J Yesudas

Madanolsavam is a Malayalam film written and directed by N Sankaran Nair, starring Kamal Haasan and Zarina Wahab in lead roles. Other artistes were Jayan, Thikkurissy Sukumaran Nair, Sankaradi, Meenakumari, Adoor Bhasi, Prathapachandran, Mallika Sukumaran, Sreelatha Namboothiri, Kottayam Santha, P. K. Abraham, Pattom Sadan et al.

Dialogues are penned by Thoppil Bhasi and comedy scenes by Adoor Bhasi. The film was dubbed into Tamil as *Paruva Mazhai*, Telugu as *Amara Prema* and Hindi as *Dil Ka Saath Dil*.

This movie has got evergreen songs like Mada prave vaa..., Sandhye kanneerithende sandhye..., Mele Poomala..., Ee Malarkanyakal..., Sagaram santhamaka nêe.. The story is adapted from the novel *Love Story*, written by Erich Segal. It was produced by RM Sundaram for RMS Films. The singers were K J Yesudas, S Janaki and Sabita Chowdhury.

## WHITE

■ The latest Mammootty film 'White' is produced by Eros International and Bollywood star Huma Khureshi is his heroine. The shooting of this film was done in London, Mumbai and Kochi. Huma is coming in the role of Roshni Menon, a software engineer. She comes to London on an assignment and Praksh Roy (Mammootty), a millionaire enters her life. The movie will come to the theatres during summer vacation. Other artistes are Sankar Ramakrishnan, Siddiq, Sunil Sukhada, Ahmed Siddiq, Manjulika, Sona Nair and KPAC Lalitha. The story is jointly written by Praveen Balakrishnan, Nandini Wilson and Uday Ananthan. The music department is handled by Rafiq Ahmed and Rahul Raj.



## KING LIAR

■ The new venture of Siddique Lal combine is titled King Liar. Ouseppachan produces this film under the banner of Ouseppachan Movie House. Dileep and Madonna Sebastian are in the lead. Lal is also handling an important role. Asha Sharath, Joy Mathew, Sivaji Guruvayur, Balu Varghese, Soupın, Balachandran Chullikkad, V K George Eloor, Binu Adimali, Kottayam Somaraj and Bollywood model Natasha Suri are also in this film. Story is by Siddique and screenplay is jointly written by Siddique and Lal. Bipin Chandran writes the dialogue and Hari Narayanan penned the lyrics. Deepak Dev is the music composer.



## EDAVAPPATHI

■ This movie tells the story of Tibetan refugees who entered India thirty seven years ago. Lenin Rajendran directs it and it is produced by Manoram Creations. Siddhartha Lama, who came in Mohanlal film 'Yoddha' as a child star is the hero His heroine is Uttara Unni. Manisha Koirala, Prakash, Prashant Narayan, Shivadas, Shabnam and Gayathri are in the film. Kelly Dorgi, a Hollywood actor is also in the cast.

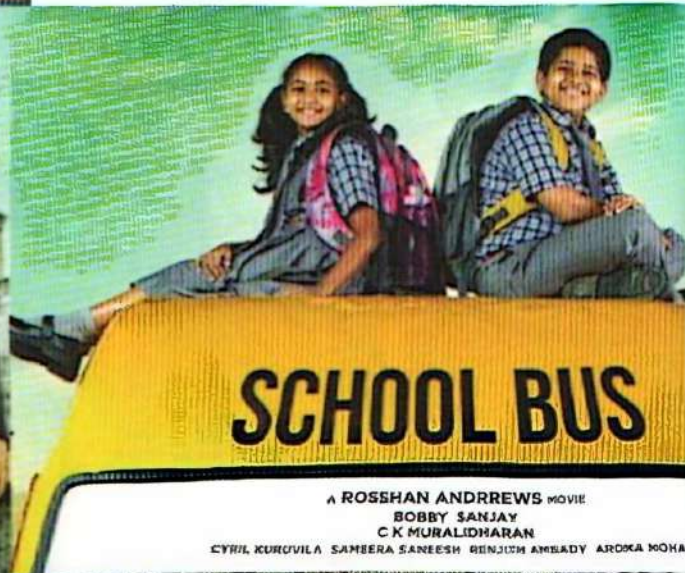
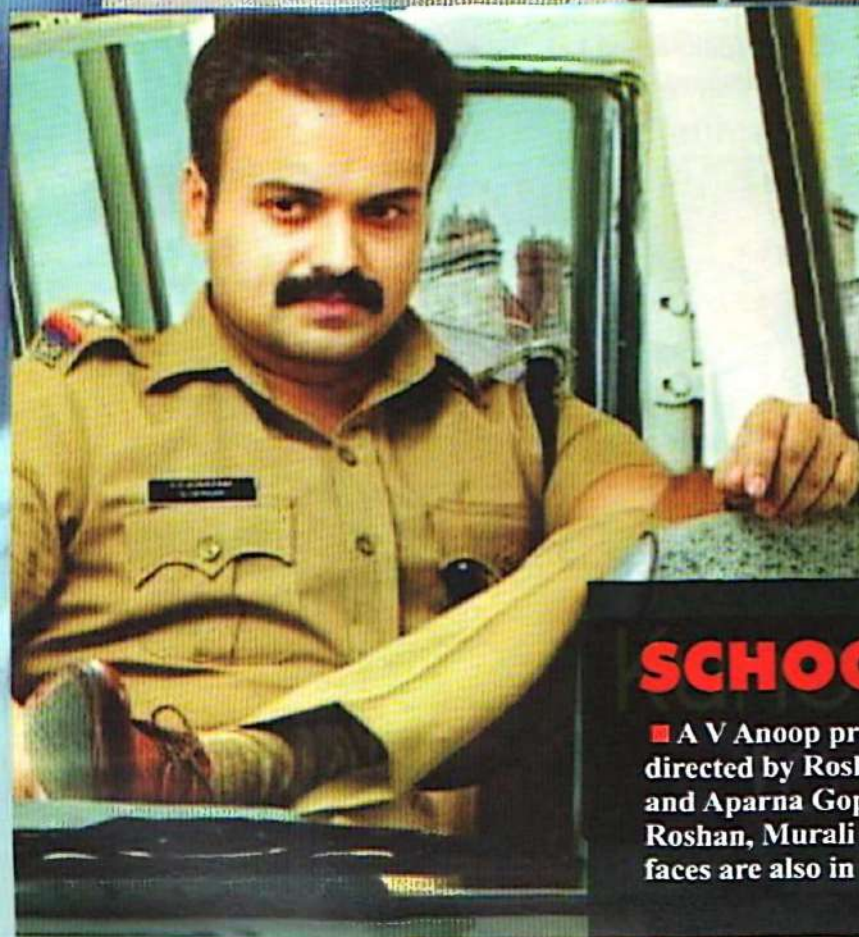
# OPPAM

■ Ashirwad Films of Antony Perumbavoor produces 'Oppam' (Together) with Priyadarshan as director and Mohanlal in the lead. Mohanlal plays the role of a blind ordinary person and he has two heroines, Vimala Raman and Anusri. Other actors are Nedumudi Venu, Samudrakanni, Chemban Vinod, Kalabhayan Shajohn, Mamu Koya, Aju Varghese, Ganeshkumar, Kanaran Hareesh, Kalasala Babu, Edavela Babu, Manikkuttan, Binish Kodyeri, Balaji, Arjun, Nandakumar, Baby Meenakshi and Shriya Nair, Govind Vijayan and Priyadarshan write the story and screenplay respectively. Rafiq Ahmed and Madhu Vasudev write the lyrics and Four Music composes the tunes.



# ORU MURAI VANTHU PAARTHAYAA..

■ This film is being shot in Kollangode with debutant Sajjan K Mathew directing the film with Unni Mukundan, Aju Varghese, Prayaga Martin Jose and Sanusha in the lead. Other actors in the cast are Suraj Venjaramodu, Suddhi Koppa, Prasanth Alexander, Balaji, Kochu Preman, Tharikita Sabu, Disti James, Abraham Koshy, Bindu Panicker, Seema G Nair and Rashmi. Abhilash Sreedharan writes the screenplay and dialogue of this film produced by Ziad Kokker for Kokker's Films. Lyrics are penned by K R Narayanan and Abhilash "Sreedharan and Vinu M Thomas compose the music.



A ROSSHAN ANDREWS MOVIE  
BOBBY SANJAY  
C K MURALIDHARAN  
CYRIL KURUVILA SAMBERA SANEESH BINJITH AMELADY AROKA MOHAN

# SCHOOL BUS

■ A V Anoop produces this film for AVA Productions, to be directed by Roshan Andrews. Kunchacko Boban, Jayasoorya and Aparna Gopinath are in the lead. Akash, Anjalina Roshan, Murali Gopi, A V Anoop and Jiji besides several new faces are also in the cast. Screenplay is by Bobby Sanjay.

# Kerala in National Film Awards

■ Kerala has 10 awards in its kitty as the 63th National Film Awards were announced on March 28. apart from a special mention in the category of Best Film friendly state.

Jayasurya got a special mention for his performances in 'Su Su Sudhi Valmeekam' and 'Lukka Chupi'. 'Nirnayakam' directed by V K Prakash was adjudged the Best Film on Social Issues while Dr Biju's 'Valiya Chirakulla Pakshikal' bagged the award for the Best Film on Environment. Gourav Menon emerged the Best Child Artiste for 'Ben'.

M Jayachandran was adjudged the Best Music Director for the song 'Kathirunnu Kathirunnu' from 'Ennu Ninte Moitheen'. 'Pathemari' directed by Salim Ahamed is the Best



Jayasurya



M Jayachandran



Gourav Menon

Malayalam movie. 'Priyamanasam' directed by Vinod Mankara was selected as the Best Sanskrit Film.

Best Short Film is 'Kamuki' directed by Christo Tommy, who is winning the award for the second time. Neelan and Prof Aliyar got special mention for the documentary 'Amma' and for the narration in 'Arangile Nithyavismayam', respectively. 'Arangile

Nithyavismayam' is on Kathakali Guru Chemancheri Kunjiraman Nair.

Sanjay Kurien won the award for best sound recordist for 'Talwar'. Bajirao Mastani fetched the award for best re-recording to Justin Jose.

Last year, 13 films were sent to the National Awards which rose to 33 this time.



Dr Biju



Prof Aliyar



Salim Ahmed



Vinod Mankara



V K Prakash

## State Film Awards

■ The State awards of Malayalam films are now announced. 'Ozhivudivasathe Kali' directed by Sanalkumar Sasidharan is chosen as the best film of 2015. Dulkar Salman won the best actor award for 'Charlie'. Parvathy is the best actress for her performance in 'Ennu ninte Moideen' and 'Charlie'. Best director is Martin Prakart for Charlie. The

second best film is 'Amoeba' of Manoj Kana. 'Ennu ninte Moideen' is the most artistic and popular film.

While Charlie secured eight awards, 'Ennu ninte Moideen' won seven awards. Best character actor is Prem Prakash for Nirnayakam, while its female counterpart is Anjali P V for Ben. R Unni and Martin Prakart are the best screenplay writers for Charlie and

the best story writer is Harikumar (Kaattum Mazhayum. best cinematographer is Joemon T John (Charlie and 'Ennu ninte Moideen'). Other winners are Sribala K Menon (debutant female director for Love 24x7), Ramesh Narayan (Music director, 'Ennu ninte Moideen'), Bijibal (Background music, Pathemari), Rafiq Ahmed (Lyrics,

'Ennu ninte Moideen'), P Jayachandran (Male singer, three films), Madhushri Narayanan (Female singer, Edavappathi), and Jayasurya (Spl Jury Award). Seventy eight films were considered for the awards.



Dulkar Salman



Parvathy



Martin Prakart

# വിഷു, പ്രകൃതി, രാഷ്ട്രീയം- എന്റെ കാഴ്ചപ്പാടുകൾ:

ശരത്ത്



**ശ**രതിനെ എല്ലാവർക്കും ഇഷ്ടമാണ്. സൗമ്യവും ശാന്തവുമായ പ്രകൃതം. നല്ല സംസാരരീതി. ആരോടും ഒന്നിനോടും തർക്കിക്കാനോ വഴക്കിടാനോ പോകാറില്ല. എന്നാൽ എല്ലാ കാര്യങ്ങളോടും വ്യക്തമായ കാഴ്ചപ്പാടുകളുള്ള വ്യക്തി. വിഷുവിനെ കുറിച്ച്, പ്രകൃതിയെ കുറിച്ച്, രാഷ്ട്രീയത്തെ കുറിച്ച് ശരത് പറയുന്നു:

## വിഷു

കുട്ടികുടുംബമായിരുന്നു എന്റെത്. ഏറണാകുളം ജില്ലയിൽ ആലുവയ്ക്കടുത്ത് തിരുവൈരാണികുളം അമ്പലത്തിനടുത്തായി വെണ്ണണി കവിക്കുടുംബം. നിരവധി അംഗങ്ങളുണ്ടായിരുന്ന ആ കുടുംബത്തിലായിരുന്നു എന്റെ കുട്ടിക്കാലത്തെ വിഷു. പടക്കം പൊട്ടിക്കലായിരുന്നു വിഷുവിന് പ്രധാന പരിപാടി. ഒരിയ്ക്കൽ പതിവുപോലെ രാത്രി പൊട്ടിക്കൽ പരിപാടി തുടങ്ങി. വീടിനകത്ത് ഒരു സഞ്ചിയിൽ ശേഖരിച്ചുവെച്ചിരുന്ന പടക്കവുമായി ഞാൻ മുൻവശത്ത് വന്നു. പടക്കം പൊട്ടിക്കുന്നതിനടുത്തായി ആ സഞ്ചി വച്ചശേഷം ഞാനും പടക്കം പൊട്ടിക്കാൻ തുടങ്ങി. എന്റെ സഞ്ചി മറ്റാരും കണ്ടിരുന്നില്ല. രണ്ടു ദിവസത്തേക്ക് പൊട്ടിക്കാൻ വെച്ചിരുന്നത് നിമിഷനേരംകൊണ്ട് പൊട്ടിത്തീർന്നു. എല്ലാവരും നിലവിളിച്ചുകൊണ്ട് നാലുപാടും ചിതറി ഓടി. കുറച്ചുനേരം യേപ്പാടിലായിരുന്നു എല്ലാവരും. എങ്കിലും എന്റെ മണ്ടത്തരം ഓർത്ത് പിന്നീടെല്ലാവരും ചിരിക്കാൻ തുടങ്ങി. കൂട്ടമായിരുന്ന് പടക്കം പൊട്ടിയതിന്റെ പാട് ഇന്നും ആ തറവാട്ടിൽ ശേഷിക്കുന്നുണ്ട്.

## കൈനീട്ടം

ഭൂപരിഷ്കരണനിയമം നടപ്പിലായതിനു ശേഷം തറവാട് ശരിക്കും കഷ്ടത്തിലായിരുന്നു

എന്നുതന്നെ പറയാം. അതുകൊണ്ട് കൈനീട്ടമൊന്നും കാര്യമായി കിട്ടിയിരുന്നില്ല, അല്ലെങ്കിൽ അന്ന് അതിന്റെ വിലയൊന്നും അറിയില്ലായിരുന്നു. എങ്കിലും എല്ലാവരും എന്തെങ്കിലുമൊക്കെ തരും. എന്തു തരുന്നു, എത്ര തരുന്നു എന്നതല്ലല്ലോ കാര്യം, തരാനുള്ള മനസ്സാണ്. അന്നെല്ലാവർക്കും അതുണ്ടായിരുന്നു. പാടവും കൂളവും അമ്പലവുമൊക്കെയുള്ള ആ നാട്ടിലെ കുട്ടിക്കാലംതന്നെയാണ് ഏറ്റവും വലിയ കൈനീട്ടം. എന്റെ കുട്ടികൾ, ഇന്നവർക്ക് കിട്ടാനുള്ളത് ചോദിച്ചുവാങ്ങും. ഇപ്പോൾ ഞാൻ തിരുവനന്തപുരത്ത് സകുടുംബം സ്ഥിരതാമസക്കാരനാണ്. ഇവിടെ വിഷുവിന് പടക്കം പൊട്ടിക്കലില്ല, പകരം ദീപാവലിക്കാണ്. ഇത്തവണ വിഷു പാലക്കാടായിരിക്കാനാണ് സാദ്ധ്യത. അവിടെ മലമ്പുഴയ്ക്കടുത്താണ് എന്റെ ഭാര്യയുടെ വീട്. മുത്തമകൾ വേദ ശരത്, രണ്ടാമത്തെയാൾ ധ്യാന ശരത്. അവരോടൊപ്പം ഈ വിഷു പാലക്കാട്.

## പാരമ്പര്യം

കലാപാരമ്പര്യമുള്ള കുടുംബത്തിലായിരുന്നു എന്റെ ജനനം. അച്ഛൻ വെണ്ണണി ഹരിദാസ്. പ്രശസ്തനായ കഥകളി ഗായകനായിരുന്നു. മൂന്നാളിനി സാരാഭായിയോടൊപ്പമായിരുന്നു ആദ്യകാലങ്ങളിൽ അച്ഛൻ. മല്ലികാ

സാരാഭായിയുടെ അരങ്ങേറ്റത്തിനെല്ലാം പാടിയത് അച്ഛനായിരുന്നു. എഴുപത്തേഴ് കാലഘട്ടത്തിൽ അവിടം വിട്ട് തിരുവനന്തപുരത്ത് 'മാർഗി' കലാക്ഷേത്രം തുടങ്ങി. 'മാർഗി'യിൽ ക്ഷേത്രകലകളാണ് അഭ്യസിപ്പിച്ചിരുന്നത്. ഷാജി എൻ കരുൺ സംവിധാനം ചെയ്ത 'സാം' എന്ന ചിത്രത്തിൽ അച്ഛൻ അഭിനയിച്ചിട്ടുണ്ട്. അച്ഛന്റെ മകനായി ഞാനും. അച്ഛനെ വിളിക്കാനാണ് അവർ വന്നത്. വീട്ടിൽവെച്ച് എന്റെ ഫോട്ടോ കണ്ട അവർ ചിത്രത്തിലേക്ക് എന്നെയും ക്ഷണിക്കുകയായിരുന്നു.

**സിനിമ, സീരിയൽ**

നിലവിൽ രണ്ടു സീരിയലിൽ അഭിനയിക്കുന്നു. സിനിമ കഴിഞ്ഞ വർഷം സു.. സു.. സുധി വൽമീകത്തിൽ അഭിനയിച്ചിരുന്നു. ഈ വർഷം ഒന്നു രണ്ടു ചിത്രങ്ങൾ ചെയ്യുന്നുണ്ട്. ഒരു സിനിമ സ്വന്തമായി തിരക്കഥ എഴുതി സംവിധാനം ചെയ്യാനുള്ള തയ്യാറെടുപ്പിലാണ്. മിക്കവാറും എല്ലാ നടന്മാരുമായും നല്ല ബന്ധം കാത്തു സൂക്ഷിക്കുന്ന വ്യക്തിയാണ് ഞാൻ.



Sarath's family



അതുകൊണ്ടുതന്നെ ആരുടേയും ഡേറ്റ് ഒരു പ്രശ്നമാകില്ലെന്നു കരുതുന്നു.

**അവാർഡ്**

മികച്ച നടനായില്ലെങ്കിലും രണ്ടു തവണ മികച്ച ഡബ്ബിങ്ങ് ആർട്ടിസ്റ്റിനുള്ള സംസ്ഥാനപുരസ്കാരം എനിക്ക് ലഭിച്ചിട്ടുണ്ട്. 2005-ൽ 'അച്ഛുവിന്റെ അമ്മ' യിൽ നരേന് ശബ്ദം നൽകിയതിനാണ് ആദ്യത്തെ അവാർഡ്. 2015-ൽ 'ഇടവപ്പാതി' എന്ന ലേനിൻ രാജേന്ദ്രൻ ചിത്രത്തിൽ നായക കഥാപാത്രത്തിനു ശബ്ദം നൽകിയതിനാണ് അവാർഡ് ലഭിച്ചത്.

**പ്രകൃതി, രാഷ്ട്രീയം**

എല്ലാ എലക്ഷനിലും വോട്ട് ചെയ്യാറുണ്ട്. പക്ഷെ നമ്മൾ ആഗ്രഹിക്കുന്നതുപോലെ ഒന്നും നടക്കാറില്ലല്ലോ. ഡോ. അബ്ദുൽകലാം രണ്ടാമതും പ്രസിഡണ്ട് ആകണമെന്ന് മറ്റെല്ലാവരെയുംപോലെ ഞാനും ആഗ്രഹിച്ചു. പക്ഷെ നമ്മുടെ രാഷ്ട്രീയകക്ഷികൾ എടുത്ത നിലപാടോ? അതുപോലെ പ്രകൃതി - പ്രകൃതിവിഭവങ്ങൾ എല്ലാം വെട്ടി നശിപ്പിച്ചുകൊണ്ടിരിക്കയല്ലേ? നാളത്തെ തലമുറയ്ക്ക് എന്താണ് നമ്മൾ കാട്ടി കൊടുക്കുക? വെറും കോൺക്രീറ്റ് വനങ്ങൾ. കാലാവസ്ഥയിൽത്തന്നെ എന്തൊക്കെ മാറ്റങ്ങൾ! അതുകൊണ്ട് തീർച്ചയായും വ്യക്തമായ കാഴ്ചപ്പാടുകൾ ഉള്ള വ്യക്തി തന്നെയാണ് ഞാൻ. എല്ലാ എലക്ഷനിലും വോട്ടു ചെയ്യാറുണ്ട്. ആർക്കു ചെയ്യണമെന്ന് ഒരുപക്ഷെ അന്നു രാവിലെയായിരിക്കും തീരുമാനിക്കുക.

# Publicity Stunt

**T**he twists in the climax of most of the films written and/or directed by Ranjith are generally far and few. The only exemptions are Mayamayooram and Nandanam. What did not work out in the former worked in the latter. The film became a super hit. However, the Kerala Film Producers Association imposed an undeclared ban on his latest film 'Leela', attempting a twist in the film. One twist created another twist. The Association announced the winners of films that won its award for 2015. You may wonder what is there in the announcement of the awards. The twist is in the fact that the winning films of 2014 are yet to receive their awards. In 2014 the best film chosen was 'Njan' and best director was its director Ranjith. The movie goers are wondering how the awards for 2015 could be announced when the awards of 2014 were not handed over to the winners. How a completed movie could be reached to the theatre or how the producers could recover the cost of production etc is secondary; what are most important are the Association and its union. What went against Ranjith was that he did not



bother about the collective decision of the Association and its agitation as he went ahead with production of his film 'Leela' as he also happened to be its

producer. Ranjith was working for the last five years to create a screen version to the story by R Unni. Initially Mammooty and Mohanlal were considered for the title role at different times but Biju Menon ultimately bagged it. If theatres were not made available, he would make DVD version of the film and sell them in front of the office of the Association. That was the challenge of Ranjith. In short, he was not willing to be a scapegoat for the Association. According to G

Sureshkumar, the joint producer, the Association has not imposed any ban on the film. If you thought that it is a gimmick to earn publicity through adverse news, instead of normal advertisement, you are wrong.

When film 'Pathram' was to be released, the Association even imposed ban on its newspaper advertisements, the viewers made sure that the film a super hit. Therefore ban and agitation are secondary. Once the film reach the theatre the audience will decide its fate despite the ban. As long as the audience is not unionised, the Association can impose the ban and strikes. After all, the audience is the king.

## The third coming of Fahad

**F**ahad is said to have studied Cinema in US and he also went there to shoot films. Yet none realised the coming and going of 'Monsoon Mangoes' in the theatre. When the critics were about to write off him from cinema, 'Maheshinte Pratikaram' came and conquered. May be nobody expected anything from that film and hence when a watchable film was presented, they appreciated it. The film collected a lot of money. The only complaint of the spectators was that had the titles not appeared on the screen at the end, they would not have realised the end of the film.

The new generation do not pay any heed to the opinions of the

critics. What they care for is the happenings should be told in an interesting way, it should generate some laughter, and spend time joyfully. They do not look beyond that. Personal struggles, family ties and romantic tragedies are part of old stories. They do not care for Padmarajan, Lohitadas et al. The man who was packing his baggage, left it and proceeded to Idukki. Keeping away from social events and media are all old stories. He was seen discussing on the channels and was among the people. Now what is left out is a few fans



associations. But he is against associations. If the movie is good, people would see, otherwise... Movies are the craft of directors and actors are only tools in their hands.



# Kerala in Mumbai

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