

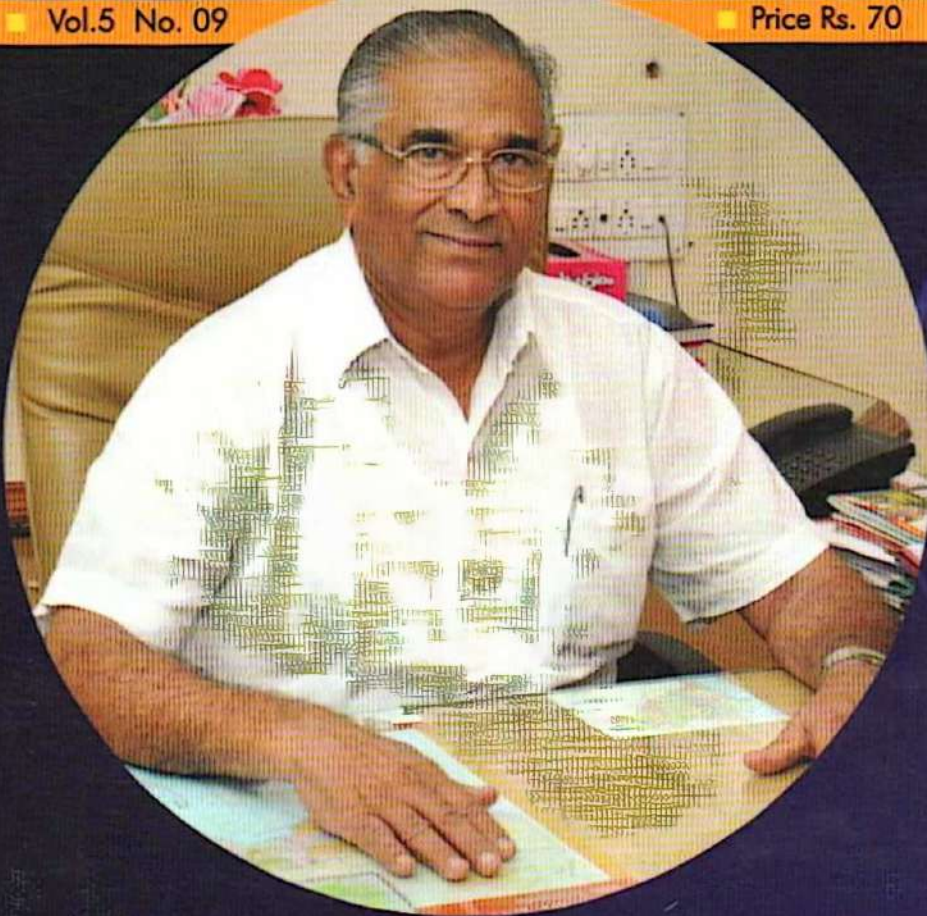
Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

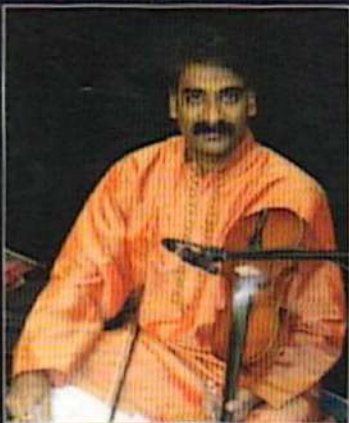
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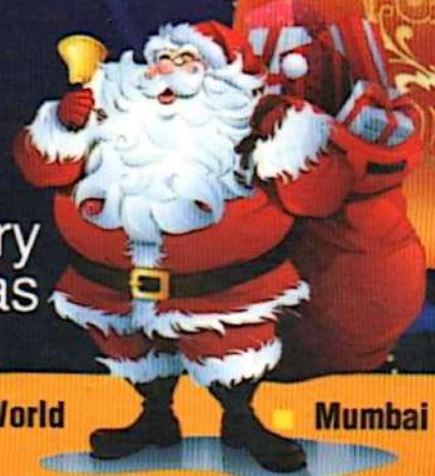


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Mumbai News Digest

A question of relevance

Metropolitan Mumbai and the state of Maharashtra have lakhs of people of Kerala origin and hundreds of Malayali organisations of various varieties viz., secular, religious, caste based, local based, profession based and so on. Each of these associations can claim its USP. In the process what is slowly dying is the soul of oneness of Kerala. The death of industrialisation wiped away any attraction to the younger generation in Kerala to Mumbai as the information technology directed them to other cities like Bengaluru, Hyderabad and so on. What is surprising is that even the second and third generations of Malayalees, settled in Mumbai are slowly drifting to other places such as US, UK, Australia, Newsland etc. Mumbai no longer hold charm for them.

In this context there is no surprise if the relevance of secular Malayali organisations diminishes. Over a period of time even the relevance of sectarian units will also follow suit. While the Malayali identity eventually disappears, future generations will have no relevance here as they merge with the local community and a distinct culture will suffer a slow death. We are not challenging the integrity of the population of Maharashtra but raise the ideal of 'Unity in Diversity.'

A close look at the top echelons of the various Malayali organisations reveals that all the prominent office bearers are mostly above fifty years of age. Many of them have some relatives in Kerala but no assets worth the name. A couple of articles recently appeared in our recent issues point to this alarming situation. Mumbai now practically have no first generation family but second and third generations who have no psychological link to their ancestral state. Naturally there is nothing in Kerala that attracts them to it.

This situation alarmingly points out to that piquant situation of irrelevance of Malayali organisations. These associations have already reduced to a body to celebrate ONAM and other religious festivities. Once those events are over they are back to sleep. The ultimate result is that the new generation has no interest in keeping these associations alive. There is a visible tendency among the Malayali youth to remain away from the activities of the associations unless they have something to gain from them.

It appears that the office bearers are blind to this development or even if they are conscious of it, they only lament but do not act to prevent the downfall.

If the associations dare to care they could see that most of their members have no active link with Kerala as the first generation came here several decades ago and possess no land or house there, unless they belonged to some well to do ancestral families like royal families, land lords or came to Mumbai on official duty and then were made to stay over long periods. Often the first generation was compelled to stay put in view of the educational facilities, employment opportunities that Mumbai offer to their children or resistance from the members of the family. Very often, the second or third generation must have married to members of non-Malayali communities and hence they have no charm in moving back to Kerala.

It is time for the associations to wake up from their slumber. They have to look beyond Onam celebrations and open new avenues. Of late Malayalees have found a keen interest in travelling to other states for exploring nature and also cultural and historical avenues. The younger generations of Malayalees in Mumbai have no idea of what they really lose. Primarily we learn about our heritage from the text books but in Maharashtra, the text books do not cover the history and social life of the south. Further, most of the first generation did not have the privilege to delve into those aspects before they reached Mumbai and hence could help the youth with details.

The associations have to put their heads together to make their existence relevant and adapt necessary steps to keep the lineage intact. Various methods are to be tried not necessarily to return to Kerala but have a spiritual link with the ancestral state.

Very often we hear about adventurous and educational trips arranged to the northern and eastern parts of India from Maharashtra. Why not the Malayalee Associations take interest in embarking similar trips to Kerala to educate our youth about the geographical, historical, cultural and environmental aspects? A conducted tour of Kerala, starting from Mancheswaram and ending in Parassala in three instalments, with knowledgeable guides and satisfactory services at economical rates would help maintaining keen interest in Kerala for the young. Barring Sabarimala season, other seasons spreading over a period of ten days covering one or two districts would certainly be enjoyable and educative. This would also help sustaining, preserving and refreshing to all Malayalee youth.

Let us move forward to keep our past intact.

Publisher, Printer, Managing Editor

P V Vijay Kumar

Executive Editor

K V Satyanath

Feature Editor

Lakshmi Venkatachalam

Feature Writers

K R Narayanan

V N Gopalakrishnan

Sriprakash Menon

Dr. Nalini Janardhanan

Gerard Joseph

Dr. Sujatha Nair

Marketing Manager

Ms Asha Soman

Mob: 08108771247

Bureau Chief -Thane Region

Rajan V Nair

Mob: 9004972655

Consulting Creative Director

Shankar S Bhogwekar

Designer

Sudhakaran K M

Photographer

Mangesh U Borade

Mob: 08691902124

Advertisement & Marketing

T R Raghunandan

(Kochi - 09847169725)

Production & Logistics

K V Prabhakaran

Owner

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

Email: keralainmumbai@gmail.com

Website: www.keralainmumbai.com

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Vibrant
Printing & Publishing Pvt Ltd

8-105, Twin Arcade, Military Road, Marol, Andheri (E), Mumbai - 400 059

Tel: +22 29209959 Telefax: 29202094

Wonderful coverage

The Sabarimala Special was a very informative Issue (November 2014) and gave us a lot of information about the temple and the journey to the same. It was indeed a wonderful coverage about one of the most famous temples of Kerala. We would like you to give reports of the Mandala masam pujas of Mumbai Ayyappa temple in your December 2014 and January 2015 Issues.

Harihara Sarma
Dombivli

Include Tourism articles

Day by day, the topics you are covering in KERALA IN MUMBAI is increasing. Keep up the good work.

Request you to give us write ups about Maharashtra's places of tourist interest so that we, Mumbai Malayalees, can go on weekend vacations. I love to travel and it will be of great interest if you have a regular column on travel and tourism covering Kerala, Maharashtra and other states of India. I am sure there are several others like me who would enjoy reading features on travel and tourism.

Sasidharan
Kanjurmarg

Settling Down in Kerala

The article 'Settling down in Kerala' was very interesting and informative. As one grows older one yearns for one's place of birth and roots. Would like to

see more of such articles in your magazine.

Ramesh D Kurup
Virar

Features you could include

Apart from news of Mumbai Malayalees and Kerala news, it will be nice if you include two or three short stories in English in your magazine. We would like to see more of jokes and quotations, tips and helpful hints. A page on spirituality and good living, places of worship in Kerala and Maharashtra, will be another good idea. These are only my suggestions.

T M Mathew
Thane

"RAAGALAYA" Music Competition 2015



We are happy to inform you that as in the past 'RAAGALAYA' is conducting light music competition in Malayalam for various age groups on 1st February 2015 at Aishwarya Hall, 6th floor, Marol Education Academy, Marol Maroshi Road, Andheri (E), Mumbai-59 from 9 am onwards.

The competition will be held in six different age groups: Group A (5-10), Group B (11-15), Group C (16-25), Group D (26-40), Group E (41-60), Group F (61 & Above). Participants are allowed to sing any Malayalam song of their choice. The song has to be by heart. Support of keyboard and tabla will be provided to the participants. The results will be announced after each session. There will be first and second prize winners from both male and female participants. There will be an entry fee of Rs. 200. Those who are interested can register their name with RAAGALAYA office on 022-29209959, 022-29202094, +919820110509. Registration can be done online as well. For more details log on to www.keralainmumbai.com

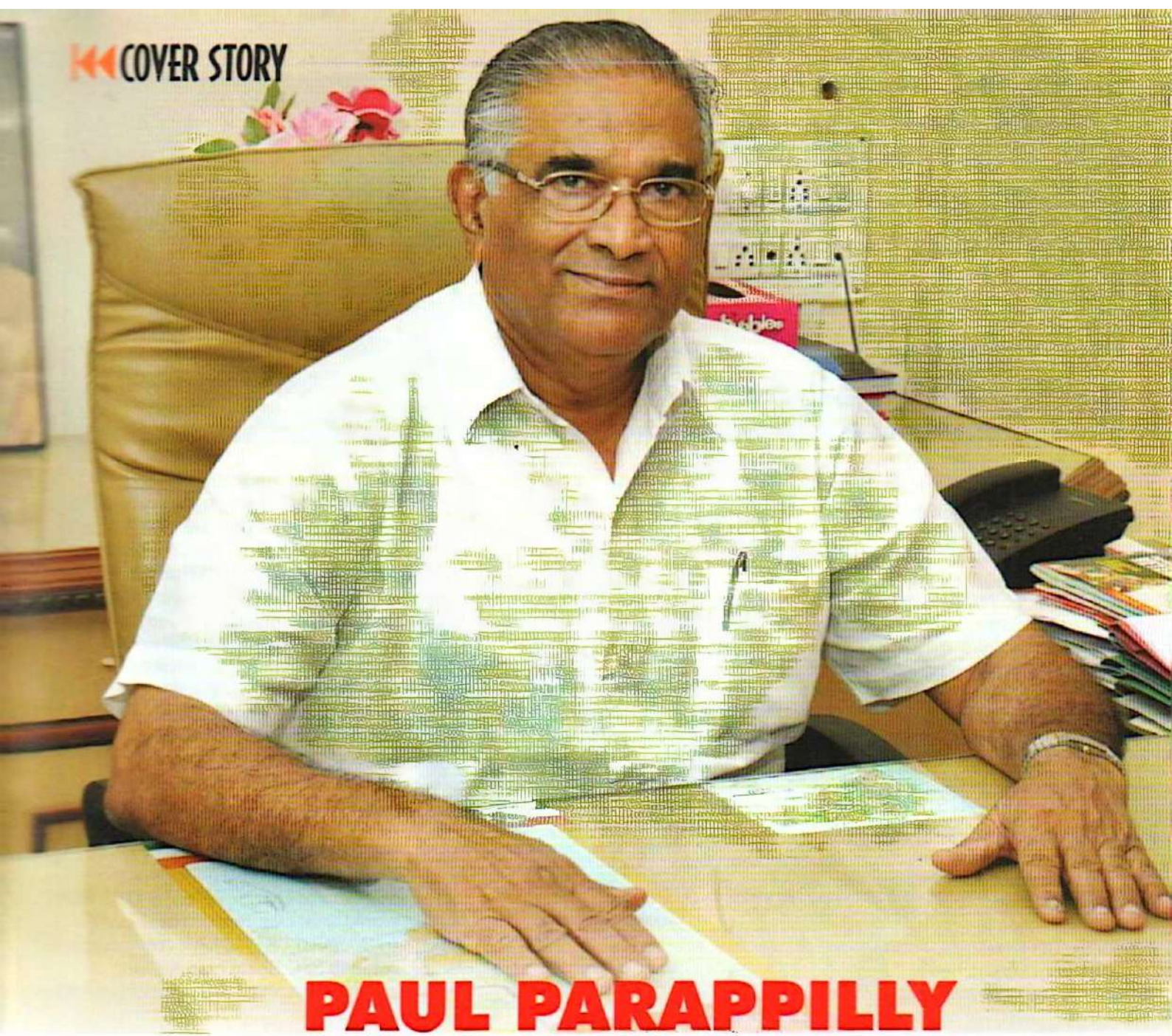


We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com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

Attention Subscribers

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

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PAUL PARAPPILLY

EDUCATIONIST WITH A SOCIAL CONSCIENCE

Paul Parappilly's success story is a significant one of spreading education through quality schools to thousands of young minds.



Lakshmi Venkatachalam

With a Management Degree in HR from Ranchi St Xavier's Institute Paul Parappilly came to Mumbai in 1975 and got a job as Management Trainee in Pfizers Ltd. Later he joined Rallis India, a TATA concern and worked there for ten years. Promotions were due and he would have continued there in a very senior level.

But destiny had in store for him other plans.

Paul got married to Rita in 1979. Rita was a graduate and was very keen to work after marriage. But marriage and the birth of two sons prevented her from taking a regular job. During this period, Rita did her post graduation in Economics and also completed her B Ed privately. When the boys grew up a little, Rita thought of taking up a job. Both Paul and Rita decided to start a school where she could work as teacher and also



Left: Don Bosco High School, Kalyan (W).



Right: Rita Memorial School

keep an eye on their children and above all teach several young girls and boys in the area.

Thus was established Don Bosco School in 1984 at Dombivli (West), in two rented flats close to their house with Nursery, Jr KG and Sr KG with about 150 children. Their sons Dominic and John were among the first batch of students. Within a span of three years, there were about 750 students in Don Bosco School and the couple could buy a plot of land for the school building. This was possible because of the hard work and dedication of Rita who worked relentlessly to improve the functioning of the school.

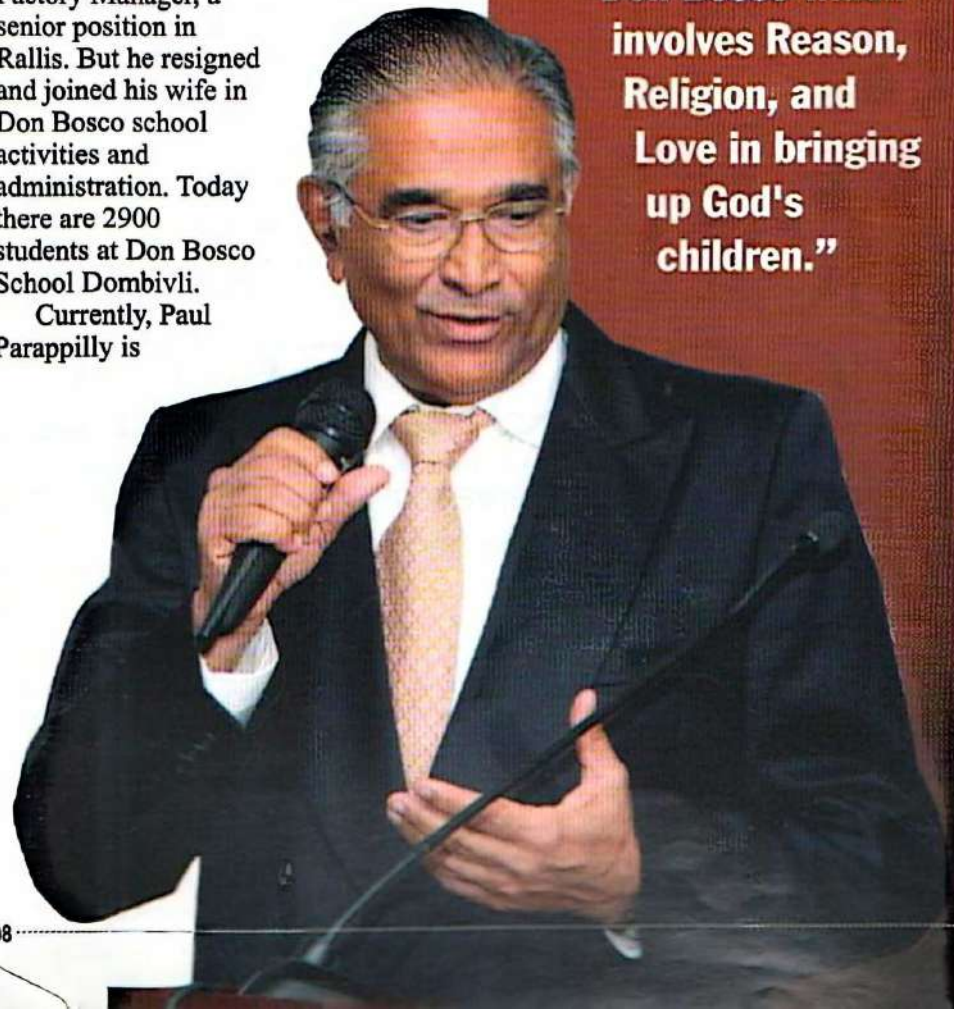
By this time Paul was promoted as Factory Manager, a senior position in Rallis. But he resigned and joined his wife in Don Bosco school activities and administration. Today there are 2900 students at Don Bosco School Dombivli.

Currently, Paul Parappilly is

“I believe that every child who comes to the school is a gift of God. In our school we follow the preventive system enunciated by Don Bosco which involves Reason, Religion, and Love in bringing up God's children.”

the Chairman of Paulsons Society Group that has five schools in Dombivli - Kalyan region. They are Don Bosco School in Dombivli (W), Don Bosco School in Adharwadi Kalyan (W), another Don Bosco School in Dombivli East, Rita Memorial School in Kalyan West. In June 2014, the fifth one, Don Bosco School in Kachore, Kalyan East was opened with 90 students. The student population is a cosmopolitan one and Marathi is a compulsory subject. All the five schools follow the SSC Board syllabus, are English medium private unaided schools with reasonable fees ranging from Rs 750 900 per month. All the schools follow the same educational policies as the Salesians of Don Bosco under their patron saint Don Bosco. These schools in Dombivli - Kalyan have cent percent result in SSC Board examination, promote sports and extra curricular activities, and work for overall development of the students' personalities. The Don Bosco Group of schools is one of the well known schools of the area and one of the first schools to introduce projector system in class rooms. The schools have their libraries, sportsclubs, students participation in interschool competitions, and have won prizes for their schools.

“I believe that every child who comes to the school is a gift of God. God is entrusting him or her to be brought up as His child to be cared for and developed as He wants. In our school we follow the preventive system enunciated by Don Bosco which involves Reason, Religion, and Love in bringing up God's children. In today's all-encompassing materialistic mentality, a dose of love of God will engender a greater sense of appreciation and love for our neighbor.” Paul Parappilly says.



Family Bonds

Paul Parappilly is a native of Malayattoor, settled at Angamali. His parents are the late Joseph Parappilly and the late Bethary. He studied up to Std V in Malayattoor. Then he shifted to Tiruppattur near Jolarpet and continued his schooling and graduation (Philosophy) at Tiruppattur. He did his MBA from St Xavier's Institute at Ranchi and came to Mumbai in 1975.

The late Rita Parappilly, Paul's wife was a dynamic lady and she was the person responsible for the establishment and successful running of the school. A native of Angamali, her parents are the late Warghese Puthusherry and the late Bethary. She completed her graduation in Chennai and came to Mumbai with Paul after their marriage. Unfortunately she passed away in 2005 at the age of 49, due to some complications during a supposedly minor surgery at one of the best hospitals in Mumbai. But her spirit still hovers and blesses the schools. Rita Memorial School was opened in 2007 in honour of Paul's wife Rita.

Their eldest son Dominic Paul, a C.A and MBA, is CEO of all the schools



Paul Parappilly with his sons

of Paulson's Society. He is married to Lace who is an MCA and heads her own software solutions company. Their second son John Paul is an MBA with specialization in HR and Event Management and supervises the administration of the schools. He has married Nikita a MBA in Marketing and graduate in Fashion Designing and heads her own garments business. They have a three year old child named Alvarita.

After settling his sons,

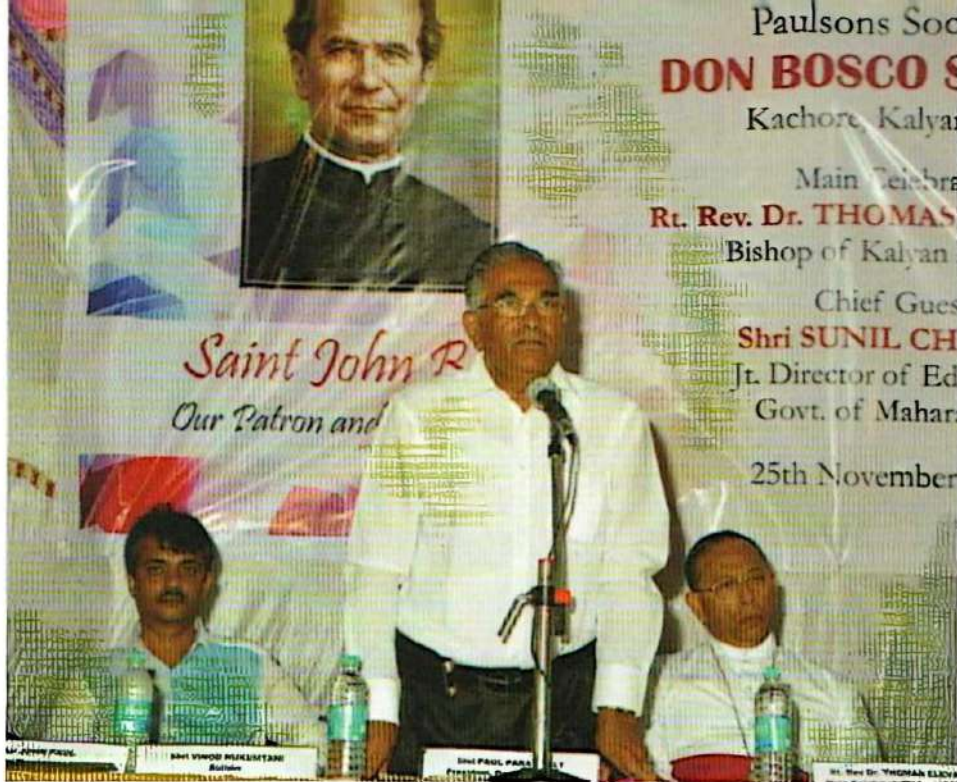
“In today's all-encompassing materialistic mentality, a dose of love of God will engender a greater sense of appreciation and love for our neighbor.”



Paul Parappilly with Rita



Paul Parappilly with his wife Carmel Bethel and their family.



At the inauguration of Don Bosco School in Kalyan East. Rev Bishop Mar Thomas Elavanal in the right



Receiving the Excellence Award from Chief Minister Oommen Chandy during Mumbai Pooram 2012.



Paul Parappilly being honoured during inauguration of a chowk in Kalyan.

Paul married Carmel Bethel in September 2013 and they are all happily settled in Kalyan.

Social and Cultural Activities

Paul Parappilly is Secretary of World Malayalee Council and is actively involved in Open Heart surgeries project. This year the Council plans to do 113 open heart surgeries for deserving poor patients.

He is Member, Advisory Board of the newly formed Kalyan Malayali Federation.

He is Chairman, Paulsons Society Group of Schools, President of Private Unaided School Managements Associations Thane, Trustee of Ashraya



WMC felicitating Paul during Maitree Nite Hospital in Dombivli, President Kalyan Central Kairali Samajam, Kalyan, Founder President of Associations of Christians for Social Welfare and former President Rotary Club of Dombivli.,

Awards and Recognitions

Paul Parappilly has won the Excellence in Eductaion Award from the hands of Kerala Chief Minister Oommen Chandy during Mumbai Pooram in 2012. He also received an Award for his contribution in the field of Education during Maitree Nite 2012 organised by the World Malayali Council. He was honoured this September during the inauguration of a chowk in Kalyan.

A senior Mumbai Malayalee with an impeccable personality, Paul Parappilly's contribution to the educational and social arena in Dombivli, Kalyan and Mumbai is remarkable. ■

ഏല്പാ വർഷവും ലോകത്തിന്റെ നാനാഭാഗത്തു നിന്നും ഇന്ത്യയിൽ നിന്നും 1 കോടിയിൽപ്പരം സഞ്ചാരികൾ നമ്മുടെ നാടിനെ അറിയാൻ എത്തുന്നു. ശാന്തിയും സമാധാനവും സൗന്ദര്യവും ലാളിത്യവുമെല്ലാം അവർ ഇവിടെ കണ്ടെത്തുന്നു. നല്ല കമെന്റാടും സഞ്ചരിച്ചറിയുന്ന മലയാളിക്കും സ്വന്തം നാട് അന്യമാകരുത്. ഇതിനുവേണ്ടിയാണ് കേരള ടൂറിസം 'കേരളം കാണാം' എന്ന പദ്ധതി ആവിഷ്കരിച്ചിരിക്കുന്നത്. നമ്മുടെ നാടിന്റെ അറിയാത്ത മുഖങ്ങളും കാണാക്കാഴ്ചകളും ഇനി നമുക്ക് അടുത്തറിയാം. ഈ അവധിക്കാലത്ത്, തന്നെയൊക്കട്ടെ സുന്ദരമായ ഈ യാത്രയുടെ തുടക്കം. കൂടുതൽ വിവരങ്ങൾക്ക് www.keralatourism.org സന്ദർശിക്കുകയോ 1800 425 4747 ൽ വിളിക്കുകയോ ചെയ്യുക.

ഇനി കേരളം കാണാം



KUTTIKRISHNA MĀRĀR

The Person and the Personality

- Saty

Kuttikrishna Marar was a greatly misunderstood personality both by his readers and colleagues. But his literary works are immortal gems of Malayalam literature.

In a recent conversation with Gangadharan, the 82 year old second son of Kuttikrishna Mārār, I asked why his father always looked sad. Gangadharan smiled and said that his father looked so only in photographs. He even reminisced that once they wanted to have a photograph with his father smiling. The children tried all the tricks in their armour to make him laugh but they again found a grim looking Mārār when the negative was developed.

Mārār was a greatly misunderstood person not only by his readers but also by his friends and colleagues and Mārār was aware of this. S K Pottekkat, P C Kuttikrishnan, G Sankara Kurup and many contemporaries were close to Mārār and yet there were many misunderstandings among them. The outward literary foes Mundasseri and Mārār were close friends and used to stay in the other's home when visiting each other's towns. Same case with G Sankara Kurup! Yet when Azhikode wrote a book criticizing Kurup, Mārār suggested the title 'Sankara Kurup Vimarsikkapetunnu' ('Sankara Kurup being criticized). This was the best title his book could have had, Azhikode later admitted.

Mārār, being only a Sahitya Shiromani in Sanskrit and not a graduate with English knowledge, always worked in low profile jobs. When he worked with Vallathol and Nalapat, the relationship mattered more than the financial aspect. Then he joined Mathrubhumi as a proof reader and retired from the same post. He always struggled to make both ends meet. With eight children and an ailing wife, his life was a real struggle.

Mārār was officially not a part of the editorial board of Mathrubhumi Weekly, but unofficially he was given a proud place in it. He was even given the freedom to choose poems for the weekly. When C H Kunhappa was its editor, Mārār wielded this power. Kunhappa once reminisced that once a reader complained that all poems of the recent



Kuttikrishna Marar

issue contained only poets from Ponnani and asked if the Weekly was meant only for people of that place. He brought this matter to the attention of Mārār. He felt bad and went away without uttering a word. After some time he returned with that particular issue and a file. He placed the file before the editor and asked, "Whose poem should have been discarded by me?" The poems were written by Edasseri, E Narayanan, P C Kuttikrishnan etc all known for their poetic acumen.

When N V Krishna Warriar was the Editor, he looked up to Mārār with awe

and always treated him with respect

The writings and public speeches often hide the real person and personality and to recognize the person one needs to go through his letters and talks, according to his people. To our luck *Sahitya Prakasa* published the letters written by Mārār to his close friends. Unfortunately the letters to Mārār could never be traced.

On account of his close proximity with Mundasseri and G Sankara Kurup Mārār was associated with Progress Literary Association (Purogama Sahitya Sanghatana). Though respected both these eminent personalities, his views were diametrically opposite to theirs. In a letter to S K Pottekkat, Mārār criticized Vallathol for his poem, published in a bimonthly magazine of the Progress Association attacking Japan and eulogizing the United States during the world war. Mārār wanted to know the stand of Pottekkat in this regard as his name appeared on top of the editorial board.

When Mārār was severely criticized for his prejudices and partialities he retorted that he was so and any criticism claimed neutrality, cannot be reliable. Again to S K Pottekkat, he stated his position, "Throw out that demagogue Poothana disguised as Lalitha



Books by Marar



Marar and his family Sitting (L to R) Late Mrs.Chandrika, Mrs. Sujatha, Mrs. Durga, wife Mrs. Narayani Kutty Marasiar and Mrs. Usha. (standing (L to R) Late Divakaran, Gangadharan, Kuttykrishna Marar, Muralidharan. Marar's children in order of their birth Muralidharan, Gangadharan, Chandrika, Sujatha, Divakaran, Usha and Durga.

neutrality from the world of literature." Again on this subject, he wrote to G Shankara Kurup that "the neutrality of the critic rose from the concept that he should be a mediator or judge in the literary world." He explained that he was against that stand. The ultimate judge is not the critic but the reader of the future generations.

When Pottekkat was in Bombay, Marar wrote an article criticizing a writer without naming him but another person wrote to SK that it was against him. When Marar came to know about it, he explained his stand, "I am not one who insults anyone from behind since I enjoy fighting friends face to face."

The sense of humour of Marar is of high order.

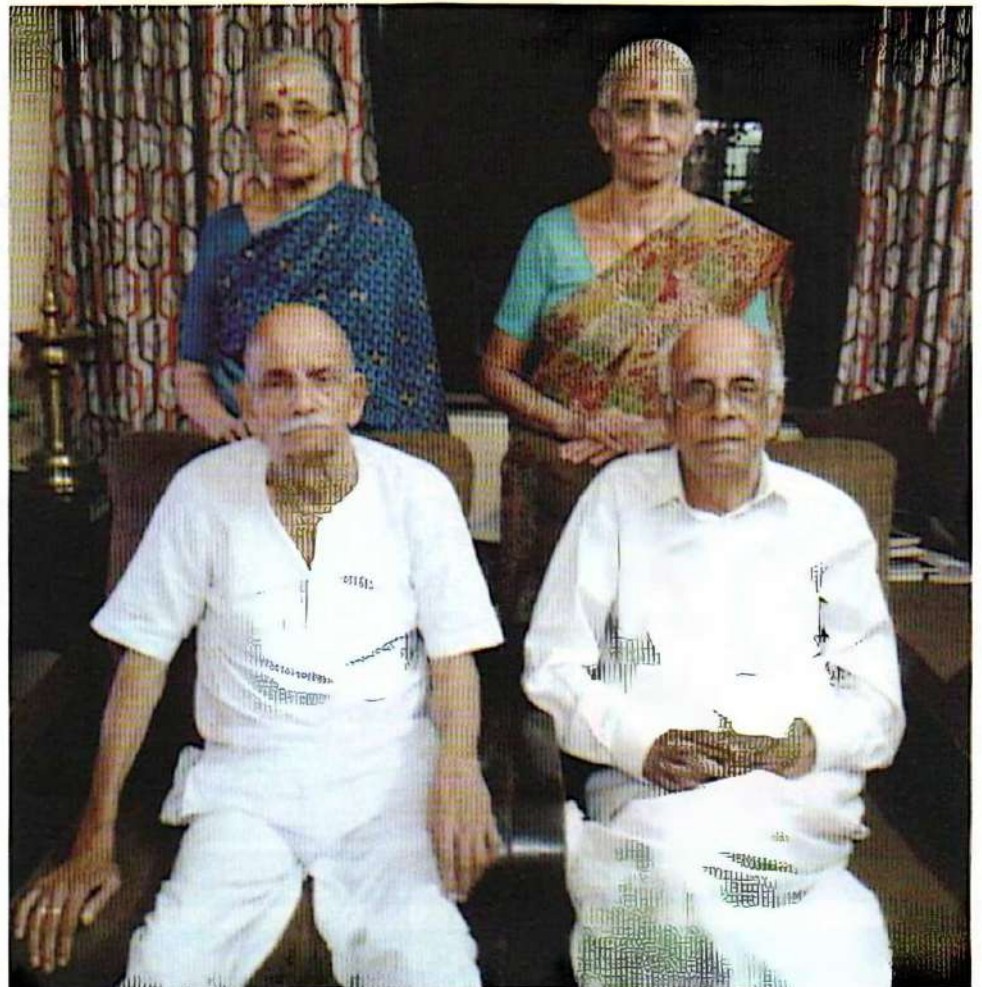
Marar was made an important member of Progressive Literary Association without his consent. About this development, he wrote to Kurup: "Six or seven members of Progressive Literary Movement in a recent publication of theirs, nominated me to an important position and I call this mere luck. A blessing I never sought even during my previous births. They did this in the name of my book *Malayalasali*. None of the six neither read nor saw my book. They could not even write the title of my book right. One should appreciate their blessing mentality."

Vallathol Vasu Menon used to write regularly in Mathrubhumi Weekly but he did not do so after migrating to Bombay. Being angry with him, Marar wrote to SK Pottekkat, then staying there, to slap him twice on both his cheeks for this lapse on behalf of Marar, whenever he met him.

When Kendra Sahitya Akademi announced their award for *Kala Jeevitham Thanne*, many organizations wanted to felicitate the awardees on their achievement. When Sukumar Azhikode informed Marar about this, he replied, "If you feel the KSA has given the award to the most deserving books, please adopt a resolution for their righteousness and send it to them. It won't be proper for me to attend the felicitation function. On the contrary, if you feel my book is not deserving the award, felicitate me for the mischief I played on them. I shall then consider attending..."

Kala Jeevitham Thanne

Marar received the highest literary honour of the State and the Union governments for this book in 1966. This is in fact a collection of his essays on various



Marar's sons (from left) Gangadharan and Muralidharan with their wives Narayanikutty and Radha behind them.



Books translated by Marar

topics, barring one. It was Prof Joseph Mundasseri, Mārār's rival in Malayalam criticism, who recommended the book to the Kendra Sahitya Akademi. Someone from Kerala had written a letter to Dr S Radhakrishnan, the then President of the Akademi that barring one article, all other articles were published earlier in other books and periodicals. It was against the policy of the Akademi to choose such books for the national award and in the final meeting, Dr Radhakrishnan asked Prof Mundasseri if the unpublished article alone would be sufficient to make the author deserving. An emphatic 'YES' from Mundasseri settled the issue. The award for the Malayalam language was thus conferred on Mārār. When he received the award purse of Rs.5,000 (a princely sum those days), Mārār gave himself a title '5000 Prabhu' following the concept of *Lakshaprabhu* and *Koteeswaran*. This book also won the M P Paul Award for 1966.

There is no essay in the book with the title of the book. On the contrary, *Dantagopuram* has an essay with that title.

This book is divided into five parts:

Fields of Experiences, General Discussions, Appreciation of Poetry, Epic Characters and Metaphysical Views. There is an introduction of Mārār, running to 22 pages by Dr Sukumar Azhikode. It also contains a statement running to 20 pages by Mārār about himself, throwing light to his own life. Both these articles would be beneficial for readers interested in knowing about Mārār and his work. The first section contains two important writings of Mārār: *My favourite poet* and *In the Workshop of the Great Poet* on Nalapat and Vallathol respectively. He considered them as his teachers and guides. He did not find any contradiction when Nalapat asked him to look inward to his own soul and Vallathol directed to look outward to the world. It is certain that these two poets influenced him to a great extent and shaped him as a literary critic beyond comparison. He also quotes Emerson to prove his point: "When you are in the process of an immortal work, dip your pen in your own blood."

Inviting the attention of the reader to the history of language, Mārār reminds him that the transformation and

reformation are natural processes but if people should hold certain fundamental rules of grammar and meaning dear to them lest future might need language scientists to interpret the old writings. It asks how one can comprehend *Chilapatikaram*, *Ramacharithar*, *Kannassa Ramayanam* etc now without the assistance of researchers. He advises extreme care while choosing words and tells to use the shortest, meaningful and grammatically correct words so that every Malayali adhere to certain norms. It demolishes the dictum of language as only a mean for communication. He stresses that it is a mirror of one's heritage, culture and values. Similarly he stresses the importance of the intended meaning of the spoken sentence. The same sentence may mean differently to different people. To prove his point, he cites a number of examples from Valmiki and Kalidasa.

It is this *dhwani* that makes one writing an art and earn immortality. The art of writing cannot be taught but it can inspire to write better.

An emerging writer has nothing to lose by imbibing his wisdom but a lot to learn to sharpen his skills.

Two sides of Mārār

The conference of Kerala Sahitya Parishad was held at the Samorin College premises in 1946. There was a discussion on "How to move Progressive Literature Forward", to be initiated by Kuttikrishna Mārār. The then upcoming writer N P Mohammed was the one among the young men entrusted with the job of making copies of the paper for distribution among the audience. He did not find any proposal in the paper for the said objective. But he was confident that Mārār would get sharp response as the participants of the debate included Thakazhi, Achutha Kurup etc.

After Mārār's presentation of the paper, Achutha Kurup got up to answer the questions raised by Mārār. Kurup was known for his fiery speeches and started the offensive with full force, using his lung power and long arms gesticulating violently. He started sweating profusely.

Then Mārār approached Kurup slowly with a glass of water. Kurup accepted the glass and drank the water in a gulp. The audience welcomed the scene with thunderous laughter and the sharp criticism ended there.

'Making one drink water' indicates the defeat of that person, as per a linguistic phrase in Malayalam.

There was a Kathakali performance

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Books by Marar

the evening. Mārār was a lover of this art form. He was also a teacher in Kallamandalam, teaching the students the literary nuances of the Kritis. Most of the performing artistes were thus his students. He watched the programme till 11 p.m. and then proceeded to his house in Erannhipalam, about three miles towards the north from the city. He folded his dhoti and tied his veshti around his head and was walking slowly deeply thinking.

On the way he came across a policeman doing night duty. Seeing

Mārār walking along at the odd hours raised suspicion in him and he stopped Mārār. When Mārār said he was working for Mathrubhumi, he was not believed. Mārār was taken to the police station and was locked up.

A young head constable came to the station next morning and was surprised to find Mārār inside the lock up. After hearing him out, the head constable apologised to Mārār and said the beat man was only doing his duty.

Nonchalantly Mārār continued his

Books on Marar

walk to his house.

During the fifties, Mārār's Bhashaparichayam was a text book for Malayalam grammar for the students of Std. VI to VIII in Malabar. After the reorganization of the states on the basis of languages, this book was discontinued. Now the state government is said to have initiated several steps to enhance the Malayalam language. Now Malayalam has been accorded with the status of Classic language and a university for Malayalam is also established. Will the State Minister for Education think of introducing *Bhashaparichayam* for Stds V to VII and *Malayalasaili* for Stds VIII to X in order to initiate students to use good Malayalam? ■



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Christmas is one of the most celebrated festivals all over the world. It is a festival of joy and peace, of the birth of an infant who will bring good tidings to men on earth. In India

Christianity is the third largest religion, after Hinduism and Islam.

Christmas is a national holiday and there is an atmosphere of merriment and joy in almost all the cities, more so in places where there is a sizeable Christian population.

Christians attend special services in the church on Christmas day, wear new clothes, visit friends and relatives and



Christianity into India around 52 AD.

In India, in states like Arunachal Pradesh, Assam, Meghalaya, Mizoram, Kerala, Tamilnadu, Goa etc where there are many believers, Christmas is celebrated in a grand manner.

The traditional colours of Christmas decorations are red green and gold. Red symbolises the blood of Jesus, (crucifixion), green symbolizes eternal life and gold is the first colour associated with Christmas as it is one of the three gifts of the Magi, symbolising royalty.

Traditionally the sacred Christmas season starts with Advent which begins on the fourth Sunday before Christmas and continues till December 25, the day of Christmas. The sacred season ends on Epiphany, January 6. During Advent, each of the four weeks symbolize the different ways through which believers perceive Christ: through the flesh, the Holy Spirit, death and Christ's judgement of the dead.

SIGNIFICANCE OF XMAS

Jesus Christ was born to poor and humble parents whose only points of pride were a spotless character and complete faith in God. This point signifies that spiritual awakening comes to the seeker who is humble and meek.

exchange gifts. Scenes of nativity with baby Jesus in the crib, stars and baubles adorning Christmas trees, Santa Claus, Christmas coloured lights and lanterns, star spangled decorations, playing out nativity scene at street

corners and churches are all part of festivities in India. Carol singing parishioners visiting houses in their parish on Christmas eve is another tradition.

Though Jesus Christ's actual birthday remains unconfirmed, December 25 in the Gregorian calendar is celebrated as the birthday of baby Jesus. Scholars think that St Thomas the Apostle introduced



Merin Preetha Jacob

THE FEAST OF JOY



Christmas, the greatest feast of joy that ever was proclaimed to the world falls this month. Once again we prepare ourselves to welcome infant Jesus in to our hearts and homes. To participate in every feast, the Orthodox churches have a great preparatory period of days. A period of lent and fasting.

In orthodox Christian tradition there is no feast without fast. To commemorate the birth of Jesus Christ, the church enters into 25 days of lent (Yeldo lent) which starts from 1st December and ends with the feast on 25th Dec.

During the days of lent, believers will be vegetarians and avoid one time food so that they can feed the poor. At the end of the lent period, they do confession before the priest and receive the holy communion.

The birth of Jesus is mentioned in two Gospels of the Holy Bible.

Two thousand years ago, then Roman Emperor Augustus Caesar ordered a general census of his empire, that was the whole world in his eyes. As Joseph was a descendent from King David, Bethlehem was his ancestral home. Joseph took his wife Mary along with him because she was in her ninth month of pregnancy.

Since, they did not get any place to stay, they found shelter in a stable and Christ was born there. There were many Shepherds keeping their flocks in the field in that night. An angel of the God appeared to them and suddenly they heard the singing of angels "Glory to God in the highest and peace on those with whom he is pleased." The shepherds hurried off and found Mary and Joseph and saw the baby lying in the manger.

Soon afterwards, some wise men who studied about the wonderful star appeared in the sky, came from the east and worshipped the child with gifts of Gold, frankincense and myrrh, which they brought for the child.

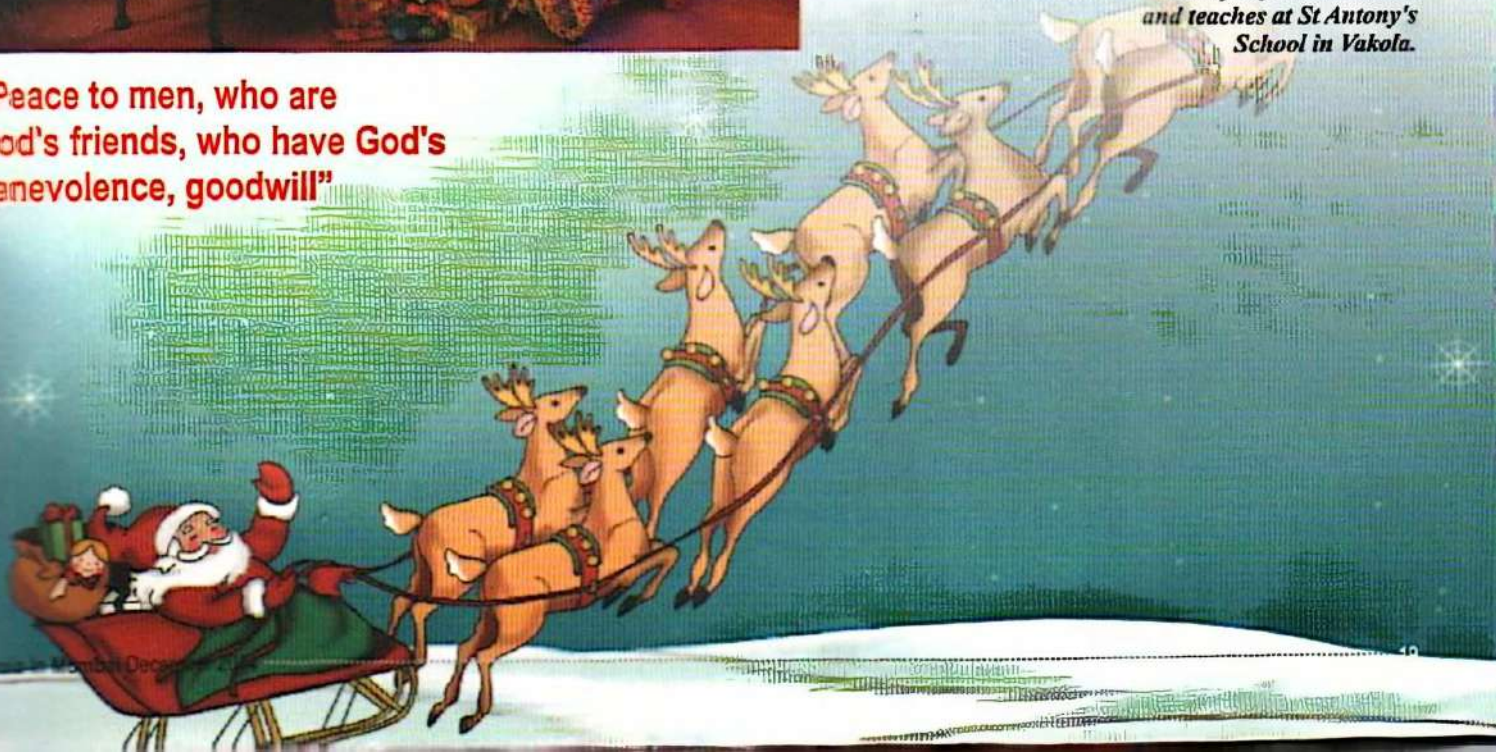
To commemorate this great day of God's love, members of each parish will visit all homes as a group with carols and extend the great message of Christmas, "Peace to men, who are God's friends, who have God's benevolence, goodwill". The mystery of the incarnation was and is the gift of God's goodness and kindness to us.

Generally the Celebrations start from the first week of December onwards. Christmas tree, Carols, Christmas Cake, Christmas Cards, mid-night mass, moving around fire with frankincense, special appams with non-vegetarian curry etc may help us to feel the salvation and elevation to worship with God. The incarnation is the greatest event of human history.

*Merin Preetha Jacob
is wife of Father Jacob
and teaches at St Antony's
School in Vakola.*



"Peace to men, who are God's friends, who have God's benevolence, goodwill"



St. John's Orthodox Syrian Church Andheri



Malankara Orthodox Syrian Church, the ancient church of India was founded by St. Thomas, one of the twelve apostles of Jesus Christ, who came to India in 52 A.D.

At least from the fourth century, the Indian Church, also known by different names as Malankara Nazrani's or St. Thomas Christian's (Mar Thoma Christianis) had close relationship with the Persian or the East Syriac Church.

In the 16th century, Roman Catholic missionaries came to Kerala along with Vasco-da-gama (1498). As they tried to unite the Syriac Church to Latin traditions, it led to a split in the St. Thomas Christian Community. Those who accepted the Portuguese Latin traditions separated from the Malankara Church. Here starts the divisions in the indigenous Malankara Church.

The Church entered into a new phase of its history by the re-establishment of the Catholicate in 1912.

The Malankara Orthodox Syrian Church is one among the five Oriental Orthodox Church families and has good ecumenical relationship with the Eastern Orthodox Roman Catholic and Apostolic Protestants.

The Malankara Church members, wherever they go

from Kerala, try to retain their faith and traditions which they inherited from their holy fathers. For that they take all the possible efforts.

Andheri St. John's Orthodox Syrian Church members have their worship in different places. In 2002, the parish purchased a land at Kondivita, Andheri(E) and the foundation stone was laid for the new church building on 9th January, 2005 by Diocese Metropolitan H.G. Geevarghese Mar Coorilos. The completed Church building was consecrated on 5th and 6th June, 2009.

At present the Parish has 230 families as its members. The parish is doing a lot of social works along with the Sunday worship; educational and medical aid to the needy, a free charitable medical centre at Sahar village in the Malayali

Samajam building for the people of the locality, etc.

Fr. Jacob Thomas Karakka is the 12th Vicar of this Parish. The main feast of the Parish is the feast of John, the Bapt

It will be celebrated during the last week of January. On this day the church honors all the elders and students and others for their meritorious achievements. Father Jacob Thomas Karakka is the current vicar of St. John's Orthodox Syrian Church, in Andheri.



St. John's Orthodox Syrian Church



Fr. Jacob Thomas

Saint Gregorios of Parumala- The First Declared Saint of India



Geevarghese Mar Gregorios or 'Parumala Thirumeni' is the greatest saint, the Malankara Orthodox Syrian Church has

given birth to.

He was born on 15th June 1848 at Bolanthuruthy in Kerala. He did his formal education in a traditional village school. He was a model for his friends in showing respect to teachers, humility, obedience and

He was ordained as a sub-deacon at the age of ten. During the time of priestly education, the dreaded epidemic, small-pox was spread out. All the students were sent to home for long vacation but the deacon Geevarghese, decided to stay on and nurse his teacher in his



Parumala Thirumeni

hour of need, later he also became a victim of the epidemic. When he was very ill and extremely weak, he had a divine vision, asking him to dedicate his life for God's glorious work. He was cured miraculously. He then surrendered the rest of his life for God's work.

After the death of his teacher, he took the firm decision to lead a life of prayer through monastic life.

Monk priest Geevarghese chose Vettikkal Chapel as his hermitage, spent most of the time in prayer and fasting. On 10th December, 1876, Patriarch Peter III consecrated him as the Metropolitan with a new title, Mar Gregorios. He was only 29 years at that time and was appointed as the Metropolitan of Niranam Diocese. So, he has been popularly known as Parumala Kochu Thirumeni.

In 1872, a seminary to teach the priests was started at Parumala. In 1895, Mar Gregorios consecrated the new church at Parumala in the



name of St. Peter and St. Paul. Due to the demise of Metropolitan of Thumpamon and Quilon Diocese, Mar Gregorios became the Metropolitan of these Dioceses also.

He took part in the ordination of Metropolitan Alvaris Julius of Goa for Bombay and Mangalore in 1889. As per the request of people from America, he visited Sri Lanka and consecrated Fr. Reni Vilathy as Mar Timothios for America.

In 1895, he departed from Cochin to Holy Land. He reached Bombay on 2nd February by train. There he visited the Armenian Orthodox Church at Fort, Colaba. Then he travelled to Jerusalem by ship, visited all the important places related with the life of Jesus Christ. After their coming back, Mar Gregorios has written a travelogue book, "Jerusalem Yatra" considered the first travelogue literature in Malayalam language.

He wrote that illiteracy was a sin. He was strongly against the racial discrimination and worked for the upliftment of ordinary people, established English schools and encouraged the church to take up spreading education as a task. He tried to remove the darkness within the Church. He founded English School at Kunnamkulam, MGM School at Thiruvalla, etc.

In October 1902, Thirumeni's disease became very serious. After calling Fr. Geevarghese Vattasseril, His Grace handed over to him all official emblems and keys. After this

he lay silently for two days. On the third day that midnight enquired of the date. When he heard it, he uttered, "My Lord I must endure this pain for two more days."

After receiving Holy Qurbana, at midnight His Grace soft voice called out 'My Lord' and lay still. While everybody near the dead bed prayed, the Saint's soul was entrusted to the glorious hands of God.

Parumala Thirumeni, the Saint considered to be belong only to the Malankara Church has become the Saint of all people, who seek his intercession.

On the 45th death anniversary of Mar Gregorios on 2nd November, 1947, the Malankara Church Synod presided over by H.H.Moron Mar Baselius Geevarghese II, the Catholic of India and the East, declared the late His Grace Mar Gregorios of Parumala a Saint.

He was the first Indian to be elevated to the rank of Saint. Now there are hundreds of Churches in and abroad of India that has been built and dedicated in the name of St. Gregorios of Parumala.

Now in Mumbai, Churches at Ambernath, Dadar, Malabar, Mira Road, Chembur and Panvel have the holy relics of the Saint, where hundreds of people pray for God's grace and blessings through meditation of this Great Soul.

-By Fr. Jacob Thomas Karal
Vicar, St. John's Orthodox Syrian Church And

The Miracle of 'Silent Night, Holy Night'

The popular Christmas Carol 'Silent Night, holy night' was composed in 1818 by Franz Xaver Gruber in German (Stille Nacht, heilige nacht) to lyrics written by Joseph Mohr in Oberdorf bei Salzburg, Austria. The song was first performed on Christmas eve in 1818 at a church in Obendorf, Austria. In 1859, priest John Freeman Young of Trinity Church New York published the English version that is most frequently sung today. This song has been translated and sung in 140 languages. At the

time of the Christmas truce of 1914 during the First World War, the song was sung simultaneously in French English and German by the soldiers.

This song, written by a modest priest, and composed by a musician of a small town and sung within a church carries a message of heavenly peace crossing all borders and conquering hearts all over the world.





Kerala should move beyond "Liquor and Kiss of Love"



Sriprakash Menon

Recently Kerala was in news for two reasons. Firstly the government decided to close down liquor vending in the state with five star hotels being the exception. Secondly, kissing in public 'kiss of love' by youngsters drew national attention. Both these issues are social hence government intervention should have been the least. But what was surprising was the media mileage both these developments evoked as if there was nothing more constructive happening in the state. Prohibition in Kerala is a good step but an extreme one. The state has been reeling under alcoholism be it a festival, marriage, private meeting or

any other social affair, drinking has become a fad especially affecting the younger generation. It is the only state which has the highest liquor consumption in the country. It has become a trend to drink on all occasions. It is said even after major pilgrimages by fervent devotees the first thing they try to break their religious mode is by hitting the bar. Such is the love for alcohol in the coconut land. Younger generation is misled by vested interests to take up non issues. If kissing was so important 'love couples' could have managed it anyway, away from the public glare. From western societies we can learn much more sublime aspects concerning lifestyles like cleanliness, healthy living, punctuality, sanitation, hard work and honesty etc. Moral policing is unwarranted in a

matured, developed and an evolved society. Attack on women, rape, murder, suicide and unemployment are the issues which the young ones should be concerned about first. It is a state where women don't travel in a city bus after 7 or 8 pm in many towns and villages scared of 'men in dark'. This is the social reality of Kerala where neo groups are trying to bring in reforms from the streets of Paris or New York. Change the existing environment and way of life, 'kiss of love' will happen in the minds of the people. Let women first feel free, safe and brave themselves to the street like they do in several parts of the country.

Nationally when the debates were on creating infrastructure and employer lauding national leaders like Mahatma Gandhi, Jawaharlal Nehru, Sardar Patel and others, news in Kerala was revolved around whether bar licenses should be renewed or not. Should one kiss in public or otherwise.

Kissing and drinking are very private, need not be a cultural movement especially in Kerala. When there are burning issues in the state like rising suicidal deaths, lack of healthcare and attention for old age people (state has the highest number of older people in India), malnutrition death in tribal areas in the state, law and order issues and poor agricultural output. People in Kerala should think beyond saying "cheers and resorting to mindless kissing on the roadside". Not that elsewhere people are not kissing and drinking but don't make it an excuse for escaping from the real issues. ■





KODUNGALLUR PREMIUM EMPORIUM INDAE

The Pullutt Bridge



M. R. NARAYANAN

■ Though I belong to a town about 20 Km. north of Kodungallur, in the Thrissur district of Kerala, I never had an opportunity to see Kodungallur ever since I left Kerala in 1960. The opportunity came

early in November this year in conjunction with the annual meet of a writers' forum I am involved with. Kodungallur is no more the good old rural beauty of yore. Many changes have taken place there. It has lost its old rural charm and has imbibed the socio-economic stress and strains of urbanity. Ever since my recent visit, I have been feeling an intense nostalgia about Kodungallur, which has made me ruminate over its past glory.

During my younger days, Kodungallur was owned by both the Cochin principality and the then British Malabar. A river (Canoli Canal) divided it into two political entities. We used to go to the Pullutt wharf (Pullutt Kadathu off the Cochin State) on the eastern bank and cross the river in the long, wide-named artisanal double-ender boats, pushed forward by bamboo poles (Kazhukkol) to the western bank (the British Malabar). There was an occasional motor boat here, running between Kottappuram in the south to Mandassankadavu in the north, in those days.

There was a Chungam (Check Post) before the ferry point to prevent the transport of prohibited items like alcohol, opium, tobacco and the like between the two political territories. The elders used to narrate the past glories of Kodungallur, which used to be Shinkali, Muziris, Mahodayapuram and the like in the good old times.

An Ancient Port

As we browse through the ancient history of India, we come across a very prominent port of yore, which is said to have existed from 100 BC to 1341 AD, at the mouth of a major river presently called Periyar, along the south-west coast of India. This harbor was very popular as Muziris or Muyurikkod - used to be the centre for world famous trade of spices, ivory and timber, on account of its immense floral and faunal resources in the bygone era. Pliny used to refer to this harbor-city as Premium Emporium Indae, for it was the emporium of the east to trade with the western world. Muziris is a lost port-city now, and was destroyed by

massive flooding of the river Periyar in 1341 AD, opening a new port called Kochi in the south.

Sangam literature provides some details and descriptions about Kodungallur. The vivid account of Muziris in Akananūru goes like this : ".....The city where the beautiful vessels, the masterpieces of the Yavanas [Europeans], stir white foam on the Culli [Periyar], river of the Chera, arriving with gold and departing with pepper when that Muciri, brimming with prosperity.....". The Purananuru describes Muziris as a bustling port city where interior goods were exchanged for imported gold.

Historically, Kodungallur has been identified as Jangli, Gingaleh, Cyngilin, Shinkali, Chinkli, Jinkali, Shenkala and Cynkali, which are all derived from the name of the River Changala (the Chain River or Shrinkhala in Sanskrit), a tributary of Periyar. Muyirikkodu, Vanchi, Columguria, Kotilingapuram, Kudalingapuram, Kodunkaliyur, Thiruvallur, Ravivisvapuram and Balakreetapuram are a few other names, identified with Kodungallur in various records and/or literary works. According to some documents, the name Kodungallur is said to have been derived from Kodi-linga-puram (the land of 10 million Siva lingas). It is also said that Kodungallur was the revenue collection center of the Kuda-kons (the Chera rulers) for the goods coming to the nearby port and hence had the name



Traditional ferry boats



Kunjukuttan Thampuran

Kudakonallur. This later got shortened to Kodungallur.

From 5 BC to 3 AD, this was a major port of the first Chera Empire of the Villavar tribe, who ruled the present Kerala and the Kongu Nadu (south west Tamilnadu regions like Salem, Erode, Coimbatore etc). However, during the second Cheri Empire of the Kulasekhara dynasty (roughly from 6 AD to 1341 AD), it became the capital city under the name Mahodayapuram. In the post-Chera period, however, the area was a feudal principality ruled by a royal family resident in the Kodungallur Kovilakam. This local kingdom was subordinated during the early stages by the kingdom of Calicut under the Zamorins, and later by the



Ilango Adikal

Kingdom of Kochi, until India became independent.

This place was involved with the then Tamil literature of the Sangha period, as Saint Prince Elango of the Chera dynasty is said to have written the immortal story of Kannaki, titled the Silappathikaram. It is believed that Kannaki's husband (a Cholan Trader) Kovilan was arrested and executed by the Pandya Emperor by mistake. By her divine powers, Kannaki is said to have burnt the Pandyan capital of Madurai and come to Chera Naadu. The Chera kings gave her asylum and built a temple in her memory. The present Kurumba Devi temple of Kodungallur is believed to have originated in this manner.

The Cradle of Religions

Though initially a heartland of Dravidian culture and civilization and later a seat of Buddhist and Jain faith Muzuris was the gateway for the Judaic faith, Islam and Christianity to the Indian subcontinent. It is also believed that, during the lifetime of the Prophet Mohammad, the last emperor of the second Chera (Kulasekhara) dynasty name Bhaskara Varman, abdicated his throne and sailed to Mecca to accept Islam from the hands of the Prophet. Chera King was perhaps the first Indian to convert to Islamic faith. When he was in Mecca, his followers brought his letter of authority to his successor in Chera Naadu and the first ever Muslim mosque was established by them here (629 AD). Known as the Cheraman Jami (Cheraman Mosque) in honor of Cheraman Perumal it is the first ever place of Islamic worship in the Indian subcontinent.

Again, it was in a place called Malian Kara in Kodungallur that the Apostle St. Thomas landed in 52 AD and propagated Christianity. The first ever conversions to Christianity too are said to have taken place here. Again, it was here that Thomas Cana (Kanai Thoma) brought a group of Christians from Syria and established the first Syrian Christian colony in India.

Not much long after, the Jews arrived here (69 AD) from Jerusalem when their second temple was destroyed and Jerusalem was finally desolated. They founded the first ever Jewish Colony here. It also was here that the Roman Emperor built the temple for Augustus and stationed a garrison to protect their trade establishments.

The Heritage

Kodungallur had been a seat of literature even from the earlier Chera times. Ilango Adikal (the 'Venerable Prince') was a Jain prince of the 2nd century CE, who wrote Silappathikaram one of the five great epics of Tamil literature. Prince Ilango is said to be the younger brother of the Chera king Cheran Chenguttuvan. According to legends, an astrologer predicted that he would become the ruler of the land and in order to obviate such a happening, especially when his elder brother and rightful heir was alive, the prince became a Jain monk taking the name Ilango Adikal. It is believed that Ilango Adikal was a contemporary of Sattan, the author of Manimekalai.



Kurumba Bhagavathi Temple



Cheraman Palli (Cheraman Mosque)

In his intensive studies and documentation titled *Three Men of Destiny - A. S. Panchapakasa Ayyar* (1939), has observed that the Cheroooveendrars (the three powerful kings of South India, viz. Cheras, Cholas and Pandyas) belonged to the dynasty of

Chadragupta Maurya and were posted in these southern kingdoms, as the agents or representatives of the Mauryan Empire.

Ayyar's arguments go like this: "Several ancient inscriptions in South India mention the Nanda and Mauryan

feudatories of the Mauryan Emperor, who thus referred to them familiarly, without mentioning their names, as the Maharajas of Mysore, Cochin and Travancore would be mentioned now by the Viceroy or King- Emperor".

Ayyar goes to the extent of saying that Chanakya was a south Indian hailing from Muiyirikkod. His observation was: "Chanakya was in all probability a Southerner. His name "Dramila" shows him to be a Tamilian. Till the Andhra Empire fell in the third century A. D., Dramila " or " Dravida " meant only a Tamilian. Even now the Andhras mean by "Dravida" a Tamilian. The Arthasastra shows an intimate knowledge of the South. The worship of Kumara and Kumari advocated there shows Chanakya to be a Tamilian from near Cape Comorin (Kanya Kumari). The mention of products from obscure hills and rivers now in Cochin State makes it probable that he was from Muiyirikkodu, or Muchiri, or Muziris, or Cranganore of the present day in the Cochin State, but then part of the Tamil country and a great center of Tamil culture. Malayalam (the daughter of Tamil married to Sanskrit) had not yet been born. Kerala or the Malayalam country is the stronghold of Atharva Veda lore and of sorcerers, physicians and astrologers. It is quite easy to find there even to-day people who claim that they can kill others by incantations, and that they can make themselves were-wolves or Odiyans, or become even invisible".

The Tamil saying, says Ayyar, "Chozhiyan Kudumi Summa Iradu" is an additional argument for Chanakya's being a Tamil speaking Chola Brahmin, as his dangling tufts had never been idle. It is, however, no argument against his being a native of Cranganore, as several Chozhiya (Chola Brahmin) colonies have existed in the Keralaputra country from time immemorial, and exist even now in Malabar, Cochin and Travancore.

Coming to the modern age, Kodungallur had a great prodigy called Kodungallur Kunjukuttan (Ramavarma) Thampuran of the Kodungallur Royal Palace (1864-1913). Popular as "Kerala Vyaasan", the Thampuran propagated and insisted upon Pacha Malayalam (Pure Malayalam) in the literary transactions of Kerala. It was Kunjukuttan Thampuran, who translated Vyaasa's Mahabharatham, Srimad Bhagavad Geetha and Abhijnana Shaakunthalam into Malayalam. He is also said to have translated

rule in Kuntala, etc. The fact that some early South Indian Kings claimed descent from the Mauryas also supports the truth of this Mauryan invasion of the extreme South of India. So too, the significant fact that in "Rock Edicts" II and III of Asoka the kings of the Chola, Pandya, Keralaputra and Satyaputra countries are not named whereas the kings of Syria, Egypt, Macedonia, Gyrene, and Epirus are named as Antiochos, Ptolemy, Antigonos, Magos and Alexander. This suggests that the four southern kings and the king of Ceylon were

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St. Thomas Church at Malian Kara

Shakespeare's Hamlet fully and Othello partially into Malayalam. Kodungallur can boast of very many writers and poets in the contemporary period.

Thus, scriptures and old documents point out that Kodungallur has played a major role in moulding the history of the Indian subcontinent. It is



Kanai Thoma

now reduced to a small town in the south-west coast of the present district of Kerala and much of its glory and importance has faded. It is, nevertheless, heartening that the Government has initiated steps to investigate and catalogue the historical and heritage value of this ancient city under its Muzuris Project.

Wish All Mumbai Malayalees

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W.L. Gopalakrishnan

■ Pattom A. Thanu Pillai, a doyen among the political leaders of Kerala was thrice Chief Minister there and is known as the 'Bhishmacharya' of Kerala politics.

Though his original name was A. Thanu Pillai, he was mostly known as Pattom A. Thanu Pillai because he lived in a place called Pattom in Thiruvananthapuram. His outspoken nature earned him friends and foes alike. He was known for his administrative skills and statesmanship and he gave focus to development activities, especially in the capital city of Thiruvananthapuram.

Pattom Thanu Pillai was born on July 15, 1885 in Thiruvananthapuram as the son of Varadharajan, a Sanskrit scholar and Smt. Easwari Amma. From childhood, he was influenced by the heroic activities of national leaders like Bal Gangadhar Tilak, Gopal Krishna Gokhale, Annie Besant *et al.* He was also deeply attracted to the political philosophy of Mohandas Karamchand Gandhi. Even during his school days, his leadership qualities and debating skills were well recognized. Kesari Balakrishna Pillai was his classmate and the friendship helped to instill in him an enduring sense of patriotism. After matriculation, he had his graduation from Maharaja's College, Thiruvananthapuram. He also won a gold medal for academic excellence in the BA examination. He taught for a while in a private school in Thiruvananthapuram after graduation and started life as a clerk in the Agriculture Department. However, he continued his teaching job and simultaneously studied at the Law College, Thiruvananthapuram.

After graduating in law in 1917, he started legal practice in Thiruvananthapuram which proved to be a turning point in his political career. Leaders of freedom



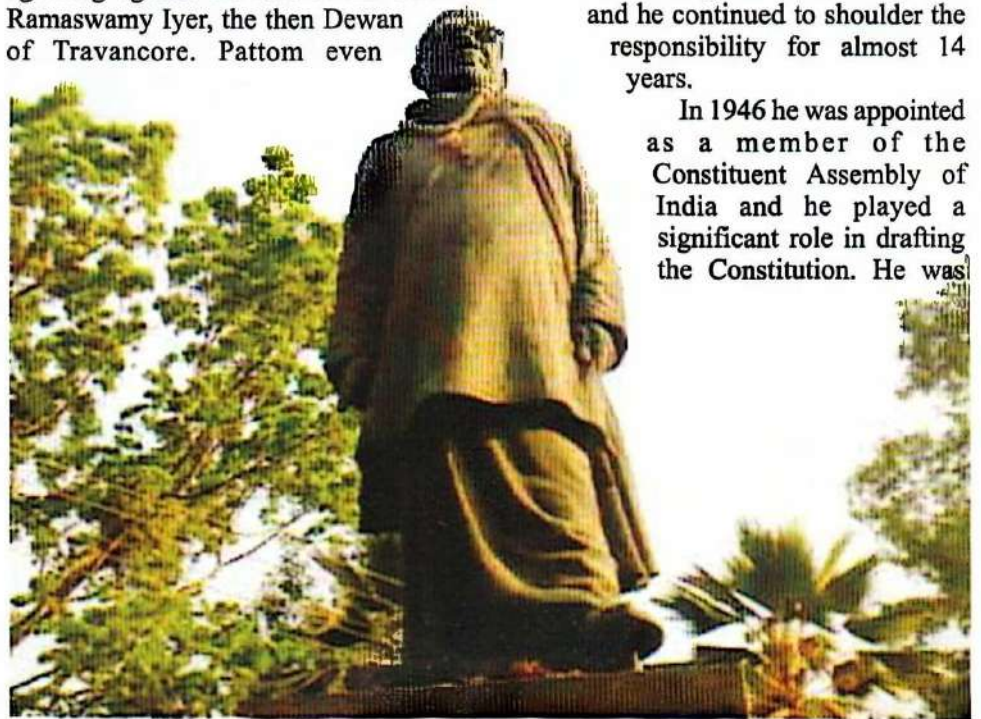
movement including Paravoor T.K. Narayana Pillai, Ponnara Sreedhar, K.P. Neelakanta Pillai, G. Chandrasekhara Pillai and C. Narayana Pillai were his colleagues at the bar. Under Pattom's leadership, lawyers protested against the police brutality meted out to students agitating against the rule of Sir C.P. Ramaswamy Iyer, the then Dewan of Travancore. Pattom even

resigned his councillorship from the Municipal Corporation to participate in the *Nivarthana* (Abstention) agitation. His criticism of the Dewan, annoyed him which led to his arrest. However, he was released soon as he fell sick while in jail.

Pattom Thanu Pillai was elected to the Sree Moolam Assembly in 1921 and to the Travancore Legislative Council during the Regency rule from 1928-1932. He was again elected to the Sree Moolam Assembly during 1933-1937 and to the Travancore Assembly in 1948. The struggle for a responsible government in Travancore culminated in the ouster of Dewan Sir C.P. Ramaswami Iyer who left Travancore on August 19, 1947.

Pattom Thanu Pillai participated actively in the Freedom Movement and became a dynamic member of the Indian National Congress. He was very active in stimulating public opinion through his speeches against the British Raj. He was invited to preside over the meeting of the Congressmen in the princely states, held at Hariharapuram. He was also elected as the State Congress President in 1938 and he continued to shoulder the responsibility for almost 14 years.

In 1946 he was appointed as a member of the Constituent Assembly of India and he played a significant role in drafting the Constitution. He was



Statue of Pattom A. Thanu Pillai at Pattom

given the responsibility to lead the Congress Party in Travancore. After Indian Independence Pattom Thanu Pillai became Prime Minister of Travancore from March 24, 1948 to October 22, 1948. Thus the first democratic government in Travancore was formed under him with C. Kesavan and T.M. Varghese as members. However, due to difference of opinion within the party, Pattom Thanu Pillai cut off ties with the Congress and formed the Praja Socialist Party (PSP).

The princely states of Travancore and Cochin were amalgamated to form Travancore-Cochin State (Thiru Kochi) on July 1, 1949. It was originally called United State of Travancore. It was renamed State of Travancore-Cochin in January 1950. Paravoor T. K. Narayana Pillai, the Congress Prime Minister of Travancore, became the Chief Minister of Travancore-Cochin.

In 1954 Pattom won the election and he formed a new front against the Congress Party with the help of Communists, Revolutionary Socialist Party (RSP) and Kerala Socialist Party (KSP). As a PSP member, Pattom became the leader and he served as the Chief Minister of Thiru-Kochi (Travancore-Cochin) from March 16, 1954 to February 14, 1955. While Pattom Thanu Pillai was the Praja Socialist Party Chief Minister in 1954, Travancore Tamil Nadu Congress launched a campaign for the merger of the Tamil-speaking regions of Southern Travancore with the neighbouring area of Madras State. The agitation took a violent turn and civilians and local police were killed at Marthandam and Puthukkada, irreparably alienating the Tamil-speaking population from merger into Travancore-Cochin.

The ruler of Travancore was appointed as the Governor known as 'Rajpramukh' of Travancore-Cochin. The Maharajah of Cochin was offered to be addressed as 'Upa Rajpramukh', but he did not want any title after handing over the power. The Maharaja politely said that the eldest member of Cochin Royal Family should be called *Valiya Thampuram* and gave up royal powers unconditionally for the good of the people.

The States Reorganisation Act redrew India's map along linguistic lines in 1956. As per the Act four southern taluks of Travancore, viz. Thovala, Agasteeswaram, Kalkulam Vilavancode and part of Chencotta Taluk was merged



Members of the First non-Communist Coalition Ministry

with Madras State and the Malayalam-speaking Travancore-Cochin was joined with Malabar District to form the new State of Kerala on November 1, 1956 with a Governor, appointed by the President of India as the head of the state instead of "Rajpramukh".

The first general election was held in March 1957 and Pattom Thanu Pillai was elected to the first Legislative Assembly of Kerala (Kerala Vidhan Sabha) from Thiruvananthapuram II constituency. In this election, PSP was defeated by Communist Party. Thus E.M.S. Namboodiripad became the first elected Chief Minister of the world's first democratically elected Communist government.

The Communist-led government subsequently collapsed as a result of the movement known as the *Vimochana Samaram* (Liberation Struggle). In the election held after the 'Liberation Struggle' in 1960, the alliance headed by

Congress with PSP and Muslim League won the majority vote, and Pattom became the second Chief Minister Kerala on February 22, 1960. However the changing political equations caused the fall of the ministry, leading to his resignation on September 25, 1962. Later he served as the Governor of Punjab from 1962 to 1964 and as Governor of Andhra Pradesh from 1964 to 1968.

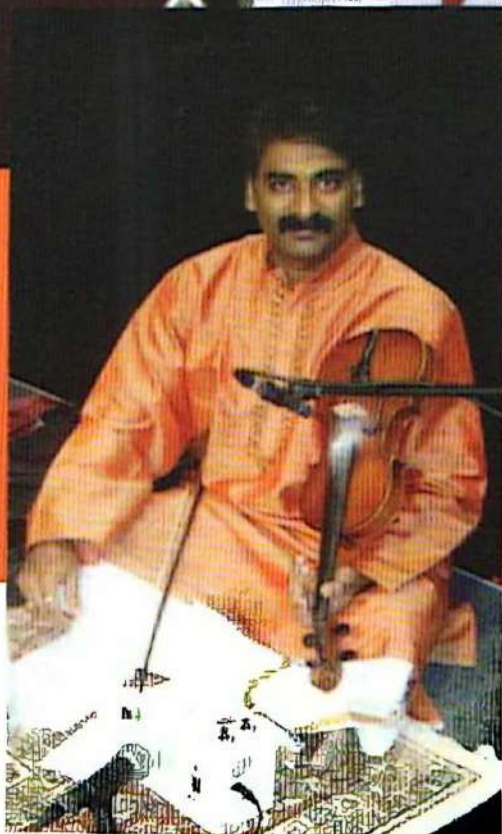
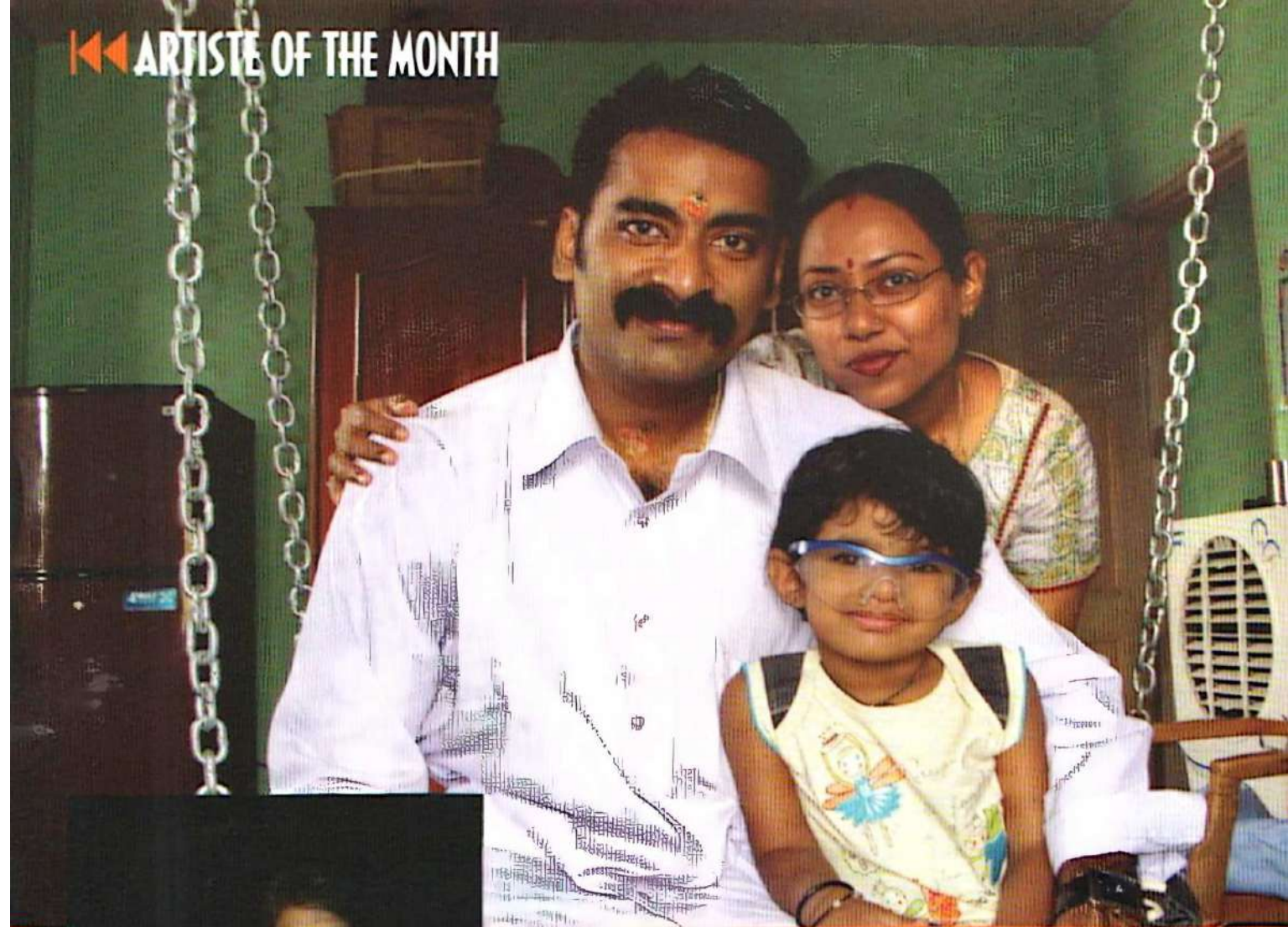
Pattom married Smt. Ponnamma after the demise of his first wife, Smt. Sumukhamma. He has three daughters. Narasimhan Thampi wrote a biography on Pattom in 1979 and another by Raj Gopalakrishnan in 2008 titled *Pattom Thanu Pillai: Ajayyanāya janānāyaka*. Pattom Thanu Pillai Memorial Group Institutions, affiliated to University Kerala offer courses including Teacher Training Course, Bachelor of Education and Diploma in Health Inspector. Pattom Thanu Pillai breathed his last on July 2, 1970. ■

എല്ലാവിധ പുജകൾക്കും സമീപിക്കുക

എല്ലാവിധ ദോഷ പരിഹാര യന്ത്രങ്ങളും കൂടാതെ ധനാകർഷണ ഏലസ്സുകൾ, ധനാകർഷണ യന്ത്രങ്ങൾ, ഭവന വാഹന രക്ഷാചക്രങ്ങൾ, വിദ്യാവിജയപ്രദമന്ത്ര ഏലസ്സുകൾ, ബാലാരിഷ്ടതാ നിവാരണ ഏലസ്സുകൾ എന്നിവയ്ക്കും സമീപിക്കുക.

പ്രശാന്ത് നമ്പൂതിരി
മേൽശാന്തി, വാഷി വൈകുണ്ഠം

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SURESH PADMANABHAN FINE TUNING THE VIOLIN

No concert is complete without the accompanying violin performance that trails the singers's voice. At the same time a violin performance can take centrestage with its solo recital. Everything lies within the skillful fingers of the violinist. And Suresh Padmanabhan satisfies this criteria.

Suresh Padmanabhan is one of the more popular violinists in Mumbai's cultural field. Very few artistes can hold the audience's attention with a solo instrument recital. This is a feat which he has succeeded in accomplishing. Apart from playing the violin for vocal performances, Suresh has given recitals on different stages that

has been appreciated by the audience.

Suresh was born in a musical family settled in Mumbai though his native place is Pudhucode in Palakkad district. His father P N Padmanabhan is the well known Carnatic music teacher and apart from being an All India Radio artiste was Professor of Vocal Music at the Music College of Shanmukhananda

Fine Arts and Sangeeta Sabha. Sure grandfather P A Narayana Iyer was mridangam vidwan. His father was first music teacher when he started learning Carnatic music at the age six. Later he learnt from violin vidwan Shivakumar and was finally groomed to perfection under the guidance of the internationally renowned violin maestro



Recital at Guruvayur.



Jugalbandhi with Hindustani violinist Milind Raiker

Padma Bhushan Prof T N Krishnan at the National Centre of Performing Arts, Mumbai.

Performances

Suresh performed his first violin recital at Nadhalaya Sabha Mumbai. Since then he has performed at several prestigious cultural institutes in Bahrain (Indian Fine Arts Society), Germany (ICCR) and Australia.

Suresh is a much sought-after accompanying violin artiste for Carnatic vocal recitals. He has accompanied many leading Carnatic artistes of Mumbai and Chennai like Anuradha Suresh Krishnamurthy (Chennai), T V Govindarajan (Disciple of late D.K.Jayaraman, Indian Fine Arts Society, Bahrain), Gokul Chandramauli (Pune Sangeetha sabha), Veeraraghavan (disciple of Dr. Balamurali Krishna) and Sangeetha Vidhwan Panchapakesa Iyer, to name a few.

He is not only well versed in the

field of Carnatic vocal and instrumental concerts, but also in the field of Bharatanatyam concerts, and has accompanied senior artistes like Hema

Malini, Guru Shri Dhananjayan (Chennai), Smt. Rajee Narayan (Mumbai), Mysore Vasundra, Mrs. Devayani and Smt. Geetha Chandran (Delhi), Lakshmi Gopaldaswamy (actress) and Padmabhushan C V Chandrasekhar.

Suresh has also performed in many jugalbandhis, jazz, fusion programmes and in a number of radio and TV recordings.

Violin Teacher

In addition to playing the violin as accompanist and giving vocal recitals, Suresh is one of the few violin teachers of Mumbai for the past 25 years and conducts his own class for violin and vocal Carnatic music named 'Dhwani Music Classes,' having trained many students like doctors, engineers and C A's to his credit. He also conducts skype classes for students abroad.

Suresh remembers his student, the Japanese fashion designer for models and TV stars, Hisayo Nagai, who was caught in a creative angst and came to India with her violin to learn to play it



Suresh's daughter Dhanashree



Suresh on the violin at a programme



With Japanese student Hisayo Nagai

more thoroughly. She learnt from him at his residence and went back saying, "This is nothing like what I've learnt before. It gives me shanti."

In 1990 Suresh was felicitated by Swar Sadhna Samiti as a talented performing artiste of Mumbai. He has also been honoured by several other associations in and around Mumbai and other cities.

Music has taken Suresh to several cities for performances. He has performed at Siri Fort Auditorium, Delhi, (in the presence of ex PM of India, Deve Gowda, Nadopasana (Chennai), Shanmukhananda Fine Arts and Sangeetha Sabha (Talent promotion festival), Bharatiya Vidya Bhavan, Mumbai, Gana Kala Vidya Nilayam, Mumbai, National Centre for Performing Arts, Mumbai, Naadhalaya, Mumbai, Music Triangle, Mumbai, Dombivili Fine Arts, Pune Sangeetha Sabha, South Indian Cultural Association (Indore), Vashi Fine Arts, Mumbai, Chembai Sangeetha Mahotsavam, Guruvayur, All India Radio, Mumbai, Chinmaya mission (Kolvan),

Ramakrishna Mission (Rajkot) etc.
"I have a strong inclination for core



Suresh as a boy

realization in the field of music by way of teaching and performing with school and such other institutions. Having inherited life skills and qualities like

discipline, perseverance, tolerance dedication, commitment, devotion valuable to this noble profession, I have made it a way of life. Now I would want to strengthen it by inculcating the same to my students to enable them to keep up the moral values and further practise," this idealist artiste says.

Suresh's mother is Ananthambal and he still draws inspiration from his father, the Carnatic music veteran P. N. Padmanabhan. Suresh is married to Sheela who was brought up in Dombivli and is currently working as Educational Head at Little Angels School. They have a daughter, Dhanashree, good in singing and dancing and studying in Std II.

Suresh was brought up in Goregaon where his family has been living for several years, and completed his schooling at St Thomas Academy and B Com from Vivek College of Commerce. He has a sister, Sudha who is working for TCS and is married to Shankarnarayan, C A, running his own business. Sudha also sings though she is not a professional singer. ■



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Gerard Joseph

SPICE OF LIFE: CORIANDER

Spices have been in use for many centuries in every part of the world, offering a physical, mental and spiritual sense of well-being. Unfortunately, Western medical system, with the advancement of technology and science, has moved away from the wonderful, natural resources of our planet. However, a few scientists have, of late, realised the therapeutic, restorative and nutritive benefits of spices and herbs, and have begun to studies and research on them. One such study, 'Spices and herbs: Improving public health through flavourful eating', published by *Nutrition Today*, examined the relationship between spice consumption and its impact on overall health. It was concluded that inclusion of spices in food did bring about a significant decrease in sodium (salt), calorie and fat intake.

It was also found that certain spices did have beneficial effects on satiety, energy metabolism, inflammation, cardiovascular risk factors and other fitness-related problems. Adding a spice blend to high-fat meals decreases post-meal insulin and triglyceride levels compared to the same meal without spices, according to Sheila West, PhD, Pennsylvania State University.

One such spice which holds the top position is coriander (*Coriandrum sativum*). Also known as Chinese parsley and cilantro, Coriander has the ability to dislodge and mobilise mercury, lead and aluminium from the body and, thus, these toxic minerals which can trigger Alzheimer's, autism etc. can be flushed out of the system through the normal channels. Recent research has shown that the leaching properties of coriander can be used to purify drinking water, as well. Coriander is widely used in curries and other savoury dishes now almost world over, even though it has its origins from the Mediterranean and Asia Minor (specifically, Turkey). It is said to be the oldest spice in use for over 5000 years!

Coriander has many disease-preventing and health-promoting properties. In certain parts of Europe, it is termed as the anti-diabetic plant. Studies show that when coriander was added to the diet of diabetic mice, it helped stimulate insulin secretion. Low in calories, with zero cholesterol, and rich in antioxidants, essential oils, vitamins, minerals and dietary fibre, coriander can reduce LDL, or the 'bad' cholesterol.

Coriander is the richest herbal source of vitamin B6, and can provide two and a half times the

recommended daily intake. Vitamin K has a major role to play in bone mass building due to its osteotropic-promoting activity in the bones. It has also been proved efficacious in the treatment of Alzheimer's disease and other neuro-degenerative disorders.

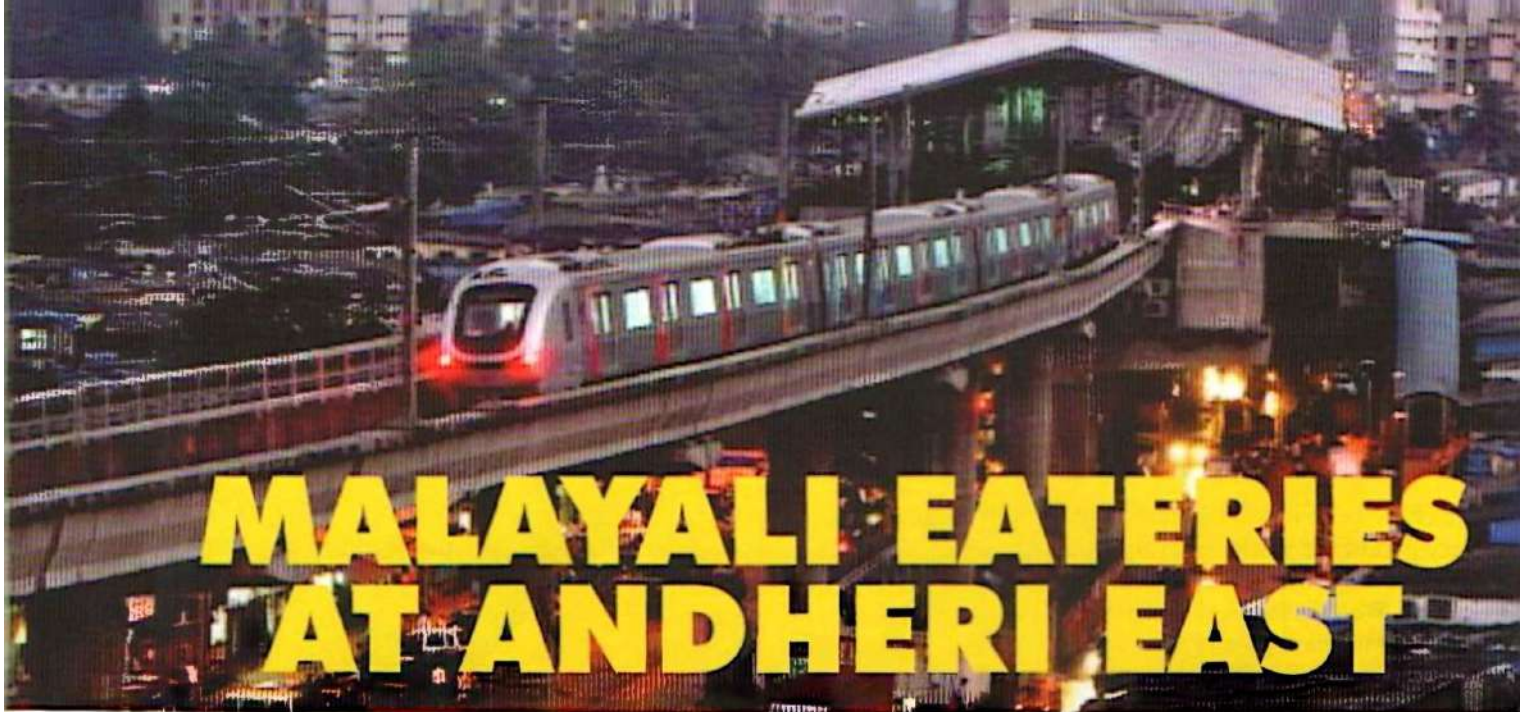
Coriander has also been found helpful in treating skin inflammation, high cholesterol, diarrhoea, mouth ulcers, menstrual disorders, diabetes and eye disorders. A paste made of



cilantro leaves can be applied on the flare-up caused due to urticaria. Cineole, one of the essential oils, and linoleic acid possess anti-arthritis and anti-rheumatic effects, thereby reducing swelling caused due to these conditions. Swelling caused due to kidney malfunction can also be reduced as its diuretic action can induce urination and reduce water retention. The volatile oils in coriander have anti-microbial properties as well and can be used to treat salmonella, a food-borne disease, much better than conventional antibiotics.

Thus, coriander can be said to have earned a reputation that places it among the top-healing spices. It can be had in the form of chutneys or a tea made of the dried seeds, other than the regular use as a garnish, or a dressing.

The author is the founder of kalpavriksh, and is an Ayurveda and Panchakarma consultant and a freelance writer on health, nutrition and Ayurveda.



MALAYALI EATERIES AT ANDHERI EAST

It was the year 1975. It was the first time that I went to Andheri East only because I took admission to the First Year Commerce at Chinai College on Sarvapalli Radhakrishnan Marg. Then for four years, I travelled regularly from Vasai to this place. Therefore, Andheri East became a familiar place for me. I have witnessed this place explode with development all these years.

Even in those days, Andheri East was an important place for Malayalis. There were many Malayali students who were my classmates and who lived in the area. As a matter of fact, there were a couple of Malayali professors who started a group which celebrated Onam every year in the college premises. As such, Andheri East was just another drab suburb of Mumbai. There weren't, and still aren't, many exciting reasons to go to this place. It was, and is still, not the hippest of neighbourhoods and few parts of it are easy on the eye. Unless they live or work there, most people don't look forward to a day in the

neighbourhood. It's always crowded, noisy and dusty. The main road is a nightmare and negotiating the distance from the station to Ghatkopar is back-breaking and nerve-wrecking. The traffic is always slow, and the only redeeming feature is the Metro ride. But for the Malayali, Andheri East is something special because Saki Naka, Marol, Chakala and Powai have a large number of eateries serving the cuisine of Kerala. Most of these eateries sprung up to serve the large number of bachelors who lived here. In fact, most of these places are good only for bachelors. They are not good for well-heeled families as they are the mess-type places.

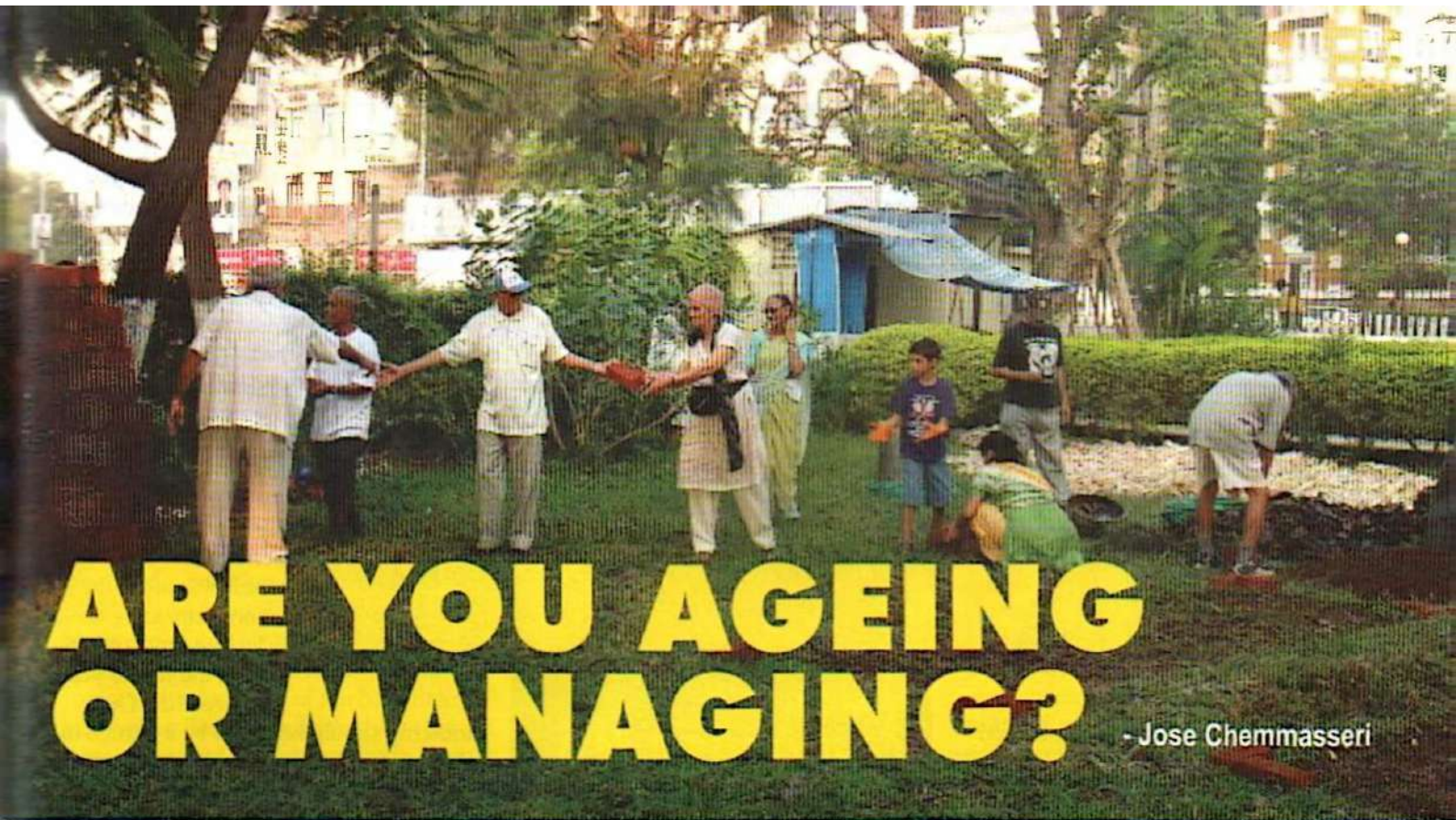
More than 50 years ago, Malayalis made up most of the population of Saki Naka, almost 90 per cent. The area wasn't as crowded then, and rents were low. However, the situation has changed a lot with the Malayali population dwindling in terms of percentage. But still, the Malayali presence is very visible as the Seven Hills Hospital on

Marol Maroshi Road and Holy Spirit Hospital on Mahakali Caves Road employ a sizeable number of Keralites. Similarly, the Larsen & Toubro and Indian Institute of Technology campus both in Powai, respectively have a large number of employees and students from the state. Then there is the headquarters of the Kalyan diocese belonging to the Syro Malabar Roman Catholic Church in Powai. This means that the restaurants have a ready market. However, it must be noted that they survived all these years because they have kept their menu home-style and affordably priced. Not all of them are great, but all of them are worth at least one visit because they each have a couple of dishes which they specialize in.

Just as Hotel Deluxe and Taste of Kerala are famous in the Fort area, Hotel Berkeley Palace, Just Kerala, Murali, Santosh Cafe and Spice of Kerala are the prominent ones in Andheri East. Then there are also others like Nithyananda Hotel Wilson and Maveli. ■

- Biju Cheri





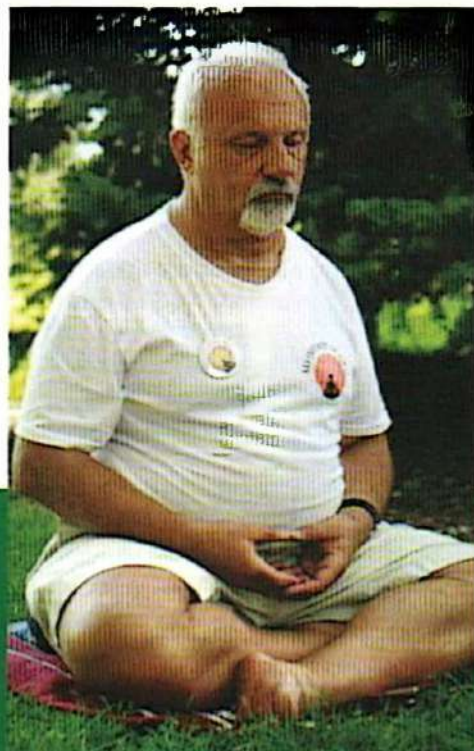
ARE YOU AGEING OR MANAGING?

- Jose Chemmasseri

It is the immutable law of nature that whoever is born is bound to die. There is no escape from death as life is impermanent and transient.

Depending on your perception of life and death one may consider it as a destruction of the body, change of existence or a transformation from here to the other world. Simply stated it may appear that the entire life is a journey to reach a peaceful death. Growing, ageing, ailing and expiring are the necessary process in the evolution of life to death. One likes to yearn for a peaceful departure from this terra-firma. Till one attains the inexplicable and uncertain state of existence after death one has to prepare for the inevitable eventuality. Are we ready?

Most of the senior citizens who have settled in Mumbai and suburbs have arrived from Kerala in the fifties and sixties. Health care and social needs of senior citizens are serious concerns of this generation



■ **Timely and regular medical check-up, regular exercise, healthy food habits and continuous friendly interactions are keys to a healthy longevity. Meditation and contemplation can improve clarity and objectivity in your dealings. Regular prayers opening up your heart to the Almighty seeking his**

struggling to cope up with the daily life. In a society where nuclear families are the throbbing fashion the senior citizens are likely to be despised, neglected and emasculated. It is therefore necessary to assess their problems and consider the steps to be taken to empower and liberate them from their possible worrisome predicament.

After crossing sixty years of age, the individual who might have spent more than three decades in effective and active life in service, employment or

business now heads to a state of lethargy due to the body clock running slow and at an acceptable level of speed. By this time the individual might have discharged the parental duties and obligations of education, employment, marriage and settlement of the children. Having completed these family

are a living temple of God. It doesn't matter how long you lived; but how you lived matters. George Bernard Shaw had observed thus "Try to grow wiser without getting older". It is worth emulating while we are managing ourselves.

obligations, a sense of satisfaction and urge to relax may ensue. By this time thirty or more years of marriage life is completed; pressures of marriage begin to wear off in the normal circumstances. A new phase of life is ready to start in the form of a retired life. The objectives to attain a happy and fulfilling retired life; the areas to take care of, the activities to be pursued needs to be carefully planned at this juncture.

Longevity, span of life has improved from 45 in the fifties to 70 or more in the new millennium. If we look into the obituary columns of dailies like Manorama or Mathrubhumi, we find the average age of reported dead vary in the range of eighties. Largely due to highly evolved medical facilities through advanced scientific technology and research, availability of sufficient food items longevity continues to improve. Small diseases are no more life threatening and even serious ailments are cured or controlled by application of medical facilities. Surgeries, operations and



A new phase of life is ready to start in the form of a retired life. The objectives to attain a happy and fulfilling retired life; the areas to take care of, the activities to be pursued needs to be carefully planned at this juncture.

transplantation of organs are undertaken by robotic intervention. Nuclear and

genes therapy and other innovative medical applications have enhanced life in an otherwise man on the sick bed awaiting patiently the final destiny.

One is prone to be sick as he advances in age. Ailing and suffering are inevitable in ripe old age. It is therefore imperative to have proper timely medical check up so that lingering diseases like diabetes can be detected, treated

and controlled. Controlling at the initial stages of the ailment can pave way for a long life. For a senior citizen regular medical check-up is a must despite one's healthy and robust appearance. Like a motor car is periodically subjected to check-up and maintenance service human body requires periodical maintenance for the smooth run and effective functioning during the feeble years of retired life. Our

thinking should be not to be a burden to the family and relatives in our old age by avoiding and controlling serious ailments requiring hospital admissions. The prohibitive cost of medical treatment can be met with the support of medical insurance claims.

During his life time one has acquired certain wealth in the form of financial instruments and other investments. Landed properties, flats, vehicles, shares, bonds, mutual funds, bank deposits and gold ornaments are the forms the investments take shape. One should ensure that these assets are in a current and marketable condition. If complicated investments are in the portfolio, they should be harnessed, diluted and liquidated on time to avoid confusions, difficulties and disputes. Thus the financial health can be maintained and updated to facilitate easy conversion and disposal by the legal heirs in the event of untimely death. The assistance and advice of a professional financial counselor may be utilized if the circumstances demand so.

It is a universal truth that upon death and finally departing from this world, one is leaving empty handed without carrying any of these assets to the next world, but needs to be bequeathed. When Alexander the Great before his death instructed his close captians to display his bare hands exposed outside the coffin it was to educate the public that he is not carrying anything after his death in his hands and surrendered everything in this world. In order to avoid possible disputes among the inheritors and descendants a proper plan or scheme to share and settle these should be in place. Here comes a legal



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check-up. By approaching a lawyer/attorney the settlement terms of the properties and investments after death has to be drawn in the form of a will. If a person dies intestate it is difficult and problematic for the legal heirs to arrive at an easy settlement. Death of a senior citizen should not lead to chaos, confusion, conflicts and disputes among his inheritors over his assets.

Now is the time to recollect and reminisce the circumstances and conditions that forced you to leave your homeland and settle down in a strange place which has now become your preferred land of settlement. It took two nights travel in a smoky train with coal engine to reach this place. The troubles and difficulties one faced during the journey is a reminder of the hard times you confronted in the formative years of your career and a turning point in your destiny. With the sole objective of securing a decent job/service or engaging in a business so as to make you economically free and financially sound one had suffered the arduous journey with grime and grit. The initial/original aim was to find a means to the livelihood as it was not available/scarcely in the land of your birth leading to emigrate. Your personal effects for the journey comprised of a small trunk with a pair of dresses, certificate of your education/qualification and pocket money of Rs.50/- to meet the immediate expenses. A relative, cousin or friend was always there to welcome you at the railway station you got down. From those initial humble beginnings you have reached the present honourable status.

Can you appreciate the initial journey and evaluate your achievements and the present position? Are you not proud of the present situation? Are you not grateful to the Almighty for the blessings he has showered on you? From nothing to something and from something to everything may be your transformation. You have helped your family, brothers, sisters and aged parents at home during these struggling years. Are you not happy about the achievements you have made during these decades? Please reflect and contemplate on these aspects, accomplishments and try to derive satisfaction, find solace which may work as a motivating factor to make you happy and contented in the remaining years of your journey.

The late Capt. Krishnan Nair built the famous Hotel Leela after he crossed the age of 68. The management Guru Peter Drucker wrote his famous book on Management For the Twenty first century in his eighties. Michael Angelo finished the paintings of the Sistine Chapel, Rome when he crossed his eighties. In Kerala the veteran political leader V S is going strong in his nineties. Justice Krishna Iyer, a veteran social protagonist and legal luminary has celebrated his century and continues his laudable service.

Most of the senior citizens present here have come to this city of dreams forty or more years ago from Kerala. Rooted and settled here for the last four decades they find it cumbersome and difficult to go back to their roots to settle down by uprooting and transplanting themselves from the existing scenario. They have already absorbed the culture and way of life here despite keeping their identity through social and cultural associations like samajams, temples, churches and other activities of cultural bonding. As social beings we yearn to satisfy the feelings and share the thoughts

enveloping the cultural cluster. The occasional trips to Kerala reinvigorate and rejuvenate a sapped body and tired/depressed mind. Reconciled to the realities emerging and circumstances prevailing one continues to be in this state despite the call of nature to unite with the place of birth.

Old age brings a baggage of past thoughts in the form of recollections. Raising of these thoughts may be pleasant, joyful, sorrowful or punitive as they accumulate on the mental horizon. The emotions raised and feelings evoked can be creative, destructive, negative, remorseful or penitent. They happen as the old man tries to dwell into the past instead of striding into the future. Gone is the past, uncertain is the future but present becomes relevant. Play your role in the present considering the impact and result of your actions. Brooding and doing nothing is forbidden." I have achieved the maximum and nothing remains to be done", such a thought can lead to apathy and inertia. Do not be a slave to your useless thoughts but be a master of your actions. Try to avoid these futile thoughts and look into a

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bright future in the remaining period of your life. Brooding over old age will surely take you to the gates of senility soon. Feel young in your thoughts, interact with youngsters, form your words and shape your deeds with a young heart. The body will respond as the subconscious mind will work for it.

Loneliness is the worst misfortune in life, they say. Agony of solitude reverberates and eats up your vitals mentally and spiritually. There are men/women who have faced death immediately after the death of their spouse. The permanent separation of the beloved partner can create a deep hollow in the existence and lead to tension and depression. Your friends are more valuable and helpful at times of crisis and adversity. Do you have a friends circle? Do you communicate and share your anxieties with them? You can obviate or mitigate possible tension and mental agony by seeking timely advice by sharing the heavy burdens painning your mind. Net working improves mental health. By sharing adverse situations and difficult times leading to acute depression and possible misdeeds, a solace from a friend can work as a remedial solution. As the old adage goes a friend in need is a friend indeed. Please therefore check the condition of your network and friends circle, resourceful in helping by advice, time and money. I have observed a cluster of senior citizens interacting and enjoying their late evenings engaged in small talks covering celebration of birthdays, plans for picnics, film shows, dramas and music concerts, musical nights .They are effectively engaged in healthy pursuits of happiness of their golden evenings. Longevity is enhanced by keeping a healthy friendship. "A man that hath friends must shew himself friendly; and there is a friend that sticks closer than a brother."(Proverbs18.24)

Age is not an impediment for achievements and accomplishments. There are senior citizens who have excelled and achieved their lifelong dreams at later stages in their lives. The late Capt.Krishnan Nair built the famous Hotel Leela after he crossed the age of 68. The management Guru Peter Drucker wrote his famous book on Management For the Twenty first century in his eighties .Michael Angelo finished the paintings of the Sistine Chapel, Rome when he crossed his eighties. In Kerala the veteran political leader V S is going strong in his

Now is the time to recollect and reminisce the circumstances and conditions that forced you to leave your homeland and settle down in a strange place which has now become your preferred land of settlement.

nineties .Justice Krishna Iyer, a veteran social protagonist and legal luminary has celebrated his century and continues his laudable service. These are few examples of senior citizens engaging in creative activities achieving success and honour to the dismay of their lesser peers. Let this remind you that age is not an inhibiting factor to lifelong achievements and fulfillment of cherished dreams. It is the choice you make that makes the difference. ■

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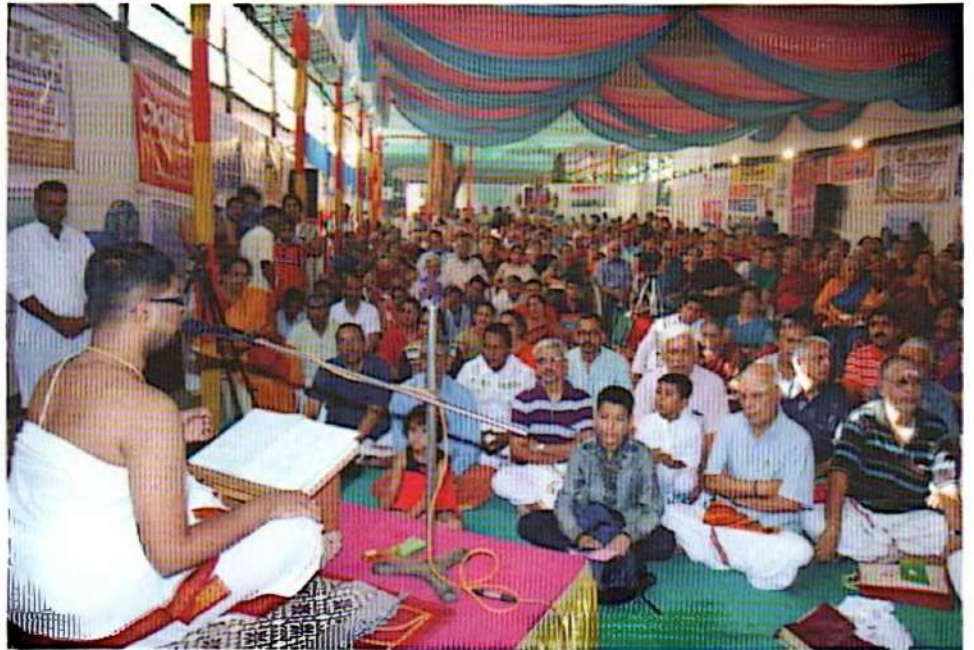
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Vasant Oscar Mandala Vilakku

■ Vasant Oscar Ayyappa Seva Samithi, Mulund celebrated its ninth Mandala Vilakku on November 22 and 23 in a grand manner. What was remarkable in the celebrations was the involvement of the younger generation in all the activities in consultation with the senior members.

The functions started on November 22 at 5 am with Ganapathy homam followed by Sree Karya Siddhi



Spiritual Discourse in progress.

Hanuman Puja and homam, chanting of Hanuman Chalisa followed by oil abhisekham for Lord Hanuman. This was followed by Sundarakandam recitation and discourse by public speaker and writer on ancient Indian texts, Dushyant Sridhar, Deeparadhana and Samaradhana Mahaprasadam. At 4 pm, the children of Vasant Oscar staged a programme of music and dance on Lord Hanuman conceptualized and presented by Anjali Sabhapathy,

Meenakshi Mohan and Bhuvana Mahesh. On November 23, there was Rudrabhishekham, Hariharaputra Sahasranama Laksharchana, Sastha Preethi, varavu pattu (Bhajan) and Mahadeeparadhana followed by annadanam for about 2500 devotees. In the evening there was thayampaka performance by Unny, Pisharody and troupe, fireworks, padipattu, mangala arthi and concluded with Harivarasanam chanting.



Palakkadan Kootayma

■ Palakkadan Kootayma comprising of residents of Malayalees settled in Mumbai organized a meeting at Dombivli to discuss forming an association of their own. There are about 3 lakhs Malayalees from Palakkad in Maharashtra. Within a span of three months they have held 3 meetings in Mumbai and its suburbs, with an attendance of about 1000, to discuss the formation of an association of their own.

The recent meeting of Palakkadan Kootayma was attended by prominent Mumbai Palakkadans like C R Unny, Kondoth Venugopal, K C Nair, Host Vijayakumar and Girish Nair who also spoke on the occasion and honoured Jayaprakash and Chandradas Menon.

The next meeting will be held on January 25, 2015 at Kalyan.

An adhoc Committee has been formed to set up the association. Uday Bhaskar from Nagpur is the Chairman, C R Unny Mulund is the Vice Chairman, Kondoth Venugopal Dombivli is the President, K C Nair Andheri and Host Vijayakumar Vice



Kondoth Venugopal addressing the audience.

President, Sriprakash Menon Andheri is the Secretary, Govinda Das Nerul and Chandradas Menon Vasai, are Jt Secretaries, Rajesh Iyer Vasai is the Treasurer, Muralidharan Mulund and Nandakumar Rajagopal Vasai are Jt Treasurers.

Area Co ordinators are Jayaprakash, Srinivasan Panicker (Kalyan), Giridhar Kavassery, Sivakumar Menon (Vasai), Murali Nair, Suresh Nair, Vinay Nair

(Dombivli), Sajith Krishnan, Muralidharan Menon and Vinod Achchan (Navi Mumbai).

Sai Nair Kandivli, Sivadas Nair Vasai, and Ajith Kumar Nair have been selected as office bearers and members of the various sub committees.

Adv Girish Janardhanan Vasai, Govind Das Pattambi, C R Unny, Sriprakash Menon have been elected as office bearers of the Bye law Committee.



View of the audience.

Kalyan Malayali Federation inaugurated

■ Malayali organizations of Kalyan have formed a new Association, Kalyan Malayali Federation (KMF), and it was inaugurated on November 2 by Kerala State Minister for social welfare M K Munir at Model English School Kolsewadi Kalyan East. Chairman Roy

J Kottaram presided over the event. Kalyan Malayali Federation is a conglomeration of 19 Associations of Kalyan East. While Roy J Kottaram is the Chairman, Krishnaswami M is the General Secretary, Jairaj Menon, Secretary and Convener, Sam Cherian

and Joseph P J are Secretaries, Vijayakumar B Treasurer, Sunil Raj, Vice Chairman, Mahesh Babu A K Jt Secretary, Chandramohan P K Jt Treasurer, Jayarajan P K and Santosh Keloth are Jt Conveners.

Mahi Vasai

■ Mahi Vasai (my Vasai) Fest was organized for 9 days from November 17 at Chimaji Appa Grounds by Vasai West Kala Kreedha Mandal as part of its silver jubilee year celebrations. Life as it was lived hundreds of years ago was exhibited which unfolded the history of Vasai through the houses and daily lives of early residents. Models of ancient homesteads, early wooden furniture, places of worship of different religions emphasizing their religious harmony, a typical kitchen of olden times with antique brass and copper vessels, agricultural equipments used by the early inhabitants, etc were on display. The Fest was inaugurated by Vasant Davkare Dy Speaker, Vasai West Legislative Council. MLAs Hitendra Thakur, Kshithij Thakur, Former MP Baliram Jadhav, Mayor Narayan Mankar attended the inauguration and spoke on the occasion.

There were cultural programmes in the evening. One evening (November 17) was dedicated to Kerala traditional dances and arts. Kaikottikali, Margam kali, Oppana and Nadodi Nrittham as well as chendamelam by Ajayan, Krishnakumar, Aditya, Radhakrishnan and Krishnan Kutty were performed that evening.

The fest included a Food festival also with women wings of various associations and others displaying traditional snacks and dishes from Maharashtra, Kerala, and other states and some stalls prepared the dishes in traditional oven. Kerala items like idli, naadan dosa, meen curry, pathiri and biriyani etc were part of the dishes offered at the venue.



Inauguration of Mahi Vasai Fest.

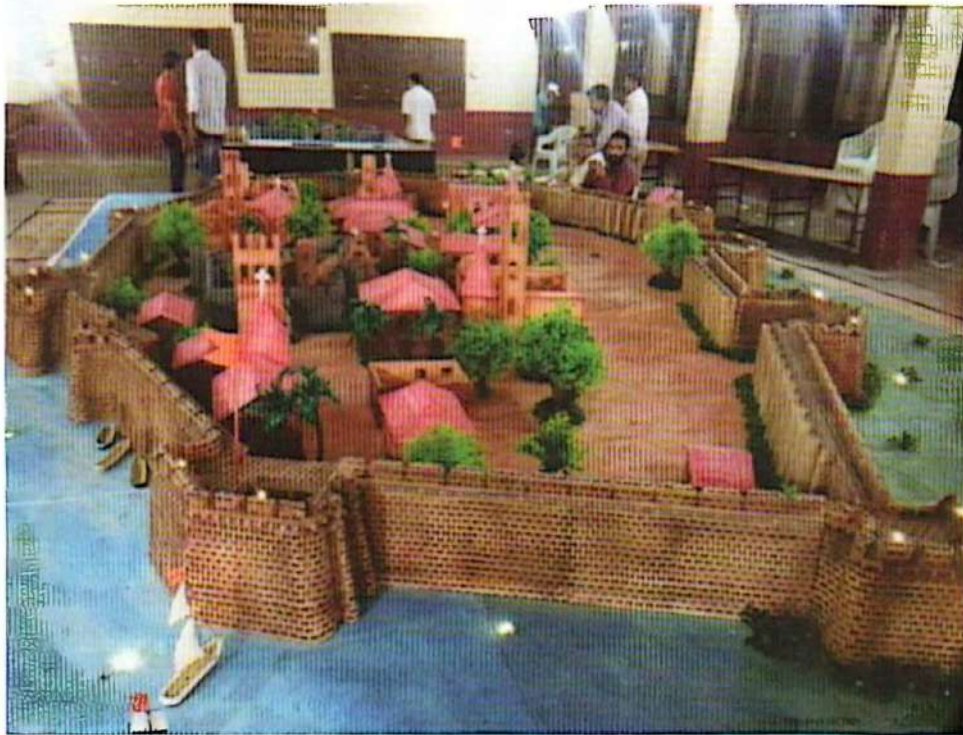


Exhibit of Vasai Fort.



Kaikottikali performance.

BKS Alumni MEET

■ BKS School under the management of Vasai Kerala Samajam conducted its Old Students Meet. The first batch of students of BKS School (which started in 1972) appeared for Std X Board examination in 1988. There were about 600 old students, a few of them from abroad came to attend the event. Teachers who had worked in the school also were invited and they graced the occasion. Old memories of schooldays were recalled by all. The Meet was organized by Rajesh Iyer. President K O Devassy, School Principal Ramani Vijayan, Former BKS President P V K Nambiar, spoke on the occasion. The former teachers of the school were honoured during the event.



P V K Nambiar Lighting the lamp.



Audience at the Meet.

FOMA Seminar

■ Environment and the neighbourhood would not be clean just because the Prime Minister and other top notch personalities in the society wielded the brooms, said Manannoor Raveendran, President of the Kshethra Samrakshna Samithi of Maharashtra. He was addressing a meeting held in connection with the symposium on 'Swachha Bharathavum Sabarimala Theerthatanavum' (Clean India and Pilgrimage to Sabarimala) at Model School, Dombivli organised by FOMA, an association of writers and media men of Maharashtra. First of all, we should ourselves be conscious and make others also conscious and then ensure the message reach the pilgrims to Sabarimala, he remarked. The efforts in this direction done by thousands of

workers of Amritanandamayi Math became futile because of the lethargy demonstrated by the Devaswom Board and state government. According to him, the Devaswom Board itself was the main dirt. While complimenting the FOMA, he suggested that the methods to eliminate the garbage including that of plastic waste should be communicated to the ninety plus Ayyappa temples of Maharashtra

and the Guruswamis.

N Unnikrishnan Nair presented the main paper on Environment Protection. Adv Padma Divakar released a brochure containing the eight ways of environment protection, by presenting it to Roy J Kottaram. Ayyappa Seva Sangham President A D Menon, who visited the Sabarimala shrine 53 times in his life, promised to spread the message among the pilgrims from the state. Hindu Aikyavedi President R Rajesh and Tatvamasi President Gopalakrishnan echoed the same.

Suresh Varma revealed that after Mecca, Sabarimala attracts the maximum number of pilgrims in the world. FOMA President U Gopi Nair presided. Kunnam Vishnu, P Narayanan, Mohan C Nair, Wilson Dombivli, E P Vasu, M G Radhakrishnan, Premlal, Rajasekharan Nair, Raveendranath, Prakasan Nair, Jayan, N T Pillai, Balachandra Kurup and others participated in the discussion. Harindranath proposed a vote of thanks.



M Raveendran addressing the gathering at the event.

Mohini Nrityati in Dombivli

■ Kerala Sangeetha Nataka Academy, the prime body of Government of Kerala for promoting classical dance, music and theatre, celebrates Mohiniattam Festival across India this year. In Dombivli KSNA joins hands with Kalakshethram, the leading institution in the western parts of India for teaching and presentation, preservation and propagation of classical, ritual and folk art forms and the rich heritage of India.

Kalakshethram would organize the three day Mohiniattam Festival "Mohini Nrityati" in Dombivli at Model English School, Pandurangwadi, Dombivli on 12th, 13th and 14th December 2014. The festival will be held under the leadership of the Senior most Mohiniattam Guru Padmashri Kalamandalam Kshemavathy

On 12th 7.00 pm, Mohiniattam will be presented by Dr. Mini Pramod, who is post graduate and research scholar in Mohiniattam. At 7.00pm on 13th, the danseuse presenting Mohiniattam will be Smt. Sujatha Ramachandran from Chennai, who is an Empanelled member of ICCR.

At 10.30 am on Sunday 14th December, 2014 Guru Padmashri Kalamandalam Kshemavathy will conduct a Lecture Demonstration on 'Chaturvidha Abhinaya in Mohiniattam' meant for the students, teachers and connoisseurs of Mohiniattam. She is famous for her unfathomable research in Mohiniattam during her 50 years of performance and teaching. She is a borne dancer and is equally famous for her remarkable proficiency in Bharatanatyam and Kuchipudi. Though the full festival is a free program, free-registration of participants is suggested for Lecture Demonstration.

On the same day evening at 6.30



Padmashri Kalamandalam Kshemavathy

pm, Kalamandalam Krishnapriya, will perform. She is a post graduate in Mohiniattam and pursuing her Ph.D. in that dance form. She is the daughter and disciple of Kalamandalam Leelamma, another highly popular dancer and teacher of Mohiniattam. Following that, at 8.30 pm Guru Padmashri Kalamandalam Kshemavathy will present some rare items in Mohiniattam, both conceived and choreographed by her. It is expected that her performance will be a real feast for all Mohiniattam lovers.

Mohini Nrityati at Matunga

Mohini Nrityati festival at King's Circle under the aegis of Anjali Bharatha Natyam Research Trust, Kalashri Lata Surendra will have the following artistes: Smt Sujatha Ramachandran, on Dec 12 at 7pm, Smt Krishna Priya N.B, on Dec13, from from 2.30pm to 3.45pm and Dr Mini Pramod on Dec 14 from 2.30 pm to

3.45 pm. Venue : Mysore Association Auditorium, Kings Circle, Matunga.

Mohiniattam Workshop at Chembur

Renowned Mohiniattam exponent Padmashree Kalamandalam Kshemavathy will be conducting a practical workshop in Mohiniattam at Chhedanagr, Chembur from December 15 to 19. There would be morning and evening sessions depending on the number of participants. Interested Dancers/ Dance teachers may contact Jayashree Nair of Upaasana Dance Academy, Chembur . Ph:25251472 / 9869277008/91670 4477

Felicitation of Kalamandalam Kshemavathy

Anjali Bharata Natyam Research Trust (Regd) is organising an evening of Classical dance, commencing with the renowned veteran of Mohiniattam Padmashri Kalamandalam Kshemavathy on Dec 12'2014 at 6.30pm followed by her felicitation. There will be a reaching out with a theme of Prathispandana - medley of Classical Dance conceptualized by Kalashri Lata Surendra(7.45pm), performed by disciples of Jayashree Nair, Smt Geetha Venkateshwar, Jyothi Mohan, Padmini Radhakrishnan, Sushama Gopinath and Lata Surendra at the Mysore Association Auditorium, King Circle at 7.45pm.

Annual Celebrations

■ Kalakshetram Dombivili will celebrate its 30 th annual day celebrations on December 25 and 27 at Model English High School Dombivli. All the performances will be staged by Kalakshetram students.

On December 25 at 6 pm there will be a Carnatic Vocal Concert (Disciples of Prof.Omanakuttan Nair), Violin Concert (Disciples of Balasubramaniam), Bharatanatyam (Disciples of Pallavi Arun Phaujadar). On December 27 at 6 pm there will be Mohiniattam and Kathakali Performances (Disciples of Kalamandalam C.Gopalakrishnan).

GMWA Onam

■ Gorai Malayalee Welfare Association celebrated its 13th Onam celebration at Suvidaya School Gorai, Borivali (W). GMWA Chairman Sasikumar Nair inaugurated the function along with Secretary Sasidharan, Vice Chairman Velappan Pillai, Trustee Member K B Nair, Jt. Secretary Mohan Nair, Anu S Nair, Committee Member Rajendran by lighting the traditional lamp. The programme started with Ranga pooja 'Mahaganapathim.' Maveli was welcomed with Thalapoli and Chingarimelam and various cultural programmes were conducted. P V Vijaykumar, Managing Editor, Kerala In Mumbai, was the Guest for the day. The HSC and SSC toppers were awarded with Rajan Kadannapally Memorial award by Vijaykumar. The programme included kaikottikali, semi classical



Lighting of the lamp by Sasikumar Nair

dances, musical programme etc. Senior citizens above 70 years were felicitated on this occasion followed by onasadya.

An attractive pookalam was set to greet the audience. The fun and gaiety ended with prizes for all participants.



Felicitating Senior citizen K B Nair.



Group songs by GMWA womens Wing.

Mandala puja

■ Mira Road Ayyappa Temple is celebrating Mandala puja from November 17 to December 28. Every Saturday during this period there is devotional songs and cultural programmes. The Mandalotsavam will be conducted from December 26 to 28. Devotees can avail of maalayidal and kettunira at the temple. Makara Sankranti pujas will be performed from January 1 to 15 2015.



Kuchipudi and Kathakali exponent Guru Vijay Shanker being felicitated by N K Gopinath and Sushama Gopinath of Navarasa Dance School, Nerul.

Pambungal Anniversary Celebrations

■ Pambungal Publications held its twentieth anniversary celebrations at Saraswathi Sabhagriha in Kalina University Campus. Well known social and cultural activist Adv Padma Divakar presided over the event in which Johnson Therattil, Alice Therattil, Sunny Mathew, Rajan Nair, Nirmala Mohan and other eminent personalities also participated. Mundoor Rajan welcomed the audience. All India Nurses Association General Secretary Jose Thomas was honoured during the functions. Three books of Pambungal Publications were released. R K Maroor's 'Maricha Marangal' was released by Johnson Therattil handing over the first copy to Adv Padma Divakar. Girija Vallabhan's 'Gauthaman' was released by Padma Divakar handing over the first copy to Sunny Mathew and Nirmala Mohan's travelogue 'Devabhumi Rishikeshilude' was handed over to Rajan Nair by Dr Venugopal. Dr Jose George, Radha Guptan, Suresh



Dr.Venugopal releases the book Devabhoomi Rishikeshilude, by giving the copy to Rajan Nair. Girija Vallabhan, Johnson Therattil, Alice Therattil and Adv Padma Divakar also seen in the picture.

Varma spoke on the occasion and congratulated the authors. Girija Vallabhan proposed a vote of thanks

and this was followed by staging of Kozhikode Sankeertana's Malayalam play 'Arivu Agniyanu'.

WEMA Onam

■ Wagle Estate Malayali Association (WEMA) organised Onaghosham with Variety Entertainment programme and Onasadya at St Lawrence High School, inaugurated by Chanakya Radhakrishna Pillai. The cultural programme included gamamela by Seven Strings, and Magic Show among other items. Association Souvenir was released by Shiv Sena MLA Eknath Shinde during the event. President K V Kunhiraman proposed a Vote of thanks.

President Kunhiraman lighting the lamp.



Marol Mandala Puja

■ Sree Ayyappa Bhakta Sangham Marol is conducting Mandala Puja celebrations from December 19 to 21 at Blossom Society grounds, Marol. On December 19 there will be vilakku puja, Bhajans by Sangham devotees, Mohiniattam by students of Geetha Vijayashankar and Bharatanatyam by Arundathi Srinivasan. On December

20, Sampurna Narayaneeyam by devotees, Vishnu Sahasranamam and Ramayana recital by children, and Kathakali performance, 'Pralhada Charitham' by Kalamandalam C Gopalakrishnan and party, presented by Kalakshetram Dombivli are scheduled to be held. On December 21, there will be Sastha preethi, Annadanam, and

procession of Lord Ayyappan, accompanied by thalapoli and panchavadyam (Chelakkara Madhavan Kutty & Party from Kerala) from Ganapathy temple in Vijay Nagar to Blossom Society via Panchavati, Bhavani Nagar and Hill View/Lok Yamuna. The celebrations will conclude with Mahadeeparadhana at 9.45 pm.



Group photo of Vasai local train friends under the banner of G-8. 44 who held their seventh Onam celebrations on October 2 the Sree Ayyappa Seva Samiti's Prarthana Mandapam, Vasai Road.

Encouragement Award 2014

■ Rajesh Nambisan, son and disciple of Kalasree Lalitha Kalalayam K N P Nambisan was bestowed Srishti's Encouragement Award 2014. Srishti is a cultural organization based in Dombivili. Rajesh received the Award from the hands of Sukhapuram Dileep, veteran Thayampaka artiste from Kerala. K N P Nambisan is a well known and senior chenda and traditional Kerala percussionist artiste.

Rajesh Nambisan receiving Srushti Encouragement Award 2014 from the hands of Shukapuram Dileep.



Cover of Compassion - This Winter donate blanket

■ Dr A R K's Pillai Indian Development Foundation (IDF) has taken up the project of distributing blankets to the poor and the needy leprosy patients in colder regions. Requests are pouring in for further support. The Foundation's target is to provide at least 3000 blankets during this winter, according to Dr Narayan B Iyer of IDF.

IDF requests people to come forward and donate blankets or cash for blankets. Donations may be sent to Indian Development Foundation at Goregaon. A complete report of distribution would be sent to the giver.

Cost per blanket is quoted as Rs.250/ per blanket.

The donation amount may be sent by way of cheque/ DD in favour of Indian Development Foundation. IDF's Savings Bank A/c. 207001000083586 - IFSC - IOBA0002070. Indian Overseas Bank, Goregaon (W), Mumbai 400104 (Send mail and confirm - Specify For Blankets)

Every year, during winter season, IDF has been in the forefront in mobilising blankets and providing it to leprosy-affected persons in the leprosy colonies in Bihar/ Rajasthan/ UP/

Uttarakhand and other northern region also distributes blankets to the elderly people in Nilgiris in Tamil Nadu, BR Hills in Karnataka and couple of hilly terrains in India.

Last year IDF mobilised a good number of blankets for poor leprosy patients and underprivileged children part of their projects

Contact Person: Dr. Narayan B. Iyer
CEO & National Co-ordinator
Indian Development Foundation (IDF)
Cell : +91 - 98 19 13 13 88 * Em
idfindia@gmail.com / info@idf.org.in
Tel: 022 - 2876 2008/ 2876 3008



Vellattam in progress.

Muthappan Vellattam

■ Shree Muthappan Bhakta Sangham Ghodbunder Road, Thane conducted Muthappan Vellattam Mahotsavam at Royal Plaza in Anand Nagar, organised by Sangham office bearers, M K Balan, Dr K Balakrishnan, Surendran Nambiar, Jayadevan Nambiar, K Raveendran, Satish Nair, Avinash Balakrishnan and Rinesh Balan. The pujas under the aegis of Vasudevan Namboothirippad started with Ganapathy Homam at 5.30 am, Muthappan malayirakal karmam at 11 am during which he blessed the devotees. There was oottu prasadam from 12 noon to 3 pm, followed by chendamelam. Devotees sought his blessings as divinity descended on him, according to beliefs and the vellattam concluded with 'malayetta' at 10 pm.



Sree Muthappan with office bearers.

Kaiyyezhuthu Masika

■ Kalyan Central Kairali Samajam will be publishing Fourth Edition of Kayyezhuthu Masika during the third week of December, 2014 and its work is in progress. Contributions are welcome. Website : www.kcks.in.



Blessings from Sree Muthappan.

Swachh Dahisar Project



■ President Rakhee Sunil and members of Inner Wheel of Mumbai Dahisar, President Dhaval Vora, Secretary Nikhita Sunil and members of Rotaract Club of Dahisar coast Shivani Sapre, Harsh Vaishnav along with BMC and members of Swach Dahisar team led by Ravi Valia cleaned the Dahisar East station area. Around 40 people participated in the event. They also spread the awareness of cleanliness to the general public. The vegetable vendors and shopkeepers also promised to keep the area clean. This cleanliness drive will be continued on the last Sunday of every month, according to Rakhi Sunil.

The cleaning act.

Childrens Camp

■ The sixth annual Children's Camp - "Baala Samskaara Shibiram" was very successfully conducted by the Bombay Keraleeya Samaj, Matunga . The camp was inaugurated traditionally on 31.10.2014 by lighting of the lamp by the smallest participants. There were 48 participants in the age group of 6 -14 years including 9 non Malayalees. Five groups were formed and group naming and logo competition was first conducted. Each group was assigned tasks to cultivate leadership qualities and team work. Sessions like magic show and ventriloquism was conducted by Suchitra Kumar, acting and mimicry



A Session in progress

workshop by Aashish Abraham and Kannan Thatayyil. Quiz competition and number game was conducted for

two different age groups by Sunil Kumar V A, Yoga session was conducted in the morning by Vidhyanandan.

Drawing/painting/essay competition was also conducted as per the choice of participants. All the three days varieties of food were served to the campers including traditional South Indian dishes like sadhya, appam and stew, ada etc. Prizes were awarded to the successful campers. Certificates and gifts were given to all the campers. The camp was co-ordinated by Vijaykumar Nair , Joint Secretary and member in charge - arts and culture with the help of sub-committee Chairwoman Ananda S Nair and Secretary Jyothi P and other members. Secretary Devadas G Nair monitored all activities. Cultural programme was presented by the groups during the closing ceremony. All the parents attended the closing ceremony. The camp ended on 02.11.2014.



Participants at the camp

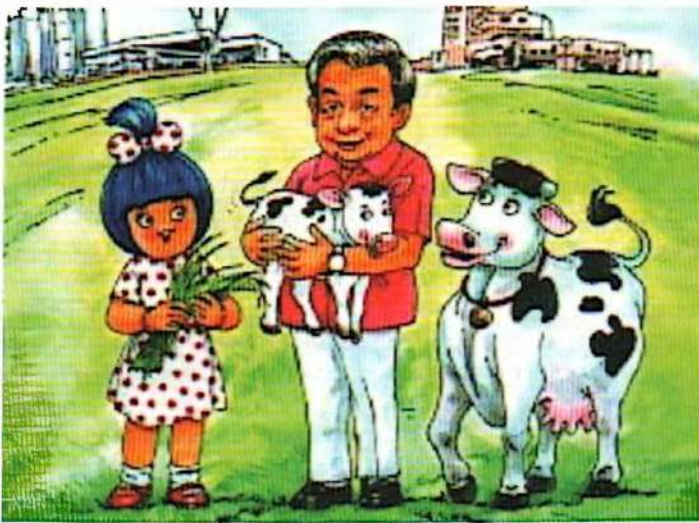
DR. VERGHESE KURIEN'S 93rd BIRTH ANNIVERSARY OBSERVED AS THE NATIONAL MILK DAY

For the first time in the history of India, November 26 will be celebrated as the National Milk Day, to commemorate the selfless services of Dr. Verghese Kurien, who was born on this day 93 years ago. Born in Calicut (Kerala), Dr. Kurien adopted the small town called Anand in the then Kheda district of Gujarat and brought out a great revolution in the rural economy of the country, by creating the world's largest milk producers' co-operative enterprise called Kheda Milk Producers' Union and its world famous

Amul brands.

For the first time in the history of India's dairy sector, all the dairy majors - like the National Dairy Development Board (NDDB), Indian Dairy Association (IDA) along with about 22 state level milk federation's including Gujarat's own Gujarat Co-operative Milk Marketing Federation (GCMMF) that presently markets the Amul brands - have joined hands to celebrate National Milk Day in a fitting manner.


According to the Chairman of the NDDB, the 1st of June has been celebrated as World Milk Day, since 2001, after the day was designated by the United Nations Food and Agriculture Organization (FAO) to publicize activities related to



milk and milk industries, and raise public awareness about the importance of milk and milk products for everyone throughout life. However, IDA seems to have mooted the idea of a National Milk Day, and November 26 was found ideal to celebrate such a day, as it is the birth anniversary of Dr. Kurien, considered the father of the white revolution in India. As part of the celebrations, 200 lakh milk pouches of Amul every day will carry the National Milk Day's logo featuring Dr. Kurien for a week across the country. The Amul story will be shared through pictorial exhibitions, while there will be technical seminars for the farmers. CDs and DVDs of the national award winning movie 'Mantuan' - India's first feature film that was financed by five lakh farmers and was jointly written by Dr. Kurien and Shyam Benegal - will be sold online at a discounted price.

AQUARIUS

Merry Christmas & Happy New Year



Joseph Sebastian

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RAMESWARAM

-Girijavallabhan

(Translated by N. Rajasekharan Nair from the original published in Malayalam)

A cold wind blew in through the window bars tenderly touching his face, head, neck and body akin to the touch of mother's hands in bliss. He felt the presence of his mother around there for a while and suddenly it diminished. He spread out the wet towel on the clothe line. For a moment, he closed his eyes and stood with folded hands before his mother's photograph that hung from the wall.

At the far distance, the soft tongues of morning rays licked the shining cheeks of sea. A flock of sparrows flew chirping across the window. The horse carts raced along the road making clattering noises. The moment he got down here, he started hating these horse carts. For him, the clumsy rattling sound of the bells of these carts seemed like echo from the dark alleys of death.

He looked down through the window bars.

Horse carts were speeding along the road competing with one another!

The mail train has arrived. At the railway station, agents would be anxiously waiting for the train's arrival. They lure the pilgrims who alight there for performing 'bali*', take them in a horse cart and hand them over to the 'shastri'.

He saw three four people climbing the stairs of the 'mutt**', talking loudly.

The stairs lead to a long dark corridor. Shastrigal welcomes the devotees, who enter the inner sanctum, enjoying the perfume of the burning sandal sticks and incense, by ringing of the hand bells and spraying of *navadhyanas* over their heads. He then proceeds to extol the virtues of the dead

and prays for the eternal peace of their souls. With the knack of a magician, his eyes scan the dress, style, get-up of each one of the guests, and evaluate their financial capacity.

"Madhavaa...."

It was Shastrigal calling him from below.

He went down to Shastrigal.

A noble woman with grey hair, apparently in her fifties, stood in prayer, her hands placed on a platter in front of shastrigal.

Now his turn of doing the preparations for the 'homam'.

He assembled the pieces of charcoal and blew air into the cinders to make a fire.

The Shastigal went on saying, "pray for your deceased husband. We have to conduct a 'homam' for his life in heaven. Bones have to be immersed in the sea. In all, the expenses would come to two hundred fifty one rupees. Pray well and place the amount on the betel leaf kept in the platter. Everything should go off well".

The woman stood thinking for a moment. As if to reinforce her faith, Shastrigal, chanting mantras, continued,

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"The soul of the departed should attain peace. He was a lucky person. He amassed many properties and never shown any stinginess in giving out alms and donations. The great man's soul will be happy only by a 'homam' in front of Lord Ramabhadra".

Again, the hand bells tinkled.

The woman wiped her eyes and placed the amount in the platter.

Now starts Madhavan's job.

The devotees have to be taken to the beach. Then the 'bali'. Thereafter the temple rituals.

"Gangecha, Yamunecha Asmin".

He was uttering mechanically. The woman who was now performing the 'bali' sobbed, unable to control her tears.

The links, which were snapped in the cycle of life and after life, not, all that lost can be regained. During these four years, how many such faces has he seen! Memories drenched in tears that peep through the veil of eternity. Thousands who have come to offer 'bali' at the feet of Lord Sree Ram and pray for the souls of their dear ones!

Madhavan remembered: though he helped in offering 'bali' to thousands of others, he couldn't perform the last rites of his own mother. A sinner, he thought.

The last time he saw the face of his mother was four years ago when he left home with his uncle. Her drenched and swollen face was vivid like a flame, still burning. On the day before his journey, she wept all night holding him in her embrace. It was not willingly that she

allowed him to leave. His father had died when he was still an infant. Thereafter he and mother lived in the care of his uncle. There was no way out, she could not oppose his uncle.

Uncle brought him to Rameswaram. He had arranged previously with Shastrigal for accommodating Madhavan as his novice. Madhavan had already learned by heart the Gayatri and other mantras. Besides, he also had some knowledge of the ceremonies like "Shraddha", "Athazhamoottu", "Pindamatiyanthiram" etc, having accompanied uncle as his apprentice.

Since that day, his life was confined to the dark dungeons of the "Agrahara"* and its narrow lanes reeking of horse dung. In the letters that his uncle sent him once in a while, there would be one line about his mother. Lakshmi's breathing trouble has increased this time, spent more for treatment.....etc. It was only after three months that he came to know of his mother's death.

He was moving along the outer circuit of the temple. Like deep-running memories, the route too lengthened. Innumerable sculptures of Gods and Goddesses. She wanted to take a dip in all the twenty-four tanks and wished to carry the holy water in a pot.

The fee for donning the garb of a 'Karmi' (Poojari) from early morning was a paltry twenty rupees. Out of that, the shastrigal would give only five rupees in his hand. However, the devotees may offer him a few coins as 'dakshina'. He had to eke out a living

with that. Shastrigal regularly sent two hundred rupees to his uncle every month. Madhavan knew that he was becoming a slave slogging for the benefit of Shastrigal as well as his uncle.

"Why are you crying, amma?" He asked the woman.

Unable to give a reply, she continued to sob. "All those who come here are mothers and sisters to me. I have no mother or sister of my own. I did not get a chance to perform my mother's bali".

"Uhm...?" Amma asked.

Hearing his story, the woman sobbed again.

"It's all fate, my son".

In front, the sea was quiet. The little waves sparkled in the strengthening sunrays.

After a moment's silence, she asked, "Will you come with me?"

"Where?"

"I have nobody now. You can happily live with me".

What am I hearing? Waves lashed against the shores of consciousness. Are the shackles on my legs getting untied?

After a while, when he came back to his senses, he faced the reality.

"It's impossible, Amma."

The red round eyes of his uncle suddenly appeared before him.

"Please, don't, Amma. Shastrigal won't agree. If uncle comes to know, he will kill me". Tears welled up in his eyes. Two drops fell down.

"I shall speak to Shastrigal", she said.

Together they returned to the mutt. Shastrigal was resting after a 'homam'. Amma spoke to him. She asked for permission to take away Madhavan with her. Shastrigal signalled him with his eyes to go inside the mutt.

"It was his uncle who brought the lad here. He is my responsibility. I won't allow him to go anywhere outside this mutt".

Madhavan's feeble sobs from the next room drowned under Shastrigal's harsh voice.

"Aren't all your rites over? Then don't wait here. You may leave now. You can board the 12o'clock mail train. Please go away".

The noble woman walked away. On reaching the road, she turned back once.

The boy was standing there, holding the window bars. His face had turned black because of sobbing. He made a vain effort to smile. Amma could not do even that. ■

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ബോംബെയിലെ ജീവിതാരംഭം



V V Achuthan

■ പേഴ്സനൽ മാനേജർ ദേവിന്റെ ക്യാബിനിൽനിന്നു മടങ്ങുമ്പോൾ മനസ്സിന് ഭാരം ഏറെയായിരുന്നു. ജോലി നഷ്ടമായാൽ എന്തു ചെയ്യും എന്നതായിരുന്നു എന്റെ അപ്പോഴത്തെ പ്രശ്നം. സെക്ഷനിൽ മടങ്ങിയെത്തി ജോലി പുനരാരംഭിച്ചുവെങ്കിലും മനസ്സ് ഒട്ടേറെ കലുഷിതമായിരുന്നു.

കുറച്ചു കഴിഞ്ഞപ്പോൾ സെക്ഷൻ ഹെഡ് ചോക്സി സാർ എന്നെ ക്യാബിനിലേക്ക് വിളിപ്പിച്ചു.

ചോക്സി സാർ വളരെ നല്ല ഒരു മനുഷ്യനാണെന്നായിരുന്നു പൊതുവെ അഭിപ്രായം. എല്ലാവരെപ്പറ്റിയും നല്ലതെ അദ്ദേഹം പറയുന്നതായിരുന്നു തൊഴിലാളികൾ പറഞ്ഞിരുന്നത്. ഉന്നതകുലജാതനായിരുന്ന അദ്ദേഹം പ്രീമിയർ കമ്പനിയുടെ ജനറൽ മാനേജറായിരുന്ന മെസ്വാറിയുടെ ബന്ധുകുടിയായിരുന്നു.

ക്യാബിനിൽ എത്തിയ എന്നെ ആദ്യം അഭിമുഖീകരിച്ചു. എന്നോട് ഇരിക്കാൻ പറഞ്ഞ ശേഷം, പതിവുപോലെ ശാന്തനായി ചോദിച്ചു, “നീ എന്തിനാണ് ബി എച്ച് ഇ എല്ലിന്റെ കളിസർട്ടിഫിക്കറ്റ് ഇവിടെ കൊടുത്തത്?” “ജീവിക്കാൻ വേണ്ടി.”

“ജീവിക്കാൻ വേണ്ടിയാണെങ്കിലും കള്ളത്തരം ചെയ്യുന്നത് ശരിയാണോ?”

“എനിക്ക് മറ്റു മാർഗ്ഗമുണ്ടായിരുന്നില്ല സാർ.” അദ്ദേഹം എന്നോട് പൊയ്ക്കൊള്ളാൻ പറഞ്ഞു.

ഉച്ചഭക്ഷണം കഴിക്കാൻ കാന്റിനിൽ എത്തിയപ്പോൾ ചോക്സി സാറിന്റെ പി എ മുക്യുന്ദൻ അടുത്തുവന്നു സ്വരം താഴ്ത്തി പറഞ്ഞു ഞാൻ രക്ഷപ്പെട്ടെന്ന്. എന്നെ പറഞ്ഞയച്ചശേഷം ചോക്സി സാർ പേഴ്സനൽ ഓഫീസറെ ഫോണിൽ വിളിച്ച് പറഞ്ഞത്രെ, ഞാൻ മിടുക്കനായ ജോലിക്കാരനാണെന്നും ഡിപ്പാർട്ടുമെന്റിന് എന്നെ ആവശ്യമുണ്ടെന്നും. ചോക്സി സാർ പറഞ്ഞാൽ ദേവിന് നിരസിക്കാൻ പറ്റില്ലത്രെ.

മുക്യുന്ദൻ പറഞ്ഞത് പൂർണ്ണമായി വിശ്വസിക്കാൻ കഴിഞ്ഞില്ലെങ്കിലും അല്പമൊരാശ്വാസം അനുഭവപ്പെട്ടു.

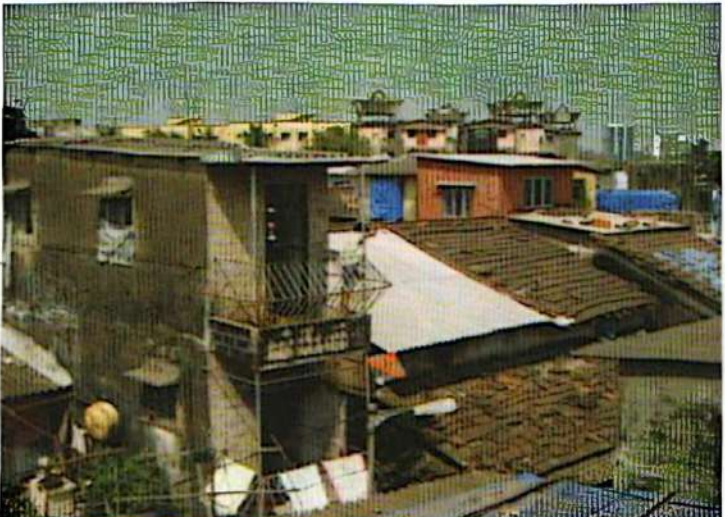
1962 ജൂൺ 30-ന് പ്രീമിയർ കമ്പനിയിൽ എന്നെ സ്ഥിരപ്പെടുത്തിക്കൊണ്ടുള്ള ഓർഡർ എനിക്കു ലഭിച്ചു.

അച്ഛന്റെ വിലക്ക്

നമ്പ്യാർമെസ്സിലെ ജീവിതം സുഖകരമായിരുന്നു. ഇരുപതിനും മുപ്പതിനും ഇടയ്ക്ക് പ്രായമുള്ള ഇരുപത്തഞ്ചോളം ചെറുപ്പക്കാർ. പ്രീമിയറിൽത്തന്നെ ജോലി ചെയ്യുന്ന ഏതാനും തൊഴിലാളികളും ഓഫീസ് സ്റ്റാഫും അവരിൽ ഉണ്ടായിരുന്നു. ഭക്ഷണത്തിനും താമസത്തിനും കൂടി മാസത്തിൽ അമ്പതുരൂപ കൊടുത്താൽ മതിയായിരുന്നു. രാത്രിയിലെ ഭക്ഷണം കഴിഞ്ഞാൽ പാട്ട്, കഥാപ്രസംഗം, ഹാസ്യപ്രകടനം, ചർച്ചകൾ എന്നിങ്ങനെ എന്തെങ്കിലും എന്നും ഉണ്ടാകും. അന്നത്തെ സുഹൃത്ത് വിശ്വനാഥൻ ഇന്നും ആത്മസുഹൃത്തായി തുടരുന്നു. മറ്റുള്ളവരെല്ലാം ഏതെല്ലാമോ ദിശകളിൽ അകന്നുപോയി.

1964-ൽ മെസ്സിന് അടുത്തായി നിരത്തുവക്കിൽ ഞാനൊരു മുറി എണ്ണൂറു രൂപ പകിടി കൊടുത്ത് മുപ്പതു രൂപ മാസവാടകയിൽ എടുത്തു. കുറച്ചു കഴിഞ്ഞപ്പോൾ ചിത്രകാരനായ രാമകൃഷ്ണനും പാചകവിദഗ്ദ്ധനായ ശേഖരനും കൂട്ടുകാരായി വന്നു. ചിലവ് കുറയുന്നതോടെ നല്ല ഭക്ഷണവും തരമായി.

ബോംബെയിൽ സ്വന്തമായി താമസസ്ഥലം നേടിയ



Christian Gaon-A scene from above



A Scene from Kuria Gaon

വിവരം ഞാൻ അച്ഛനെ കത്തെഴുതി അറിയിച്ചു. അതിനു ലഭിച്ച പ്രതികരണം പ്രതീക്ഷിക്കാത്തതായിരുന്നു. എന്റെ പ്രവൃത്തി അച്ഛനു രസിച്ചില്ല. ആറുവർഷം അച്ഛൻ സിങ്കപ്പൂരിൽ ജോലി നോക്കിയിരുന്നെന്നും പക്ഷെ സ്വന്തമായി മുറി വാങ്ങിയില്ലെന്നും ചൂണ്ടിക്കാട്ടി എനിക്കെതിരാണ് സ്വന്തമൊരു മുറി എന്നായിരുന്നു അച്ഛന്റെ ചോദ്യം.

എന്നെ കാണാൻ അച്ഛൻ യാത്ര പുറപ്പെട്ടിട്ടുണ്ടെന്ന വാർത്ത ജ്യേഷ്ഠൻ കമ്പിയായി എന്നെ അറിയിച്ചപ്പോൾ ഞാൻ അമ്പരന്നു. അതിനടുത്ത ദിവസം അയൽവാസിയായ ഉമ്മറിന്റെ കൂടെ അച്ഛൻ എന്റെ താമസസ്ഥലത്ത് എത്തിച്ചേർന്നു. കണ്ണ് പരിശോധിക്കാനായി ദാദറിലെ ഒരു നേത്രവിദഗ്ദ്ധനെ കാണാനാണ് വന്നത് എന്നായിരുന്നു അച്ഛന്റെ വിശദീകരണം. പിറ്റേദിവസം കണ്ണുപരിശോധന നടന്നു.

മൂന്നു ദിവസം കഴിഞ്ഞ് ഞാൻ ജോലി കഴിഞ്ഞ് തിരിച്ചു വന്നപ്പോൾ അച്ഛൻ വളരെ ഗൗരവത്തിലായിരുന്നു. “നിന്റെ ജ്യേഷ്ഠൻ നിനക്കെഴുതിയ കത്ത് നിന്റെ പെട്ടിയിൽനിന്ന് ഞാനെടുത്തിട്ടുണ്ട്. ഞാൻ മരിച്ചു കാണാൻ ആഗ്രഹിച്ചുകൊണ്ടെഴുതിയ ആ കത്തിന് നീ എന്തു മറുപടിയാണ് എഴുതിയത് എന്നെനിക്കറിയാം.”

ജ്യേഷ്ഠന്റെ ഭാര്യ കമലാക്ഷി പ്രസവിച്ചപ്പോൾ ജ്യേഷ്ഠൻ എനിക്കെഴുതിയിരുന്നു, പ്രസവചിലവിന്നു കൊടുക്കാൻ കയ്യിൽ പണമില്ലെന്നും തന്മൂലം നൂറു രൂപ അയച്ചുകൊടുക്കണമെന്നും. “അച്ഛൻ എത്ര കൊടുക്കുമെന്ന് നിനക്കറിയാമല്ലോ. നമുക്കും ഒരു നല്ല കാലം വരും.”



A Scene from Kuria Gaon

ആ കത്തിനെക്കുറിച്ചാണ് അച്ഛൻ സൂചിപ്പിച്ചത്. കേട്ടപ്പോൾ എനിക്ക് അതിയായ ദേഷ്യം തോന്നി. എങ്കിലും മനസ്സാന്നിദ്ധ്യം കൈവിടാതെ അച്ഛൻ ചെയ്ത വില കുറഞ്ഞ കൃത്യത്തിൽ എനിക്കുള്ള പ്രതിഷേധം ഞാൻ അറിയിച്ചു. അത് കേട്ട അച്ഛൻ വളരെയേറെ പ്രകോപിതനായി, വാക്തർക്കം നടന്നു. ഒടുവിൽ ഭക്ഷണം കഴിക്കാതെ അച്ഛനും മകനും കിടന്നുറങ്ങി.

അടുത്ത ദിവസം അച്ഛനോടൊന്നും സംസാരിക്കാതെ ഞാൻ ജോലിക്കു പോയി. ഉച്ചയ്ക്ക് ഭക്ഷണം കഴിക്കാൻ വന്നപ്പോൾ അച്ഛനില്ല. അച്ഛൻ നാട്ടിലേക്ക് പോയെന്ന് രാമകൃഷ്ണൻ പറഞ്ഞു.

നാട്ടിലെത്തിയ അച്ഛൻ ഒരു വാചകത്തിൽ എനിക്കെഴുതി, “മേലിൽ നീ എന്റെ പേരിൽ കത്തെഴുതരുത്.”

കൃസ്ത്യൻ ഗാവ്

കൃസ്ത്യൻ ഗാവിലെ ജീവിതം ശ്രദ്ധേയമായിരുന്നു. കോളികൾ അഥവാ മുക്കുവർ ആയിരുന്നു മിക്കവരും. മുൻകാലത്ത് മുക്കുവർ താമസിച്ചിരുന്ന ഒരു തുരുത്തായിരുന്നു ഇന്ന് മുറുമുറു എന്ന് അറിയപ്പെടുന്ന ഈ മഹാനഗരം. കുർളാഗാവിലെ കോളികൾ ഇന്ന് മത്സ്യബന്ധനം നടത്താറില്ല. പക്ഷെ പഴയ ആചാരങ്ങൾ ഇന്നും അവർ മുറുകെ പിടിക്കുന്നു. ബോബെയിൽ അവർ താമസിക്കുന്ന സ്ഥലങ്ങൾ ഇന്നും പഴയ പേരുകളിൽത്തന്നെയാണ് അറിയപ്പെടുന്നത്. വർളിയിൽ ഇന്നും ഒരു കോളിവാഡയുണ്ട്. മത്സ്യബന്ധനം നടത്തി അവരിനും ഉപജീവനം കഴിക്കുന്നു. അതുപോലെ വെർസോവയിലും കോളികൾ തിങ്ങി പാർക്കുന്നുണ്ട്. മീൻപിടുത്തംതന്നെയാണ് ഇന്നും അവരുടെ ഉപജീവനമാർഗ്ഗം. സയൺ സ്റ്റേഷനുമൊട്ട് കോളിവാഡ എന്ന പേരിൽ ഒരു റെയിൽവേ സ്റ്റേഷനുണ്ടായിരുന്നു. പിന്നീട് അതിന്റെ പേർ ഗുരു തേജ്ബഹദൂർസിംഗ് നഗർ എന്നാക്കി മാറ്റി.

നൂറ്റാണ്ടുകൾ പഴക്കമുള്ള കരിങ്കല്ലും ഓടുംകൊണ്ട് പണിത വലുതും ചെറുതുമായ വീടുകൾ, ചുറ്റും കരിങ്കല്ലുകൊണ്ടു പണിത മതിലുകൾ എന്നിവ, മിക്കതും നാശഗർഭത്തത്തിലായവ, ഇന്നും സ്ഥിരമായി കാണാവുന്നതാണ്. പക്ഷെ ഇന്നവരുടെ പ്രധാന വരുമാനമാർഗ്ഗം ചാരായവില്പനയാണെന്നുമാത്രം.

ഗാവീനടുത്ത് അന്ന് മൂന്നു വലിയ കമ്പനികൾ പ്രവർത്തിച്ചിരുന്നു. പ്രീമിയർ ഓട്രോമൊബൈൽസ്, കമാനി മെറ്റൽസ്, മുകുന്ദ് അയേൺ എന്നിവ. 1950-കളിൽ ഈ കമ്പനികളിൽ നൂറുകണക്കിനു മലയാളികൾ ജോലി ചെയ്തിരുന്നു. അവരിൽ ഒരു വലിയ വിഭാഗം കൃസ്ത്യൻ ഗാവിലായിരുന്നു താമസിച്ചിരുന്നത്.

ഗാവീനകത്ത് വലിയ വീടുകളിൽ മൂന്നു മലയാളി മെസ്സുകൾ ഉണ്ടായിരുന്നു, നമ്പ്യാർമെസ്സ്, ജോൺമെസ്സ്, പോൾമെസ്സ്. രണ്ടുനേരത്തെ ഭക്ഷണത്തിനും താമസത്തിനും ഈ മെസ്സുകളിൽ അവതൂരുപ കൊടുത്താൽ മതിയായിരുന്നു.

മിക്ക വീടുകളിലും വ്യാജചാരായവാറ്റ് ഉണ്ടായിരുന്നു. സന്ധ്യ മയങ്ങുമ്പോൾ ഗാവീൽ ഒരു ഭീകരാന്തരീക്ഷമുണ്ടാകും. ഇടയ്ക്കിടെ വരുന്ന പോലീസ് വാഹനങ്ങൾ, അവരുടെ പരിശോധനകൾ, അതിനോടനുബന്ധിച്ചു ഒച്ചയും ബഹളങ്ങളും നിത്യസംഭവങ്ങളായിരുന്നു. പോലീസുകാർക്ക് ഒരു പാർശ്വവരുമാനമാർഗ്ഗമായിരുന്നു ഈ പരിശോധനകൾ എന്ന് പൊതുജനം റഹസ്യമായി പറയുന്നത് കേട്ടിട്ടുണ്ട്.

അടുത്ത ലക്കത്തിൽ
ജീവിതത്തിലെ വസന്താഗമനം

ക്ഷേമരാഷ്ട്രത്തിലെ പന്ത്രണ്ട്

നിങ്ങൾ കാശിവാസി രാമൻ നായരെപ്പറ്റി കേട്ടിട്ടില്ലേ? എന്ത്, ഇല്ലെന്നോ? കഷ്ടംതന്നെ! എന്നാൽ കേട്ടോളൂ.

രാമൻ നായർ ചെറുപ്പക്കാരനുമല്ല, വൃദ്ധനുമല്ല. ഏതാണ്ട് അമ്പത് അമ്പത്തഞ്ചു വയസ്സ് തോന്നിക്കും. പക്ഷെ എന്റെ അമ്മ പറയുന്നതു ശരിയാണെങ്കിൽ, അമ്മയുടെ കുട്ടിക്കാലത്തുപോലും അയാൾ അങ്ങനെയായിരുന്നത്രെ. നാട്ടിലെ എല്ലാവർക്കും രാമൻ നായരെ അറിയാം. അയാളുടെ ചെറുപ്പം മുതൽക്കല്ല, അവരുടെ ചെറുപ്പം മുതൽക്ക്. അന്നും അയാൾ ഇങ്ങനെയായിരുന്നു എന്നവർ ആണയിട്ടു പറയുന്നു. കറുത്തു തടിച്ച ശരീരപ്രകൃതി. ഇടയ്ക്കിടെ വെള്ള വീണിട്ടുള്ള മുടി നന്നെ ചെറുതാക്കി വെട്ടിയിരിക്കുന്നു. കുറ്റിത്താടി. ഏതാണ്ട് അഞ്ചരയടി പൊക്കം. എപ്പോഴും ഒരു പന്തലായിനി തോർത്ത് ഉറങ്ങിയിരിക്കും. പൊതുവെ ഷർട്ട് ധരിക്കാറില്ല. സ്വന്തമായി ചെരുപ്പില്ല. പക്ഷെ വല്ല പരിപാടിക്കും പോയെങ്കിൽ ഒരു ജോടി അവിടെനിന്നു തരമാക്കും. പിടിക്കപ്പെട്ടാൽ തന്റെതാണെന്നു കരുതി എടുത്തതാണെന്നു പറയും. “അല്ലാ രാമൻ നായരേ, നിങ്ങൾ വരുമ്പോൾ കാലിൽ ചെരുപ്പുണ്ടായിരുന്നില്ലല്ലോ” എന്ന് ആരെങ്കിലും പറയുകയാണെങ്കിൽ “എന്നാൽ വീട്ടിൽ മറന്നുവെച്ചു പോന്നതായിരിക്കും” എന്നു ഒഴിവുകഴിച്ച് പറഞ്ഞു തലയുരും.

അക്കാലങ്ങളിൽ വിവാഹച്ചടങ്ങുകൾ വധുഗൃഹങ്ങളിൽത്തന്നെയായിരുന്നു നടത്തിയിരുന്നത്. ഏതു നായർ ഗൃഹങ്ങളിൽ വിവാഹമുണ്ടെങ്കിലും തലേന്നു വൈകുന്നേരം തന്നെ സഹകരിക്കാനെന്ന പേരിൽ രാമൻ നായർ അവിടെ എത്തിച്ചേരും. ഏതാണ്ട് പത്തു മിനുട്ടു നേരം പച്ചക്കറി നുറുക്കാനും മറ്റും കൂടും. പിന്നീട് മറ്റു ബന്ധുക്കളേയും മറ്റും കണ്ടു ലോഹ്യം പറയാനെന്ന പേരിൽ അവിടെനിന്നു പിൻമാറി സ്ഥലത്തെ പ്രധാന ദിവ്യന്മാരുടെ കൂടെക്കൂടി നാട്ടുകാര്യങ്ങൾ ചർച്ച ചെയ്യും. പിന്നീട് ശാപ്പാടും കഴിച്ച് എവിടെയെങ്കിലും ചടഞ്ഞുകൂടും.

ഇതിനൊന്നും രാമൻനായർക്ക് ക്ഷണം ആവശ്യമില്ല. ചെന്നുകയറിയാൽ ‘ഒരു നായരാണ്ല്ലോ’ എന്ന പരിഗണനയിൽ ആരും എറങ്ങിപ്പോകാൻ പറയുകയുമില്ല. വിവാഹച്ചടങ്ങുകൾ കഴിഞ്ഞ് അടുക്കള പൊളിച്ചുകളയുന്നതുവരെ രാമൻ നായർ അവിടെ കാണുമെന്നുള്ളത് തീർച്ച



യാണ്. പോകുമ്പോൾ ബാക്കിവന്ന ഭക്ഷ്യസാധനങ്ങളുടെ ഒരു ഭാഗം പൊതിഞ്ഞുകൊണ്ടു പോകാനും നായർക്ക് മടിയില്ല.

രാമൻ നായരുടെ യൗവ്വനകാലം വളരെ നന്നായിത്തന്നെ കഴിഞ്ഞിരുന്നു എന്ന് പഴയ കാരണവന്മാർ പറഞ്ഞുകേട്ടിട്ടുണ്ട്. പ്ലാവിൻതോട്ടത്തിൽ കുഞ്ഞുകുട്ടിയമ്മയുടെ ഏകമകനാണ് രാമൻ നായർ. സാമാന്യം കഴിഞ്ഞു കൂടാനുള്ള വക കുഞ്ഞുകുട്ടിയമ്മ ഉണ്ടാക്കിയിരുന്നു. ഏതാണ്ട് ഒരേക്രമം വരുന്ന പറമ്പിന്റെ നടുവിൽ വളരെ ചെറുതല്ലാത്ത ഒരു ഓടിട്ട വീടിന്റെ ഉടമയായിരുന്നു അവർ. അമ്മയുടെ ഓമനപ്പുത്രനായി അലസനായി രാമൻ നായർ ദിവസങ്ങൾ കഴിച്ചുകൂട്ടി. കുഞ്ഞുകുട്ടിയമ്മ പറമ്പ് മുഴുവൻ പച്ചക്കറി കൃഷി ചെയ്തും അത്യാവശ്യക്കാർക്ക് പണം കടം കൊടുത്തും ചിലവിനുള്ള വക കണ്ടു. രാമൻ നായരാകട്ടെ, പഠനത്തിൽ ശ്രദ്ധമിക്കാതെയും ജോലിയൊന്നും ചെയ്യാതെയും അലസനായി ദിനങ്ങൾ കഴിച്ചുകൂട്ടി.

അടുത്ത് ഇരുന്നിരുന്ന മേനോൻ പറഞ്ഞു, “ഒരു വ്യക്തിയെ നശിപ്പിക്കാൻ ആദ്യം ചെയ്യേണ്ടത് അയാളുടെ ആത്മാഭിമാനം നശിപ്പിക്കലാണ്. അത് നമ്മുടെ സർക്കാരുകൾ നന്നായി ചെയ്യുന്നുണ്ട്.”

ഒരു ദിവസം പ്രഭാതത്തിൽ കുഞ്ഞുകുട്ടിയമ്മ ഉണരാതെ എന്നന്നേക്കുമായി ഈ ലോകത്തിൽ നിന്ന് യാത്രയായ തോടെ രാമൻ നായരുടെ കണ്ടകശനി ആരംഭിച്ചു. കുറച്ചുദിവസങ്ങൾ അയൽക്കാരുടേയും പരിചയക്കാരുടേയും ആതിഥ്യം സ്വീകരിച്ചുകൊണ്ട് കഴിച്ചുകൂട്ടി. പിന്നെപ്പിന്നെ അവർ രാമൻ നായരെ കണ്ടാൽ പരിചയഭാവം കാണിക്കാതെ യായി. അപ്പോഴാണ് അമ്മയുടെ അഭാവം രാമൻ നായർ അനുഭവിച്ചുതുടങ്ങിയത്.

ഒരു ദിവസം രാമൻ നായർ അയൽക്കാരനായ കരുണാകരൻ നായരുടെ ഗൃഹത്തിൽ ചെന്നുകയറി. കുറച്ചുസമയം പലതും സംസാരിച്ചശേഷം കരുണാകരൻ നായർ ചോദിച്ചു, “അപ്പോൾ രാമൻ നായർ ഇനി എന്തു ചെയ്യാനാണ് ഭാവം? എന്തെങ്കിലും ജോലി ചെയ്യേണ്ട? ജീവിച്ചു പോകണമല്ലോ.”

അപ്രതീക്ഷിതമായ ആ ചോദ്യത്തിനു മുമ്പിൽ രാമൻ നായർക്കു വ്യക്തമായ ഒരു മറുപടി ഉണ്ടായിരുന്നില്ല. അല്പസമയത്തെ മൗനത്തിനുശേഷം രാമൻ നായർ വായ തുറന്നു.

“അമ്മ ഇപ്പോൾ മരിച്ചതല്ലേയുള്ളൂ. അമ്മയുടെ ഭസ്മം ഗംഗയിൽ ഒഴുക്കിയശേഷം എന്തെങ്കിലും ജോലി നോക്കണം.”

“ഗംഗയിൽ ഒഴുക്കണമെങ്കിൽ കാശിക്ക് പോകേണ്ട? ഇവിടെ തിരുന്നാവായയിലോ, അത് പോരെങ്കിൽ രാമേശ്വരത്തോ പോരെ?”

“പോരാ. കാശിയിൽത്തന്നെ വേണം. എന്നാലെ അമ്മയുടെ ആത്മാവിനു ശാന്തി കിട്ടൂ.”

കുറച്ചുനേരം ആലോചിച്ചിരുന്നശേഷം കരുണാകരൻ നായർ അകത്തേക്കു പോയി. അല്പം കഴിഞ്ഞ് പുറത്തേക്കു വന്നപ്പോൾ ഒരു നോട്ട് കയ്യിലുണ്ടായിരുന്നു.

“എല്ലാവർക്കും കാശിയിലും മറ്റും പോയിവരാൻ ഭാഗ്യമുണ്ടായി എന്നു വരില്ല. ഈ വയസ്സുകാലത്ത് എന്നെപ്പോലെയുള്ളവർക്ക് അക്കാര്യം ആലോചിക്കാൻ പോലും ധൈര്യമുണ്ടാകില്ല. അതിനാൽ രാമൻ നായർ ഒരു കാര്യം ചെയ്യൂ, ഇത് അവിടെ ഭണ്ഡാരം ഉണ്ടെങ്കിൽ, എന്റെ വകയായി അതിലിടൂ.”

കാശിക്കു പോകുന്നവർക്ക് ഇങ്ങനെ നാട്ടുകാർ പണം കൊടുക്കുന്ന കാര്യം രാമൻ നായർക്ക് അറിവില്ലായിരുന്നു. ഏതായാലും ഊണ് കഴിഞ്ഞിട്ടേ രാമൻ നായർക്ക് പോകാൻ അനുമതി കിട്ടിയുള്ളൂ.

അടുത്ത ദിവസം രാമൻ നായർ മറ്റൊരു വീട്ടിൽ പോയി. കാശിക്കാര്യം അവിടെയും ആവർത്തിച്ചു. പോക്കറ്റിൽ കുറച്ചു പൈസയും വീണു.

കുറച്ചു ദിവസങ്ങൾക്കുള്ളിൽ രാമൻ നായരുടെ കാശി യാത്ര നാടുമുഴുവൻ പരന്നു. നിരവധി നായർ വീടുകളിലേക്ക് രാമൻ നായർക്ക് ക്ഷണം വന്നു; പോക്കറ്റിലേക്ക് കുറെ പണവും.

നായന്മാരല്ലാത്ത മറ്റു പലരും വിവരമറിഞ്ഞ് രാമൻ നായരെ കാണാനെത്തി. അക്കാലത്ത് കാശിയാത്ര ഒരത്ഭുതംതന്നെയായിരുന്നു. അവിടെ എത്തിച്ചേരാനുള്ള വഴിപോലും പലർക്കും അറിയില്ല. നിരവധി ദിവസങ്ങളിലെ യാത്ര, അറിയാത്ത ഭാഷകൾ, തീവണ്ടിയിലെ തിക്കിതിരക്കിയുള്ള സഞ്ചാരം. ഇങ്ങനെ എന്തെല്ലാം

ബുദ്ധിമുട്ടുകൾ!


കുറച്ചു നമ്പൂതിരിമാരും പട്ടന്മാരും തമ്പുരാക്കന്മാരുമെല്ലാം രാമൻ നായരെ അവരവരുടെ ഗൃഹങ്ങളിലേക്ക് വിളിപ്പിച്ച് ഭണ്ഡാരപ്പണം കൊടുത്തു.

ഇത്രയും പണം കയ്യിൽ വരുമെന്ന് രാമൻ നായർ കരുതിയിരുന്നില്ല. കൂടാതെ എല്ലാവരും ഭവ്യതയോടെ പെരുമാറുന്നു. കാര്യം കൂശാൽ!

ഒരു മാസത്തിനുശേഷം രാമൻ നായർ നല്ല വെളുത്ത മുണ്ടും ചുറ്റി തലയിൽ ഒരു ഭാണ്ടവുമേന്തി യാത്രയായി. ഗ്രാമത്തിൽനിന്ന് ആദ്യമായി കാശിക്കു തിരികുന്ന രാമൻ നായരെ യാത്ര അയക്കാൻ നല്ലൊരു പുരുഷാരം അങ്ങാടിയിൽ ബസ് നിറുത്തുന്ന സ്ഥലത്ത് എത്തിച്ചേർന്നിരുന്നു. അങ്ങനെ രാമൻ നായർ കാശിയാത്രക്കായി കോഴിക്കോട്ടേക്ക് തിരിച്ചു.


ഏഴെട്ടു മാസങ്ങൾക്കു ശേഷമാണ് രാമൻ നായർ മടങ്ങി വന്നത്. അപ്പോൾ ഗർഭിണിയായ ഒരു സ്ത്രീയും കൂടെയുണ്ടായിരുന്നു. കാശിക്കു പോയ രാമൻ നായർ ഒരു സ്ത്രീയോടു കൂടി മടങ്ങിയെത്തിയ വാർത്ത തീപ്പൊരി പോലെ നാട് മുഴുവൻ പരന്നു. പ്രസാദവും ഗംഗാ ജലവും വാങ്ങാനെന്ന വ്യാജേന നിരവധി പേർ രാമൻ നായരുടെ വീട്ടിലെത്തി. എല്ലാവർക്കും അയാൾ ഒരു കുറുത്ത ചരടും കുറച്ചു വെള്ളവും നൽകാതിരുന്നില്ല.

കുറച്ചു ദിവസങ്ങൾ കഴിഞ്ഞപ്പോൾ എങ്ങനെയോ ഒരു വാർത്ത പരന്നു; രാമൻ നായർ കാശിക്കു പോയിട്ടേയില്ലെ



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ന്നും ചരട് കാസറകോട് അങ്ങാടിയിൽനിന്ന് വാങ്ങിച്ചതാണെന്നും, ഗംഗാജലമെന്ന പേരിൽ നൽകപ്പെട്ടത് അയാളുടെ കിണറ്റിലെ ജലമാണെന്നും. അയാൾ കാശിയിലായിരുന്നെന്നു പറയപ്പെടുന്ന നാളുകളിൽ കാസറകോട് പട്ടണത്തിന് അടുത്തുള്ള ഒരു ഗ്രാമത്തിലായിരുന്നെന്നും അവിടത്തെ ഒരു സ്ത്രീയാണ് കൂടെ വന്നിട്ടുള്ളതെന്നും കൂടി കേട്ടു. ഒരു നാട്ടുകാരൻ സന്ദർഭവശാൽ അക്കാലത്ത് അയാളെ കാസറകോട്ടുവച്ച് കണ്ടതായും അവകാശപ്പെട്ടു.

അതോടെ രാമൻ നായർ നാട്ടുകാർക്ക് അനഭിമതനായിത്തീർന്നു. അധികം വൈകാതെ 'കാശിവാസി' എന്നൊരു ബിരുദവും അയാൾക്ക് സൗജന്യമായി ലഭിച്ചു. ആരാണ് അത് നൽകിയതെന്നോ അതിന്റെ പിന്നിലെ ഹേതു എന്തെന്നോ ആർക്കുമറിയില്ല.

അയാൾ ജോലിക്കൊന്നും പോയില്ല. അമ്മയിൽനിന്നു ലഭിച്ച ഭൂമി കുറേക്കൂടി കുറേയായി വിറ്റു ചിലവു നടത്തി. എല്ലാം വിറ്റ് ഏതാനും മാസങ്ങൾ കഴിഞ്ഞപ്പോൾ ആ സ്ത്രീ കുട്ടിയുമായി അപ്രത്യക്ഷമായി.

രാമൻ നായർ താമസം പീടികത്തിണ്ണുകളിലേക്കു മാറ്റി. ആരെങ്കിലും വല്ലപ്പോഴും എന്തെങ്കിലും വാങ്ങിക്കൊടുത്താൽ കഴിക്കും. എങ്കിലും അയാൾ ആരുടെയെങ്കിലും മുമ്പിൽ കൈ നീട്ടിയതായി കേട്ടിട്ടില്ല. ക്രമേണ ഏതെങ്കിലും നായർവീട്ടിൽ വിശേഷങ്ങൾ ഉണ്ടെങ്കിൽ രാമൻ നായരെ അവിടെ കണ്ടുതുടങ്ങി. രണ്ടോ മൂന്നോ ദിവസങ്ങൾക്കുള്ള ഭക്ഷണം അയാൾ ഒന്നിച്ചു കഴിക്കും. പിന്നെ രണ്ടോ മൂന്നോ ദിവസം ഭക്ഷണം കിട്ടിയില്ലെങ്കിലും അയാൾക്കു പ്രയാസമില്ല.

അക്കാലത്താണ് കേരളസർക്കാർ വാർദ്ധക്യകാല

പെൻഷൻ കൊണ്ടുവന്നത്. നിർദ്ധനരായ വൃദ്ധന്മാർക്കു അപേക്ഷിച്ചാൽ ലഭിക്കുമെന്നു കേട്ട് രാമൻ നായരും അംഗക്കച്ചേരി പരിസരത്ത് ഹാജരായിരുന്നു. അയാളുടെ അഭിനയചാതുരി അന്നാണ് നാട്ടുകാർക്കു ബോധ്യമായത്.

രാമൻ നായർ ഒരാഴ്ച ക്ഷൗരം ചെയ്തില്ല. ഒരു മുഷിഞ്ഞ കരിമ്പടംകൊണ്ട് ദേഹം പൊതിഞ്ഞു. നീണ്ടുനിവർന്നു നടക്കുന്ന രാമൻ നായർക്ക് പെട്ടെന്ന് ഒരു കൂനുമായി, കയ്യിലൊരു കൂണ്ടൻവടിയും. മാറാത്ത ക്ഷയരോഗമുള്ളതു പോലെ അയാൾ ചുമച്ചു. ഹരജിക്കാരെ കാത്തുകിടക്കുന്നവരിൽ ഡോക്ടർ ഉൾമാനുമുണ്ടായിരുന്നു. ഡോക്ടർക്ക് രാമൻ നായരെ നന്നായി പരിചയമുണ്ട്.

രാമൻ നായർ കുനിഞ്ഞു വടിയും കുത്തി പിടിച്ച് ചുമച്ചു കൊണ്ട് ഡോക്ടറുടെ മുമ്പിൽ എത്തിയപ്പോൾ, ഡോക്ടർ പറഞ്ഞു: "രാമൻ നായരെ, ഇനി നേരെ നിൽക്കാം. ഇല്ലെങ്കിൽ വൈകുന്നേരം എന്റെ ഡിസ്പെൻസറിയിൽ വരേണ്ടിവരും."

രാമൻ നായർ ഇളിഞ്ഞ ചിരിയോടെ നിവർന്നുനിന്നു. സമാധാനിപ്പിക്കാനെന്നവണ്ണം ഡോക്ടർ പറഞ്ഞു, "പേടിക്കേണ്ട രാമൻ നായരെ. പെൻഷൻ തരാൻ വേണ്ടതു ചെയ്യാം."

അങ്ങനെ രാമൻ നായർ സർക്കാറിന്റെ പെൻഷനെഴുതി ലൊരാളായി മാറി. മാസത്തിൽ മുപ്പതു രൂപ. സംശയിക്കേണ്ട, അന്ന് ഒരു രൂപയ്ക്ക് ഒരു കിലോഗ്രാമിലേറെ അരി കടകളിൽ നിന്നു ലഭിക്കുമായിരുന്നു.

ഇക്കാലംവരെ രാമൻ നായർക്ക് കാര്യമായ പ്രശ്നങ്ങളൊന്നുമുണ്ടായിരുന്നില്ല. അക്കാലത്ത് മലബാർ മദ്യനിരോധനമേഖലയായിരുന്നതുകൊണ്ട് മദ്യപാനം ആർക്കും ഒരു ശീലമായിരുന്നില്ല. ഇറക്ക മുളളാരു തോർ

ARANGETRAM OF NISHITA

■ Kum. Nishita Nimish Tailor, daughter of Nimish Tailor and Latha (Maiden surname Nambiar) had her Arangetram on 30th November, 2014 at Mysore

Association, Matunga, Mumbai.

Nishita is learning Bharatnatyam for the last 8 years under Guru Smt. Revathi Srinivasraghavan founder and director of Nrityaranjani Fine Arts Academy, Kandivali east, Mumbai. Smt Revathi is an acclaimed choreographer, teacher and performer of Bharatnatyam who incorporates her knowledge and creativity in to dance.

Nishita is a class 8th student of Thakur Public School, Kandivali east, Mumbai. An ardent lover of art, Nishita along with dance has also been learning painting for many years. Nishita has appeared for the Intermediate drawing exam conducted by the Maharashtra state Government. She has also completed Praveshika Poorna Exam conducted by the Akhil Bhartiya Gandharva Mahavidyalaya.



ത്തും രണ്ടു കോണകവുമുണ്ടായാൽ രാമൻ നായരുടെ വസ്ത്രാവശ്യങ്ങൾ തീർന്നു. താമസിക്കാൻ കടത്തിണ്ണകൾ ധാരാളം.

(പിൻക്കാലത്ത് വിവാഹച്ചടങ്ങുകൾ ഓഡിറ്റോറിയങ്ങളിലേക്ക് മാറിയപ്പോൾ രാമൻ നായർക്ക് ഒരു ചെറിയ വ്യത്യാസം വന്നു. രാത്രിജോലികൾക്കിടയിൽ ജോലിക്കാർക്ക് ഉന്മേഷം കുട്ടാനായി നൽകപ്പെടുന്ന 'വെള്ള'ത്തിന്റെ ഒരു പങ്ക് രാമൻ നായർക്കും കിട്ടിത്തുടങ്ങി.)

ഏകകക്ഷിസർക്കാറുകളുടെ കാലം കഴിഞ്ഞു തുടങ്ങിയിരുന്നു. കമ്മ്യൂണിസ്റ്റ് പാർട്ടി രണ്ടായി പിളർന്നു; കോൺഗ്രസ്സും അതുപോലെ രണ്ടായി. മൂന്നു ഭരണരംഗത്തുണ്ടായിരുന്ന നാലു കക്ഷികൾ എട്ടായി. മൂന്നണി ഭരണം കേരളത്തിൽ നടപ്പായി. കക്ഷികളുടെ എണ്ണം എത്രകണ്ട് കുടിയാലും അവ ഏതെങ്കിലും ഒരു മൂന്നണിയിൽ ചേർക്കേണ്ടി. അയ്യഞ്ചു കൊല്ലം കൂടുമ്പോൾ എല്ലാ കക്ഷികൾക്കും ഭരിക്കാനവസരം ലഭിക്കും എന്നു ജനത ഉറപ്പാക്കി.

മുമ്പ് എല്ലാ തെരഞ്ഞെടുപ്പിലും വോട്ടു ചെയ്തിരുന്ന രാമൻ നായർ വോട്ടു ചെയ്യുന്ന ജോലി നിറുത്തിവെച്ചു. ആർക്കു വോട്ടു ചെയ്താലും ഒരുപോലെത്തന്നെ. എങ്കിലും തിരഞ്ഞെടുപ്പുദിവസം പോളിംഗ് ബുത്തുവരെ പോയി കുറച്ചുനേരം അവിടെ കാത്തു കിടക്കും. തങ്ങൾക്കാണ് രാമൻ നായർ വോട്ടു ചെയ്തതെന്ന് മാർക്സിസ്റ്റുകാരോ കോൺഗ്രസ്സുകാരോ വിചാരിക്കുന്നതിൽ രാമൻ നായർക്ക് പരിഭവമൊന്നുമില്ല. വോട്ടർ പട്ടികയിലെ പേര് പഴയ മേൽവിലാസത്തിലുള്ളതായിരുന്നിട്ടും, അത് നീക്കം ചെയ്യപ്പെടുകയോ അത് വെട്ടിമാറ്റണമെന്ന് ഏതെങ്കിലും പാർട്ടിക്കാർ ആവശ്യപ്പെടുകയോ ഉണ്ടായില്ല.

സ്വാതന്ത്ര്യസമരത്തിൽ പങ്കെടുത്തവർക്ക് കേന്ദ്രസർക്കാർ പെൻഷൻ നൽകാൻ ആരംഭിച്ചപ്പോൾ അതും കൈവശമാക്കാൻ രാമൻ നായർക്കു കഴിഞ്ഞു എന്നത് മറ്റൊരു ചരിത്രം. തടവിൽ കിടന്നതിന്റെ തെളിവ് ഹാജരാക്കണമെന്നത് ഒരു ബാലികേറാമലയായി തോന്നിയെങ്കിലും വലിയ പ്രശ്നങ്ങളൊന്നും ഉണ്ടായില്ല. അയാൾ കാശിക്കു പോയ കാലത്ത് കണ്ണൂർ ജയിലിൽ രാമൻ നായർ എന്ന പേരിൽ ഒരു സമരസേനാനി ഉണ്ടായിരുന്നത്, നാട്ടിലെ ചെറുപ്പക്കാർ കോൺഗ്രസ്സ് എം എൽ എയുടെ സഹായത്താൽ എളുപ്പമായി.

രാമൻ നായർ സ്വാതന്ത്ര്യസമര സേനാനിയുടെ പെൻഷൻ വാങ്ങിയിരുന്നു എന്ന വസ്തുത അയാൾക്കും എം എൽ എയ്ക്കും പോസ്റ്റ്മാനും മാത്രമെ അറിയുമായിരുന്നുള്ളൂ.

പത്തുമൂപ്പതു വർഷം മറുനാടുകളിൽ കഴിഞ്ഞ ഞാൻ വിചാരിച്ചത് രാമൻ നായർ മരിച്ചു പോയിരിക്കും എന്നാണ്. നാട്ടിൽ ഒരു വിവാഹച്ചടങ്ങിൽ പങ്കെടുക്കാനായി പോയപ്പോൾ പഴയ ചില പരിചയക്കാരുമായി സൗഹൃദം പുതുക്കി നിൽക്കുമ്പോഴാണ് പുറകിൽക്കൂടി ആരോ കഴുത്തിൽ കൈ വയ്ക്കുന്നത്. അല്പം കോപം വരാതിരുന്നില്ല. തിരിഞ്ഞു നോക്കുമ്പോൾ ഒരു ഇളിഞ്ഞ ചിരിയുമായി നിൽക്കുന്നു രാമൻ നായർ.

"ങ്ഹാ... രാമൻ നായരോ? എന്തൊക്കെയാ വിശേഷങ്ങൾ? സുഖം തന്നെയല്ലേ?"

"നിങ്ങളുടെയൊക്കെ അനുഗ്രഹംകൊണ്ട് അങ്ങനെ കഴിഞ്ഞുപോകുന്നു." രാമൻ നായർ പഴയ ചിരിയോടെ തല

ഉഴിഞ്ഞു.

"രാമൻ നായർക്കിപ്പോൾ എന്തു വയസ്സ് കാണും?" ഒരു ലോഹ്യത്തിനുവേണ്ടി ഞാൻ ആരാഞ്ഞു.

"ഒരു എഴുപത് ആയിട്ടുണ്ടാകും."

"അത് പത്തു മൂപ്പത് കൊല്ലങ്ങൾക്കു മുമ്പല്ലേ?"

"ആരോടെങ്കിലും ചോദിക്കാമെന്നു വിചാരിച്ചാൽ, എന്റെ കുട്ടിക്കാലത്തെ ചങ്ങാതിമാരെക്കെ മരിച്ചുപോയിരിക്കുന്നു."

"എന്നിട്ടും രാമൻ നായർക്ക് ഒരു കുഴപ്പവുമില്ലല്ലോ."

"നമ്മുടെ നാട്ടിൽ ഒരു സുഖവുമില്ല. ആ തമിഴ് നാട്ടിലേക്കോ മറ്റോ പോയാൽ കുറച്ചു ദേദമുണ്ടാവുമായിരുന്നു."

"അതെന്തിനാ?"

"അവിടെ സൊർഗ്ഗമല്ലേ! ഭൂമിയും പെരയുമില്ലാത്തവർക്ക് അത് രണ്ടും. വീട്ടിലേക്ക് ടി വി, മിക്സി, ആടോ അല്ലെങ്കിൽ പശു. ഇരുപത്തഞ്ചു കിലോ അരി. ഇവിടെയോ? ഇരുപത്തഞ്ചു കിലോ അരിക്ക് അത്രയും ഇരുപ്പിക കൊടുക്കണ്ടേ?"

"നിങ്ങൾക്കെന്തിനാ രാമൻ നായരെ, അത്രയും അരി? ഒറ്റത്തടിയല്ലേ, അഞ്ചു കിലോ തന്നെ തികച്ചുവേണ്ടല്ലോ!" കൂടുതൽ പറയാനായി ഞാൻ അയാളെ പ്രോത്സാഹിപ്പിച്ചു.

"അത് ശരിയാ. കൂടുതൽ കിട്ടിയാൽ കൂടുതൽ പണം കിട്ടില്ലേ? കിലോവിന് പതിനഞ്ചുറൂപ്പികയേ റേഷൻകടക്കാൻ തരൂ. മൂന്നുറൂപ്പികകൊണ്ട് എന്താവാനാ?"

അതാണ് രാമൻ നായർ! സർക്കാറിന്റെ സൗജന്യംകൊണ്ട് സുഖമായി ജീവിക്കുന്നു. ജീവിതത്തിൽ ഇന്നേവരെ ഒരു ജോലിയും ചെയ്തിട്ടില്ല. എങ്കിലും ഒരല്ലലുമില്ലാതെ ജീവിക്കുന്നു. അവശ്യങ്ങൾ വളരെ പരിമിതം. യാതൊരു ആഗ്രഹങ്ങളുമില്ല. സ്വന്തമായി ഒരു താമസ സ്ഥലംപോലുമില്ല. ആരുതന്നെ വിചാരിച്ചാലും രാമൻ നായരെ നന്നാക്കാൻ കഴിയില്ല. അയാളെ പഴി പറഞ്ഞിട്ടു കാര്യമില്ല. ഇത്തരം ഒരായിരം രാമൻ നായന്മാരെ നമുക്കു ചുറ്റും കാണാൻ കഴിയുമല്ലോ.

അമ്പതുരൂപ കൊടുത്തപ്പോൾ രാമൻനായർ യാത്ര പറഞ്ഞു. അപ്പോൾ അടുത്ത് ഇരുന്നിരുന്ന മേനോൻ പറഞ്ഞു, "ഒരു വ്യക്തിയെ നശിപ്പിക്കാൻ ആദ്യം ചെയ്യേണ്ടത് അയാളുടെ ആത്മാഭിമാനം നശിപ്പിക്കലാണ്. അത് നമ്മുടെ സർക്കാറുകൾ നന്നായി ചെയ്യുന്നുണ്ട്."

ഇതെല്ലാം ഞാനെന്തിനാണ് നിങ്ങളോട് പറയുന്നത് എന്നായിരിക്കും നിങ്ങളിപ്പോൾ ആലോചിക്കുന്നത്!

രാമൻ നായർ ഇന്നു കാലത്തു മരിച്ചു. ഒരസുഖവുമില്ലായിരുന്നു. ഭാഗ്യവാൻ!

മൃതശരീരം പുറത്തേയ്ക്കെടുക്കുവാൻ ഞാനും പോയിരുന്നു. എന്റെ ബന്ധുവായിട്ടൊന്നുമല്ല. ജനിച്ചതു മുതൽ പരിചയമുള്ള ഒരാളല്ലേ എന്നുമാത്രം കരുതിയിട്ട്! ഒന്നുമില്ലെങ്കിലും ഒരു നായരല്ലേ എന്നും കരുതണമല്ലോ.

ശവം എടുത്തശേഷം അയാളുടെ കീറത്തലയണ വലിച്ചെറിയാനായി കാലുകൊണ്ടു തട്ടിയപ്പോൾ പഴയ കടലാസ്സുകൊണ്ടുള്ള ഒരു വലിയ പൊതി അതിൽനിന്നു വീണു. എടുത്തു നോക്കിയപ്പോൾ കുറെ നോട്ടുകൾ. എന്റെ കൂടെയുണ്ടായിരുന്നവരോടൊപ്പം അതു എണ്ണി നോക്കിയപ്പോൾ, കണ്ണ് തളളിപ്പോയി. രണ്ടു ലക്ഷത്തിലേറെ രൂപ!

അത് രാമൻ നായരുടേതോ അതോ സർക്കാറിന്റേതോ? അതാണിപ്പോൾ എന്നെ അലട്ടുന്ന പ്രശ്നം. ■

CARE OF HANDS

Elegant hands and fingers enhance the beauty of a lady. Hands are in action most of the time performing many different tasks.



Dr. (Major) Nalini Janardhanan

■ A dancer expresses herself through hands and fingers using mudras. Hands are also a focal point during discussions and conversations. Both working women and housewives should take care of

their hands. Having good daily habits and choosing the right cosmetics help to keep your hands soft and healthy.

Numerous chores in house, frequent cleaning of vessels, washing clothes and sometimes mopping floor expose the skin of your hands to chemicals in soaps and detergents. This may lead to dryness and cracking of skin. The female hormone oestrogen helps to keep skin plump and fleshy. But after menopause, then production of this hormone gradually stops leading to wrinkles, dryness and early ageing of skin. Skin ages faster on hands due to daily exposure to chemicals, smoke and UV radiation from sun.

Some of the problems seen are:

Cracked Hands:

Cracks and deep lines on hands indicate that your skin is dry and



dehydrated (means water content is less) you may develop fissures (deep lines) in between fingers.

What to do: Drink 8-10 glasses of water daily to keep your skin moisturised. Include fruits and vegetables with high water content (like watermelon, cucumber etc) in your diet. Apply

moisturiser day and night. Severe cracks and fissures may be due to skin diseases like Eczema and needs consultation with a dermatologist.

Rough patches on hand:

Rough areas on the skin of your hands may be due to causes like a diet low in essential fatty acids or some diseases.

What to do: Try to eat balanced diet containing essential fatty acids (like fish, nuts, and vegetable seed oils). Include plenty of fruits and vegetables containing Beta carotene in your diet. It will also help to protect your skin against sun damage. Consult a dermatologist if your problem is severe.

Dry and chapped hands:

This could be due to exposure to wind, cold weather, harsh chemicals in detergents, soaps and cleaning products. Winter may lead to chapping of hands as the cold winds, rains and changes in temperature can affect your hands.

What to do: Moisturise your hands regularly especially after contact with water. Reduce the time of contact with water and chemicals to prevent dryness. Wear rubber gloves with a cotton lining

inside, during washing, gardening and other works at home. After washing dry your hands well and apply a hand cream. Always moisturize your hands before going out. Wear soft gloves in winter.

Age Spots:

Flat dark marks can be seen on skin exposed to sun. This is due to UV radiation.

What to do: Just like your face, your hands are also exposed to sun and needs

protection from sunrays.

Use a

sunscreen with SPF 15 or more and which also gives a high level of UVA protection.

Sunscreens should be applied in winter also.

(not only in summer).



applied once in a month or so to

TIPS FOR CARE OF HANDS:

A good massage and applying nourishing creams along with exercises can help to keep your hands supple and healthy.

Remove jewellery before washing your hands. Use a mild cleanser or glycerine soap to wash.

Dry them well. (If they are left wet, there are more chances of getting chapped hands.)

Then a good hand cream with moisturiser can be applied. Massage your hands and fingers while applying the cream. Just like face masks, hand masks can also be

make them soft and smooth.

Exercise for hands and fingers help to keep them supple and healthy. For eg. clench both fists tightly, hold for a second and then open out your fingers as wide as possible. Repeat 6 times.

Exercise for hands and fingers help to keep them supple and healthy. For eg. clench both fists tightly, hold for a second and then open out your fingers as wide as possible. Repeat 6 times.

Never go out in sun without applying a good sunscreen lotion or cream, to prevent tanning. If you are out for a long time, wear long sleeved dresses or long gloves. Consult a dermatologist for severe problems in skin. These handy tips may be useful in taking care of your hands. Remember that making your hands beautiful is in your hands!

Wedding



The marriage of **Swetha** (Daughter of Mrs. Shyamala and Sethumadhavan Nair, Takhsila, Andheri (East),) with **Geraint** (Son of Mrs. Hanson and Mr. Jones) was held on 2nd November 2014 at Maharaja Hall, Supremo Activity Center, Andheri (E).

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ARE YOU LIVING A NIGHTMARE THAT IS NOT YOURS?



Dr Sujatha Nair

■ A person starts to drink in the company of friends, at a party, or with one's father, as an "introduction to manhood". One feels good, on a high, inhibitions reduced.

It becomes easier to say things you would otherwise have not said; talking to the girls becomes much simpler and fun; suddenly one becomes the life of the party.

The desire to feel the same high continues but the same intake of the substance does not achieve this, as the body has developed a tolerance. The quantity of consumption increases.

At the job deals are closed over "entertaining" with alcohol. Problems at work lead to increased consumption. Managing home and work becomes stressful. The same "high" is not attained, hence the quantity increases. At this stage the family, whether, the wife or the parents start feeling alarmed and start admonishing and asking the person to cut down on the drinks. This is a stage of problem drinking.

Slowly, the weekend consumption becomes daily; from 2-3 pegs it becomes 5-6 or more. Social meetings, family dinners and work meetings are arranged around the availability of alcohol.

Instead of using alcohol, abusing it begins. Sexual desire increases and risk behaviours increase. This happens insidiously. This is Alcohol Abuse.

Then the nightmare unfolds for the person. The thought processes change. Incidents get colored by emotions that are exaggerated, like watching a movie on a 100mm screen. Identification develops with the personality that has changed due to the alcohol. Suspicion and paranoia set in. He wants to have only 4/5 drinks but loses count after that and before he knows it, he is a bottle down. He decides, he will not drink today but in 5 minutes or 5 hours, he finds himself with a glass in hand. He has just gone for a walk after an entire day of not drinking eating healthily, having a nice time with family, before he realizes he finds himself in a bar 4 drinks down. The mornings are terrible, the body unsteady shaking, tremors, a mind befuddled with last night's hangover, and no memory of how he reached home, whom did he meet, or has he gotten his car back ["Blackouts" the person has absolutely no memory of his words and actions, of what has transpired while he was drunk] This increases the terror that arises within, giving a sickening sinking feeling which is then appeased with another drink to stabilise.. Or, months can go without drinking [untreated] and suddenly without

warning he finds himself drinking again. This is Addiction to alcohol, the drink consumes the person, and he loses control of the drink and his life. Thus, he is living a nightmare that he is unable to wake up from.

The family pulls themselves into this nightmare trying to control his drinking without understanding that treatment is essential at this stage in the form of residential, voluntary, rehabilitation. They lose their identity and identify themselves with his nightmare; [Co dependency] they require as much help.

On reading the above do you identify with the experience of the nightmare that the person drinking is going through? Then, You need help.

Or, do you identify living with a nightmare that is not yours? Then, You need help too.

AH provides a voluntary, residential care in an exclusive ambience, with non medically, with meditation and counselling techniques as cornerstones of therapy along with other alternate life therapies.

Help is available, just a phone call away.



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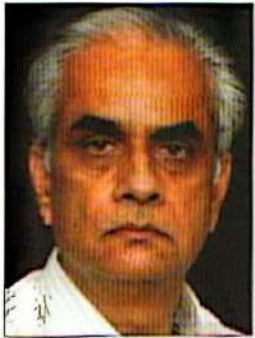
Neelakkatambu നീലക്കടമ്പ് (1985)



Lyricist: K Jayakumar **Music:** Raveendran
Singer: K J Yesudas (K S CHitra) and Chorus **Raagam:** Revathi

Rohini

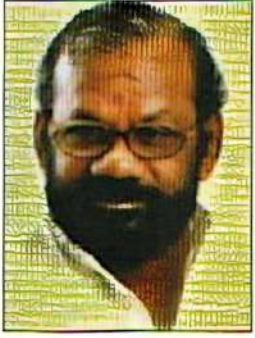
കുടജാദ്രിയിൽ കുടികൊള്ളും മഹേശ്വരീ
 ഗുണഭായിനി സർവ്വശുകോരിണിആ... (കുടജാദ്രിയിൽ...)



K Jayakumar

കാതരഹൃദയ സരോവര നിറുകയിൽ
 ഉദയാംഗുലിയാകു മംഗളമന്ദസ്മിതം തുകു (കുടജാദ്രിയിൽ...)
 ഉം...

നാദാത്മികേ ആ... മുകാംബികേ ആ...
 ആദി പരാശക്തി നീയേ
 നാദാത്മികേ ദേവി മുകാംബികേ
 ആദി പരാശക്തി നീയേ
 അഴലിന്റെ ഇരുൾ വന്നുമുട്ടുന്ന മിഴികളിൽ
 നിറകതിർ നീ ചൊരിയു
 ജീവനിൽ സുര്യോദയം തീർക്കു (കുടജാദ്രിയിൽ...)



Raveendran

വിദ്യാവിലാസിനി വരവർണ്ണിനി
 ശിവകാമേശ്വരീ ജനനി (2)
 ഒരു ദുഃഖബിന്ദുവായ് മാറുന്ന ജീവിതം
 കരുണാമയനാകു ഹൃദയം സൗപർണ്ണികയാക്കു (കുടജാദ്രിയിൽ...)

Transliteration:
 Ā/ā = ആ, ാ; C/c = ച; Ē/ē = ഏ, ങ; Ī/ī = ഇ, ീ; Í = ഉ; ñ = ണ; ṅ = ണ; ṇ = ണ;
 Ō/ō = ഓ, ഞാ; Ķ/ķ = ങ, ു; Ś/ś = ശ; Ṣ́/ṣ́ = ഷ; Ṭ/ṭ = ത; ṭh = മ; ū = ൃ; ṭ̣ = റ

Kutajādriyil kuti kolīlum mahēśvarī
 Guṇadāyini sarvasubhakāriṇī Aa.... (Kutajādriyil....)

Kāṭarah̄daya sarōvara nirhukayil
 Udayāṅgulyākū maṅgala mandasmiṭam ṭukū (Kutajādriyil....)
 Umm...



K J Yesudas

Nādāṭmikē aa.... mūkāmbikē aa....
 Ādiparāśakti niyē
 Nādāṭmikē dēvi mūkāmbikē
 Ādiparāśakti niyē
 Azhalinte iruḷ vannumūtunna mizhikalīl
 Nirhakatir ni coriyū
 Jivanil sūryodayam ṭirkkū (Kutajādriyil....)

Vidyāvilāsinī varavarṇinī
 Sivakāmē śvarī janani
 Oruduhkhabinduvai mārhunna jīviṭam
 Karuṇāmayanākū h̄dayam souparṇikayākkū (Kutajādriyil....)

'Neelakkadambu' was never released but its songs reached the music lovers in 1985. 'Kudajadriyil kudikollum maheswari' is still popular even after 29 years. 'Kudajadriyil Kudikollum Maheswari....', an invocation to Mookambika. Jayakumar wrote this song even before visiting Kutajadri. This song was meant for Chitra but Yesudas insisted of singing and hence there are two versions to it; the male and the female. Once Chitra finished recording this song, within half an hour she received an offer from another language film as a miracle. In the album, there are three more songs such as *Deepam kayyil*, *Neelakkatambukalil* and *Neelakkurinhikal*.

SNEHASEEMA

A film on love



Gemini Ganesan and B S Saroja played the lead while Sathyan and Padmini were in supporting roles. Success of this film prompted Vasudevan to indulge in more films and Snehaseema was the result of it.

In 1952 a Pakistani Urdu film titled 'Duppatta' with Noorjahan in the female lead (those days there was no bar on releasing Pakistani films in India and vice versa) and had a successful run. This film was a takeoff on Enoch Arden by L A Tennyson. Attracted by the plot, Vasudevan requested Ponkunnam Varkey, the fiery brand dramatist of Kerala then, to adapt this story to suit Kerala traditions.

Varkey was then considered anti-church and a strong critic of the practices followed by the Church such as remarriage of Christian widows. The film gave Varkey a good opportunity to write about the good and bad aspects of the Church. For effect, Varkey drew ideas from 'Elizabeth Gaskell's historical novel 'Sylvia's Lovers,' and Adelaide Anne Procter's poem, 'Homeward Bound.' The result: a fantastic mixture of literary ideas into a lovable film.

The story revolves around three children Johny, an orphan lovingly brought up by Christian priest (played by P J Cherian), Omana (daughter of the school manager played by G K Pillai, his debut film) and Baby, son of a rich friend of the

We have seen several romantic movies in which the hero and heroine cross several obstacles on the path of their love to finally unite. In a few, they die without realizing their union. Snehaseema was a romantic movie in which the hero in spite of his undoubted love for his love, tried everything to enable her to continue her life with her second husband. Having this unprecedented end to the story, the spectators loved it and made it a colossal hit.

Snehaseema was produced by T E Vasudevan who started his career

as a film distributor and entered into production with Ashadeepam (1952) under the banner Associated Productions and went on producing 45 films during his lifetime. In the midway, he changed his banner to Jayamaruti. He brought a thunder by bringing in some of the then top stars of Malayalam and Tamil film world. Gemini Ganesan, Padmini, Sathyan, B S Saroja, T S Balaih. Ponkunnam Varkey wrote the story and dialogue. P Bhaskaran and Dakshinamoorthy handled the musical aspect. The dubbed version of Ashadeepam (Asaimakan) made money in Madras State also.



T E Vasudevan



Ponkunnam Varkey



Abhayadev



Dakshinamoorthy



Sathyam



Padmini

then and soon Johny was declared missing. Omana waited for Johny for a number of years while Baby eagerly waited for her consent to marry him. Under pressure from her father, Omana finally married Baby with the same old

priest presiding over the function.

school manager. All three were close to each other but Baby always felt that Omana was closer to Johny. This jealousy led to an altercation between Johny and Baby and resulted in an unerasable scar on Johny's upper arm. As they turned bigger, Johny became a teacher in the Church's school and Baby became a doctor. Against her father's objections, Omana married Johny with the blessings of the priest and the couple moved to a mediocre house. Soon Johny was thrown out of the school under pressure from the school manager and left with no alternative, Johny worked as potter's assistant. Soon Omana became the mother of a daughter and poverty was looking straight into their faces. So Johny was compelled to join the defence force. The second world war was waging

Handicapped and disfigured Johny returned to his village only to find his beloved wife living happily with Baby. He also found that Baby loved the daughter as his own. Realising his penury situation and the happy life of his wife and daughter with Baby, he decided to leave the village without being noticed by anyone but destiny made him to reach Baby and he recognized with the scar he induced on Johny's upper arm. Though Johny requested Baby not to reveal his identity to Omana, she reached there on time. Johny and Omana were soon dead leaving their daughter to the care of Dr Baby.

The main actors were Sathyam (Johny), Padmini (Omana), Kottarakkara Sreedharan Nair (Dr Baby), G K Pillai, Muthukulam

Raghavan Pillai, S. P. Pillai etc.

Snehaseema was noted for many reasons. This was the first war movie in Malayalam. It has several shots of military training and war scenes. This is the only film in which the heroine is married to two living men under the same religion, an aspect highly objectionable in law.

Till Snehaseema, barring Neelakkuyil, Malayalam film music was influenced by Tamil and Hindi film music. V Dakshinamoorthy for the first time broke free from the clutches of them provided very good music based on classical notes. There were in all ~~14~~ fourteen songs and all of them were well received. Some of them are enjoyed even now.

Kanivolum Kamaneyahridayam (P Leela), Adhwaanikkunnavarkkum (Leela, Amrutheswari), Poyvaroo Nee Poyvaroo, Innu Varum En Naayakan, Anayaathe Nilppu, (all by Leela), Kannum Poottiyuranguka (Leela with A M Raja) are some of them. Deviating from the tradition, Dakshinamoorthy gave the songs a Carnatic touch and he and Vasudevan were a little apprehensive about their acceptance by the Christian audience. Swami in his the autobiography, recorded about their visit to Menaka Theatre in Erakulam, in cognito, for the first show of the film and were relieved when the spectators received it with applause.

The song, 'Kanivolum kamaneyya hridayam...' rendered by P. Leela is based on Sankarabharanam raga. This composition is identified by musicologists as the first Christian devotional in a Carnatic raga. 'Adhawanikkunnavarkum bhaaram chumakunnorkum...' had blend of choir and western music. The lullaby, 'Kannum pootti uranguka neeyen...' still remains still most sought after by the discerning as the most popular lullaby in Malayalam.

Abhayadev the Gandhian was the lyricist of this film.

Encouraged by the success of the film, 'Snehaseema' was dubbed into Tamil. The film 'Punyavathi' had a good run in Tamil Nadu.

This movie was released exactly sixty years ago, exactly on December 30, 1954 and won the President's Certificate of Merit for the best Malayalam film category.

VASHI VAIKUNDAM SHRI GURUVAYURAPPAN TEMPLE

Plot No. 59-A, Sector-29, Vashi, Navi Mumbai - 400 703
Tel: 2780 0303 Web: www.guruvayurappan.in



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Kaala chakra puja is performed for mitigation of adverse effects of improper planetary positions, if any, in the horoscope, begetting suitable marriage alliance, marital harmony, begetting of children and atonement of the ill-effects of sins committed in previous births. Per person contribution at Rs 501/- for this day long puja.



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Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

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