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■ Vol. 6 No. 11 ■ Price Rs. 70 ■ February 2016

Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees



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Plot No. 15, Twin Arcade, Military Road
Marol, Andheri (E), Mumbai-400 059.
Tel: 022-29209959

Printing Press
Bharatnagar, 73/679, Sardar Nagar 1,
Bandra (West), Mumbai-400 022.

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Sita, Panchali, Helen, Thatri and now Saritha?

History, mythology and epic of various nations, of the world whether Bharat, Rome, Russia etc, always projected a single woman who could successfully cause the fall of mighty rulers. Ravan, a mighty, well read, intellectual, efficient ruler in his pursuit to avenge the insult inflicted on his sister kidnapped Sita and finally paid the price. Panchali caused the fall of Kaurava, Helen caused war between two countries resulting in the destruction of both countries and story of Katherine in Russia is no different. Early 20th century saw a Thatri causing the fall of 64 powerful people of Kerala. Now, as never before in modern politics, Kerala is debating the role played by Saritha S Nair who shakes the pillars of Oommen Chandy's government in Kerala. It will take years to get the final result but meanwhile several leaders' political heads would roll soon, especially when the elections to the state legislative assembly are round the corner, in May 2016.

Who would have thought of a woman like Saritha, with absolutely no exposure to the business practices, could join with another person who is adjudged as the killer of his wife and spending his days behind the bars, could create history of another nature? According to media reports, her role was limited to getting necessary permissions and business orders from powerful and the rich, using her charms. Her company collected huge amounts from several people by promising them that they had the support of the state ministers. Part of that money might have been utilised to bribe the men at high places but no adequate proof was provided till now. All the evidences that they claimed to possess have not come out till now as we go to the press and nobody is certain such proof exists. If she cannot produce substantial evidence, valid before the law, she is certain to go behind bars. If she has, then it would be the persons who took the money and other favours from her to go behind. The question is but when. Political corruption rarely was proved in a court of law. Enquiry, court proceedings, appeals till the apex court etc will take a long time and it is doubtful if anyone would 'drink water after consuming salt.'

Now the debate (or shall we call it pandemonium in the various media, print or electronic) is all about corruption, morality, legality and conscience. Now the integrity of the judges concerned is also questioned. Indeed, what a fall, my countrymen! Are we going the path of the Pakistani courts that pursue the Mumbai blast cases?

Before assuming the part of the governance, every proposed minister has to undertake an oath that he or she would take all necessary steps in favour of the state without fear or favour and uphold the secrecy of the government machinery. If the man undertaking the oath is not honest, what is the value of that oath? Any governmental secrecy can now be obtained by filing an application under RTI. If difficult to get, we have ever ready ministers, their secretaries or bureaucrats to furnish the copy of the documents under anonymity.

According to the Supreme Court, mere allegation of corruption is of no use. There should be reasonable doubt about the crime (needs preliminary investigation) to file an FIR (warrants full proof investigation), reliable witness and evidence before sentencing a person guilty and then there are upper courts to approach with appeal. All these are certainly time consuming and allow the culprit to escape. Though 'Caesar's wife should always be above suspicion', can we apply that yardstick to our politician? If so, there will be none in India to become a minister and if at all available, he or she would be highly incapable of discharging the duties efficiently for the benefit of the country.

There are cries about the resignation of 'Leader' on moral grounds and also about non-resignation on account of clear consciousness. Doubts are thrown about the opposition parties offering Rs 10 crore to Saritha to depose against the CM. Whom to believe, we do not know. What we now know is that honesty and truthfulness are at a discount. We shall either know who is guilty in this case only if we have a long life. Probably we may not come to know. Only time will tell!

Warriors of Kottakkal Aryavaidya Saala

The write up by Satyanath on Padmabhushan P K Warriar appeared in the December issue followed by another piece in the January issue on Kottakkal Aryavaidya Saala and its celebrity Vaidyaratnam P S Warriar are indeed good New Year gifts to the readers of Kerala In Mumbai. These articles trace out valuable information not only for KIM readers but to all people interested in knowing the ancient science of Ayurveda and the specialities of its treatments. Though Kottakkal Arya Vaidya Saala is very famous in the field of Ayurveda and its treatment amongst Keralites, the fact that P K Warriar and Vaidyaratnam P S Warriar are the towering personalities behind the growth and development of this precious institution are not that much known to the people. In that, what is particularly peculiar about P K Warriar is his magnificent contribution to art, music, theatre, literature and other cultural activities. P K Warriar made those efforts while being simultaneously involved in the research and development of Ayurvedic science and medicines and its application in the form of various types of treatments. Vaidyaratnam P S Warriar's contribution lies more significantly in its glorious expansion to the enviable level of a **world class institution**. The students who studied in this Ayurvedic institute and hospital and became physicians are not only from India but from different parts of the world. Similarly they practice Ayurveda world over. This could happen due to the very scientific, meticulous and laborious efforts and experiments of P K Warriar and P S Warriar together with full devotion and cooperation of their associates and colleagues. Their contribution in the field of research, innovation and development of Ayurveda are commendable. It is more particularly so, because, their experiments led to diversification, commercialization and widespread demand for Ayurvedic products and created receptive markets for their medicines not only in India but in different parts of the world. This is apart from the fact that these efforts led to creation of jobs for thousands of people from unskilled labourers to white collared middle class employees in different strata of society. The **state** and **national exchequers** were also recipients of the

benefits of this sprouting expansion in the form of large amount of taxes. As in other undertakings in Kerala, the employees of this establishment are also **unionized** but the management worker relations have remained cordial and harmonious. True to the system of Ayurveda, the distinguished Warriors of Kottakkal Aryavaidya Saala are socially and culturally broadminded and large hearted. Politically they are left oriented. Satyanath has meticulously, skillfully and beautifully brought out all these facts in his articles making them known to the people. I had couple of occasions to meet both P K Warriar and P S Warriar when I went to meet some of my friend and leaders undergoing treatment in this institution. Kudos for Satyanath and KIM!

P. R. Krishna
Vasa

Can't Herald this National fiasco

The editorial-Can't Herald this National fiasco- made fascinating reading. With a short review of history insightfully revealing the genesis of National Herald, it has exposed the machinations of the manipulators by the string of fabrications. The story of laundering public money into private property is luminously brought out. Compliments to you!

Dr A P Jayarama
Prabhadev

Need more Malayalam writings

I am a regular reader of KIM. I appreciate the articles your magazine covers, which benefit all section of society. I would appreciate if KIM includes more articles on spiritualism, in Malayalam. I am born and brought up in Mumbai, and had opportunity to study Malayalam language only recently. I would love to read more article in Malayalam, especially on spiritualism. I hope you will consider my humble request.

Shashi Menon
Than

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

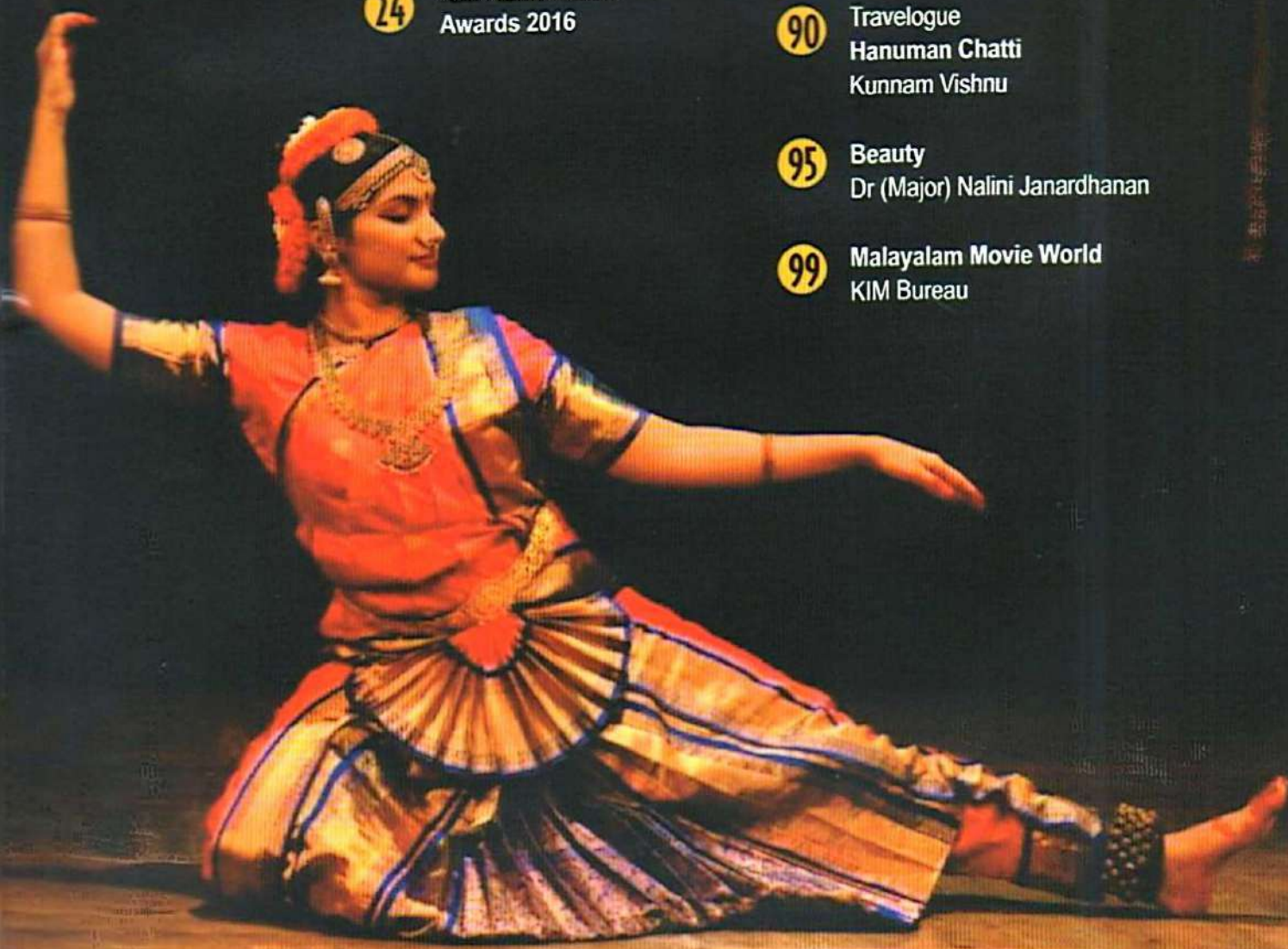
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Printed & Published by P V Vijaykumar on behalf of Vibrant Printing & Publishing Pvt. Ltd. & printed at Sharprints, 13/679, Sardar Nagar-1, Sion-Koliwada, Mumbai-400022 & published at B-105, Twin Arcade, Military Road, Marol, Mumbai-400059. Editor: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



- 05 Editorial
Sita, Panchali, Helen, Thatri
and now Saritha?
- 08 Man of the month
Udayatara Nayar
Satyanath
- 12 Guruvayoor
Lakshmi Venkatachalam
- 16 E Sreedharan
Rohini
- 20 Bee Venom Therapy
KIM Bereau
- 22 Kaithapram Damodaran
Namboothiri
Revathy
- 24 KIM Achievement
Awards 2016
- 32 To remember a war of yore
K R Narayanan
- 36 Makers of Modern Kerala
K Karunakaran
V N Gopalakrishnan
- 38 Mine the gold from within you
Prof Dr John Mathews Vazhappilly
- 42 Diplomacy Wins
P R Krishnan
- 46 Ice Awards
KiM News Bureau
- 77 Mumbai News Digest
KiM News Bureau
- 89 Elders' Corner Day and night
Sulochana Achan
- 90 Travelogue
Hanuman Chatti
Kunnam Vishnu
- 95 Beauty
Dr (Major) Nalini Janardhanan
- 99 Malayalam Movie World
KIM Bureau



UDAYATARA NAYAR

The First Female Journalist Who Successfully Strode Into Limelight

One more year to go and Udayatara Nayar, the senior most entertainment journalist in the country at present, will celebrate her golden jubilee in the profession. "Yes, I joined Screen as a sub editor cum reporter, the then prestigious film publication of the Indian Express group, in 1967. I find it hard to believe that I have been in the business for so long because I don't feel so ancient," she laughs.

- Sathyath

In a chat Udayatara the Malayalee who has been living in Mumbai for sixty odd years and has worked closely with stars of the Hindi film world for fifty years speaks about herself, her love for the entertainment world and her recently published biography of Dilip Kumar titled 'The Substance and The Shadow' which is ranked among the highest selling biographies on Amazon. Udayatara is the recipient of several awards for excellence in journalism and was the head of the film literature awards jury of the National Awards thrice. The major awards she bagged include the K A Abbas Memorial award, the Global Malayalee Award and the



Punjabi.

● My husband spells his surname thus.



Priyanka Gandhi Award for serious journalism.

Here we go:

First of all why do you spell your surname with a 'Y'. It gives many an impression that you are a

That's how it happened. He went to a school in Trivandrum where the principal asked all the boys to spell the Nair surname as Nayar. His reasoning was that the boys would have to go to Northern India to find employment and it would help if they passed off as northerners. My brother went to the same school and he too spells his surname with a 'Y'.

ou went to a school in Mumbai?

I initially schooled in Trivandrum. I went to Holy Angels Convent which was very reputed at that time. My mother too had passed out of that school. Later when I was in the seventh standard my father shifted base to Mumbai (then Bombay) and I began schooling here.

ould you say you are a Mumbaikar more than a Keralite since you have spent practically all your life in this city?

I love Mumbai. I won't deny that. I can't imagine living elsewhere. But it gives me enormous pride to be known as a Malayalee, to admire and raise a toast to the achievements of Malayalees settled all over India and the world, to meet Malayalees and speak in Malayalam.....I can go on...

Then you interact with Hindi movie stars how do they react to your Malayalee background?

It has hardly mattered. In fact, they speak highly about Malayalam Cinema and the calibre of the directors and actors of Malayalam Cinema. There is a genuine respect for the professionalism and integrity of the film makers of South India. From Amitabh Bachchan and Jaya Bachchan down to Ranbir Kapoor the awe for the versatility and

virtuosity of the acting that is seen in Malayalam movies is evident when they talk about the Malayalam movies they have watched. And it is not just for Mammooty and Mohanlal. The serious actors in Hindi cinema are all praise for character artistes like Tilakan, Nedumudi Venu, Madhu...and others. So when they realise I am from Kerala it is a plus point for me. I can see stars in their eyes indicating their respect for

respectfully he speaks of V K Krishna Menon. When I got down to writing the book he told me he did not want a tape recorder placed in front of him. 'I don't want that monster staring at me,' he said. He did not mind a video camera somewhere in the background or around him. It became a challenge for me because I am not good at taking notes and he has a habit of jumping from one anecdote to another regardless of the sequence. So I braced up and harnessed all my concentration power to store his narration in my memory. After the first week of the narration, I produced it all on paper for him to go through. He went through it all seriously and, after the famous pause of five minutes during which my heart was going bumpity bump, he said: "You South Indians have been blessed with a superior brain. How else would you have got it all so verbatim?"

I could not believe my ears and I was grinning from ear to ear. He then told me how much he admired S S Vasan

and the actors (especially MGR and M N Nambiar) and technicians he met at Gemini Studios. He was so happy working in the South that he bought a bungalow and planned to live in Madras. He had to change his plan after he married Saira Banu since she was reluctant to live far away from her



With Governor Vidyasagar Rao and Saira Banu

the state and the calibre of the people belonging to the state.

You mentioned Amitabh Bachchan. What about Dilip Kumar with whom you have worked closely as his biographer?

● Dilip Sahab has always had great respect for South Indians. If you read the book you will notice how

During the Padmabhushan Award ceremony of Dilip Kumar





With Vyjayantimala, Dilip Kumar and Saira Banu

mother and grandmother.

How did you get into entertainment journalism? What has the journey taught you?

● My paternal uncle Shri S S Pillai was the editor of Screen. My father was in government service. My father Shri S Aiyappan Pillai is still remembered in Trivandrum as an upright and able Corporation Commissioner. I had two options either become a journalist or appear for the UPSC examination when I graduated. My parents preferred to send me to work under my uncle. I had not seen many films. I used to accompany my mother to watch mythological movies. I was a student of English Literature and not so interested in films. I loved dance and music and never missed Carnatic music recitals and classical dance recitals at the Shanmukhananda Hall which was the entertainment hub for all of us living in Chembur those days.

Once I joined the Screen team I had to take cinema seriously. My uncle was a great influence on me not only professionally but personally as well. He was a staunch follower of Mahatma Gandhi and had participated in satyagraha and non-cooperation movements during our freedom struggle and had been jailed several times. He remained a bachelor because he knew no wife would approve of his unconditional involvement in Gandhiji's movement and his astute life style. Kochachan as I called him, gave me a few briefs when I joined the team. First, I would behave like a member of staff and not like a niece at work, second I would consciously write in simple, lucid and correct English and not try to show off my English Literature background because the readers of Screen were not Literature

graduates, third I should start loving and respecting Cinema as a medium of artistic expression just the way I respected other performing art forms and last but not the least I should maintain a healthy distance from the stars I would meet and never accept favours from any one.

I took all the briefs seriously and my journey began. I am grateful to him for all the grooming received under him. People ask me why I am not visible at every social gathering and why I keep such a low profile. That is because I have always let my work earn the respect for me and in the entertainment



world especially the closer one get to celebrity greater are the chances of being taken for granted and treated *Ichamchi*. If an actor truly respects a journalist it will be only for the integrity and excellence he or she has shown his or her work and not at all for the parties attended or the gossips share the frequent visits to the actor's house. How did you get so close to Dilip Kumar that he asked you to pen his autobiography?

● Dilip Sahab and my Kochachan were very good friends. So Dilip Sahab literally seen me grow up and enter field of journalism. I was sent to interview him after I had become somewhat confident about my work a special article in the Republic Day special. In the first half hour he asked me questions casually to know how serious I was as a journalist. I answered his questions as best as I could. He gave me his interview. I had no tape recorder. I stored it all in my memo. When Sahab read the published article he phoned Kochachan and told him make me work hard and groom me because he saw potential in me. She became a fine biographer, he told Kochachan. I have narrated this process in my introduction in the book. He decided to give me the task of writing his autobiography therefore for two reasons: the trust he had in me and the faith he had in my ability to do just the job. Yes, I am very close to Saira. She is my best friend and we decided long ago when we met and became friends that in our relationship she would never be a star and I will never be a scribe. It continues to this day.

Who are the other star friends you met?

● None. I share a mutual respect with all of them but I won't claim close

friendship.

Who were the stars you liked to meet during your field work?

• Quite a few actually. In the Sixties when I was doing reporting for Screen the atmosphere in the studios was very different. Stars like Waheeda Rehman, Nanda, Asha Parekh, Vyjayantimala, Mala Sinha, Sadhana, Rekha, Zeenat Aman, Parveen Babi, Rajendra Kumar, Raj Kapoor, Dev Anand, Raaj Kumar, Jeetendra, Dharmendra, Amitabh Bachchan etc did not have bouncers and agents and managers and physical trainers hovering round them and stopping journalists from meeting them. The film unit was like a family and they met us journalists with respect and affection. The outdoor filming was like picnic. I remember going to Raj Kapoor's circus set day after day when he was shooting *Mera Naam Joker*. Every day was like a picnic. At the same time serious work was also done.



With Dilip Kumar and Saira Banu - then & now

Nanda was the first star I interviewed and I always told her how lucky she was for me because she gave such good copy that the following week there were so many readers' letters complimenting my piece. My Kochachan S S Pillai who was chief Screen then was mighty pleased but he never said anything lest it go to my head. Then I was sent to meet Lata Mangeshkar. I was nervous. She noticed my nervousness and put me at ease by offering me *po.* and *chai* and making informal conversation. The interview went again well received thanks to the way she cooperated. I was more nervous when I was sent to interview Satyajit Ray. I met him at the Taj Sea Lounge and he too made me relax before started talking. I must mention Parveen Babi who was a lovely person. She was educated and her subject was English Literature. So we hit it off in the first meeting itself. She always invited me to her shooting during lunch hour because she

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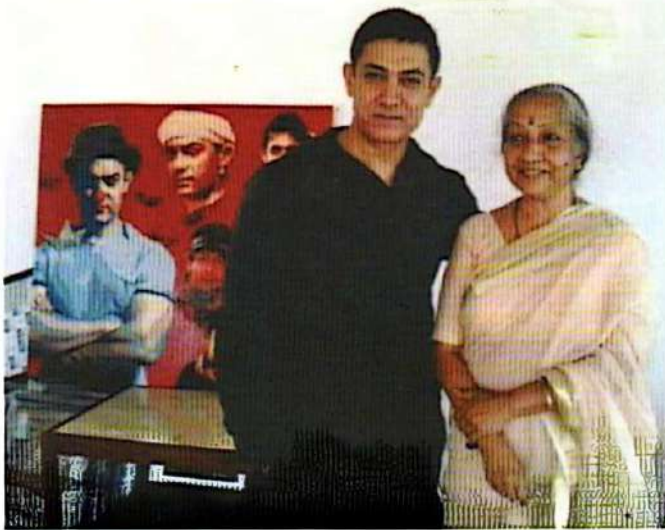
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loved the idlis and *mulakupodi* I carried in my steel tiffin box. She used to take it out of my bag and devour it in exchange for her plate of rotis and salads and veggies. Rekha was such a lively girl when she entered films. She and I spoke in Tamil and passed comments which no one understood.

Are you penning your memoirs?

● Yes I am. I have to finish the biography of Ramanand Sagar first. His story is very interesting. He is significant in the history of Indian entertainment industry for two achievements. He took the story of Ramayana to the illiterate masses in the country through the television serial he made in 1987. It became a blockbuster and a milestone. His second serial Shri Krishna simplified *Gitopadesh* for the masses.

Why did you not approach Amitabh Bachchan to write his story?

● I think only he can write his story the way it should be written in all honesty. He may do it I suppose when he feels he should look back and tell it all honestly.

You had plans of settling in Kerala after retirement?

● That is my distant dream. As of now I have not retired. I go to my hometown

Thiruvananthapuram every year to take part in the *Attukal pongala* and come back invigorated and charged.

Can you enumerate your moments of glory?

● My first achievement was when I was elevated to the position of Editor of *Screen* by the Indian Express Chairman

Shri Vivek Goenka in 1988 breaking the tradition of bringing an outsider to edit the paper when the slot fell vacant. I thought Mr Goenka was joking when he called me to his cabin and told me that I would be taking over from April 1. But he was serious and he issued a front page announcement which read thus: "From April 1 Udayatara Nayar will be the editor of *Screen* and she needs no introduction". I could not sleep that night. Privately he told me that he expected me to achieve a circulation of one lakh and fifty thousand in six months. That was quite an order.

With hard work and excellent team work and God's grace I managed it in 3 months.



In 1995 Mr Goenka wanted to start *Screen Awards* and he asked me to organize it. There was no *Wizcraft* or *Cineyug* on the horizon then. With the help of the late English stage legend Hosi Vasunia we put up a show on the helipad of the Film City which is remembered by the film fraternity even today. The show was such a huge

success with a live telecast on DD that I could not hold back my tears of gratitude to God when I was called to appear on stage. It was a show that brought together the stars of Hindi Cinema and the four regional cinemas of the South for the first time ever.

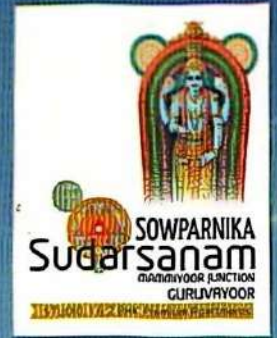
My third moment was when I was called back to restore the prestige and position of *Screen* in 1998 after it floundered as a magazine under another editor following my resignation in 1996. When Shri Vivek Goenka gave me the charge he smiled and told me: "I am giving you the freedom to return to the previous format but remember it has never happened in publishing history. If you succeed you can take entire credit for it" . Once again God was on my side. I changed the format back to broadsheet and the industry welcomed the change enthusiastically. The day the new broadsheet reached the homes and offices of the industry I could not enter my office. There were huge floral bouquets cakes and champagne bottles at the entrance.

I also cherish a moment recently at a public function where Amitabh Bachchan was the Chief Guest. He surprised me by

speaking highly about my work and character. I was deeply moved because he seldom speaks like that and I did not know he respected me so much. It is on YouTube still.

How do you react to such success?

● By bowing before God and thanking my parents and uncle for their blessings. ■



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Message From the MD's Desk



■ Mr Ramji Subramaniam, MD, Sowparnika Projects says, "Homes at Sudarsanam offer a perfect opportunity to stay

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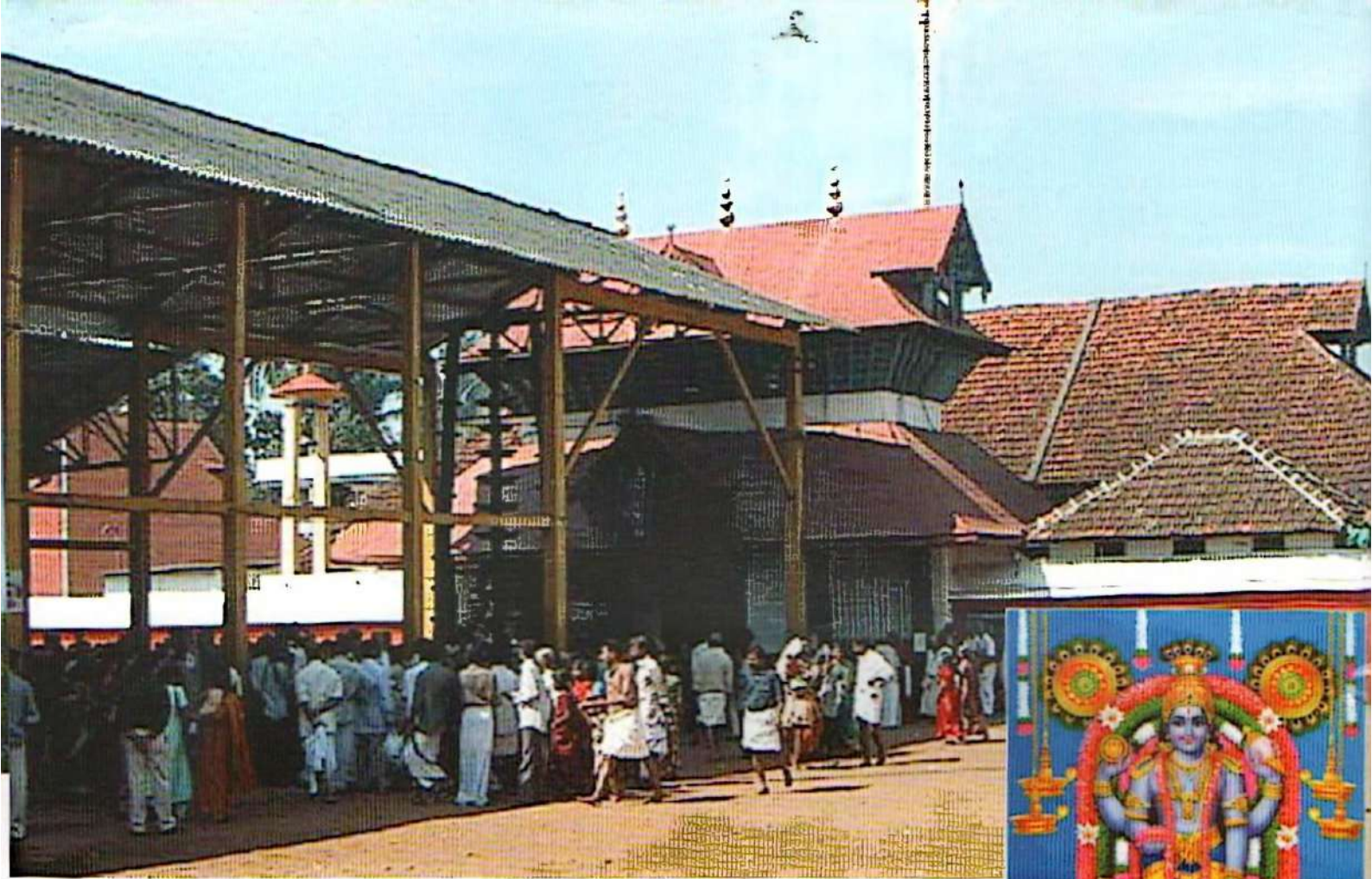
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Lord of Guruvayur-Sree Krishna

The Guruvayur temple in Kerala is as famous as the Sabarimala Ayappa temple. For Malayalees the world over, Guruvayurappan is a household word, an expression that most of them utter in joy, sorrow, and other emotions. Guruvayurappan as Kutty Krishnan, or Unni Kannan, is their own dear God, close to their hearts and very easily approachable and fulfiller of their desires.



Lakshmi Venkatachalam

■ Who can forget Kurooramma and Poonthanam? Who cannot but wonder at the devotion of the flower girl Manjula? The immortal Narayaneeyam and its erudite

Guruvayurappan devotee Bhattathiri? And in more recent times, Carnatic singer Chembai Vydianatha Bhagavathar who regained his voice with the Grace of none but Guruvayurappan?

Guruvayurappan is the presiding deity at the Sree Krishna temple in Guruvayur, a small town in Thrissur

District. It is in fact more than a shrine. The temple represents a philosophy, a way of life and culture and above all the devotee undergoes a soul nourishing experience when he goes to this temple.

Today there are crowds of devotees who throng to get a glimpse of their Kannan. Counters may be booked for offerings 25 years later in the future, but the sanctity and gracious effulgence the shrine exudes within its precincts have to be experienced to be believed. Thousands get married here, children are given their first meal, vidyarambham, thulabharam, anayoottu; many are the offerings that devotees perform to the Lord here. Accommodations may be overflowing,

queues for darshan extend to a few hours but faith can move mountains and those who have visited the temple will consider their visit to this temple a soul stirring experience.

The fragrance of flowers, *tulasi* and *kalabham* (mixture of saffron, green camphor, sandalwood and rosewater) assail our senses within the temple complex. The aroma of *neipayasam* and *palpayasam*, the sound of temple bells, the majestic march of elephants with the deities atop their decorated tops, the ritualistic *seevelis* during the day, men and women with *chandana pottu* on their foreheads going around, these are all familiar sights on a day in the temple grounds.



Legend and History

Legend has it that the idol at the temple was worshipped by Mahavishnu in Vaikuntam. Vishnu handed it over to Brahma and after passing through the sacred hands of Brahma, Sutapas, Kashyapa and Vasudeva, finally reached Sreekrishna who installed it in Dwaraka. At the time of his ascension to heaven, Sree Krishna instructed Uddhava to entrust Brihaspati, the Guru of the Devas, with the task of taking the idol to earth and installing it in an appropriate place where people could worship it so as to get salvation in Kaliyuga.

Brihaspati (Guru) and Vayu (God of Air) went around the world in search of an ideal place for the installation of the idol and came across the Rudratheertham. Lord Shiva convinced them that this place where He had been doing penance for a very long time, was ideal for installation. Shiva voluntarily agreed to shift his place to nearby Mummiyur with His consort Parvati. Having been worshipped by Mahavishnu in Vaikuntam, Guruvayur is also called Bhooloka Vaikuntam (Heaven on Earth).

Early historical references date back to the 16th century when Scholar Poet Melpathur Narayana Bhattathiri mentions Guruvayur in his Sanskrit work *Narayaneeyam*. He writes about the Deity in Guruvayur as 'Hantha Bhagyam Jananam.' (What a blessing for people!). In 1637 temple records in kollezhuthu script is available.

Originally Guruvayur was a subsidiary shrine of Thrikannamathilakam temple and managed by 72 Namboothiri families. When the Dutch attacked Thrikannamathilakam temple in 1755, the priests ran away and the devaswom disbanded. Hyder Ali also attacked the temple in 1766 but through *devadaya* (a Grant) and the efforts of Governor Srinvasa Rao, the temple was got back in 1780 from Hyder Ali. In 1789 Tipu Sultan attacked Guruvayur and the *thidambu* was shifted to Ambalapuzha.

On September 17 in 1792, when the Zamorin with British help defeated Tipu Sultan, the main idol was reinstalled. From 1825 to 1892 the temple was under the supervision of the Court. By 1915 a court of Wards assumed the management of Zamorin's estate including the Guruvayur temple and in 1928 the Zamorin got the administrative powers back from the court of Wards. In 1930 the High Court of Madras framed an

Legends versus history

The devoted believe in the legend that the temple was built towards the end of Dwapara Yug. They trust the legend that the temple was consecrated by Guru Bruhaspati and Vayu. The disparities in the legends are no cause of worry to them. Several names are floated linking well known historical personalities to the temple. Thunchathu Ezhuthachan, Melpathur Narayana Bhattathiripad, Poonthanam Namboodiri, Kurooramma, Vilwamangalam etc are some of them. It is of no concern to them that the first mentioned three great poets lived in different periods and as such are not contemporaries. The name of Guruvayurappan does not find mention in any of the puranas (legends) or itihās (epics) is also not important to them. Some books in Malayalam state that Sri Krishna asked his aid Uddhava to re-consecrate the idol of Vishnu placed in Dwaraka elsewhere with the help of Bruhaspati but such a matter cannot be found in the text of Mahabharata and Bhagavatam of Maharshi Vyasa. If the legends were true, this temple must have been founded more than five thousand years (as per Kali Yuga year). According to another legend, Prachethas, son of King Pracheenabarhis, worshipped Guruvayurappan for ten thousand years.

So these legends must have been taken place in the imagination of some powerful devotees.

The Sangham literature mentions a place by name Kuruvaiyoor, meaning the hamlet near the seashore. Written in Tamil language, it could be read as Guruvayur as well. Like many places in India, it is not difficult to build legends around these places. If legends are to be believed there is hardly any place in India and neighbouring countries which the characters of Ramayanam and Mahabharatam not visited. It is also a historic fact that centuries ago, Chavakkad near present Guruvayur is created by the withdrawal of sea. It is similar to the creation of Nariman Point in Mumbai.

It is not important if the consecration was done by Guru and Vayu but the fact remains that this temple attracted devotees from every corner of India. Presidents, Prime Ministers and powerful politicians seeking permanency in their positions seek the Lord's blessings.

It is unexplainable that when land was freely available in that region, why only a small plot was used for the temple, especially when less popular temples owns vast pieces of land. It is true that the shortage of space in the temple plot restricts the expansion of the temple. This factor contributes to the unmanageable crowd in the precincts and also becomes a reason for the unhygienic surroundings.

It is said that one of the Pandya Kings renovated the temple in 1638, a factor that reinforces the Kuruvaiyoor theory.



The structures within the complex include 'sreekovil', (sanctum Sanctorum), namaskaramandapam, subsidiary shrines, chuttambalam (inner compound), vilakkumadam (lamps), koothambalam (Space for cultural performances), natappura (covered space between the tower and the inner compound), tri - tala (three storied buildings at the south, west and north), gopuras, wells and rudratheertham.

The sreekovil is *divi - tala*, faces east and has a gold sheeted roof with granite walls. Behind the main idol, *moola vigraha*, there is a box containing *saligramams* (sacred stones found in the Gandaki river Valley of the Himalayas). The *moola vigraha* is flanked by the idols used for processions *suvarna thidambu* and *panchaloha thidambu*.

Udayasthamana Puja

The most important offering in Guruvayur is Udayasthamana puja. This popular ritual is fully booked till 2050 and now the Devaswom has not opened bookings for pujas beyond 2050.

Udayasthamana Puja, a dawn to dusk puja, involves 21 separate pujas over three days. However the udayasthamana puja on Ekadashi day is conducted by the Devaswom.

Elephant Sanctuary

The Guruvayur Devaswom's elephant sanctuary at Punnathurkotta is one of the largest herds of captive elephants in the country. Elephants were traditionally offered to the temple. But now the elephant offerings are symbolic and the Devaswom does not accept them because some of them do not have identity card issued by the Forest

administrative mechanism with the Zamorin as Head. Later the Guruvayur Devaswom Act came into effect and the Government of Kerala took charge of the temple administration. In 1978 a Bill was passed in the Kerala Assembly adding some modifications to the Devaswom Act.

Today the temple is administered by a governing authority consisting of six political appointees and three hereditary ones: the Zamorin Raja, Ooralari Mallissery house and the Tanthri (from the Chenaas family). The politically appointed members change every two years and include an employee of the Guruvayur Devaswom Board and a member of the Scheduled Castes.

On November 30, 1970, just after midnight, a major fire broke out in Guruvayur during Ekadashi festival Celebrations. It blazed for more than five hours and the entire *chuttambalam* and *vilakku madam* on the western southern and northern sides were destroyed. But the sreekovil and the subsidiary shrines of Ganapathi, Ayyappa, and Bhagavathy were unaffected.

Guruvayur Satyagraha

The yearlong Satyagraha in Guruvayur led by social reformer Kelappan in 1931-32 seeking entry of Harijans into the temple triggered a quiet revolution in Kerala's social landscape. It was an offshoot of a resolution passed by the fifth All Kerala Political conference held at Vadakara on May 5, 1931 and chaired by J M Sen Gupta. Though it met with failure, it was a landmark protest in casteist Kerala. Kelappan demanded through

meetings and talks with the authorities for permission for all Hindus to enter the Guruvayur temple. Subsequently he decided to go on an indefinite fast to get permission for entry to all Hindus. But the authorities did not relent and he was urged by Gandhiji to give up his fast. In 1946 the temple was opened to all Hindus.

Architecture

Experts say that the architecture of the temple with its mathematically structured spaces, pillars and mural paintings encourage the visitor to decode the symbolism and reflect on 'purushartha', the four objectives of human life and embrace enlightenment and peace. The concepts reveal themselves in the 1.42 acre 'maryada' (outer wall including gopuram or tower) and the 1.44 acre temple tank.

Other Important Temples

Besides the famous Sri Krishna Temple, Guruvayur has some more temples to offer to the devotees.

MAMMIYUR SIVA TEMPLE: This temple is situated 1 km north of Guruvayoor temple. There is a common belief that one who visits Guruvayoor temple should also visit Mammiyur to complete his pilgrimage. It has prathishtas of Siva in Linga form and Parvathi in the form of bronze mirror image. Rudrabhishekam is the main offering.

NARAYANAMKULANGARA BHAGAVATHY TEMPLE: This shrine in Mammiyur village was closely associated with the extinct Jamelliyyur illam. The family enjoyed the right of offering the paddy when the procession headed for Guruvayoor for the Meena pooram, till the pooram celebration was stopped due to Tipu's invasion. Pana (songs) in praise of the goddess with the Thalapoli on the last night of first 10 days of Makaram is still celebrated. Navarathri, Nira, Puthari and mandala pooja are also celebrated. Vishu vela is celebrated on the day following Vishu.



Department. Even then, at least 56 elephants are symbolically offered every year according to Devaswom sources. Elephants are worshipped in a ceremony called gajapuja and fed in a ceremony called anayoottu at Punnarthukotta.

Krishnanattam

Krishnanattam, a kind of dance drama celebrating the tales of Lord Krishna, is performed only in Guruvayur as an offering and the Guruvayur Devaswom maintains the only Krishnanattam troupe in the world. It is attributed to Manavedan, a

Zamorin ruler of Calicut (1585 -1658) who fashioned the dance drama out of his Sanskrit Composition *Krishna Geeti*, written in 1653. Comprising eight episodes devotees offer each episode for a purpose: *avatharam* for birth of child, *Kaliyamardanam* to counteract effects of poison, *Rasakrida* for welfare of unmarried girls and end quarrels between couples, *Kamsavadam* to overcome enemies, *Swayamvaram* for good matrimony, *Banayuddham* to accomplish wishes, *vidhavadhnam* to ensure good crops and *swargarohanam* for peaceful death and salvation. Vidyarambham, choroonu,

Educational facilities

The first school that came up in Guruvayur was in 1910. It was A L P School, a private one. For a library and a reading room, Guruvayur had to wait till 1950. Nevertheless, Guruvayur now has four colleges.

Sree Krishna College is under the Guruvayur Devaswom Board. It imparts courses in arts and science streams. The college comes under Calicut University and was established in July 18, 1964.

Little Flower College: Founded in July 1955, this college was opened to advance the educational facilities for girls. It is situated in Mammiyoor.

The college was established and is nurtured by the serving souls of Franciscan Clarist Congregation and is accommodated under the religious jurisdiction of the Roman Catholic Archbishop of Thrissur. The sublime moto of the college 'Duc in Altum' launch out into the deep, endeavour at the holistic growing of body, mind and soul preserving humanness of being.

Though the college had its origin as a part of the University of Madras, it was later affiliated to the Kerala University in 1957 and then to the educational canopy of the University of Calicut in 1968.

Aryabhata College: This educational institution is located within the limits of Guruvayur Municipality near the Lord Krishna Temple, Guruvayur on the Kunnankulam - Chavakkad/Guruvayur Highway with an effective strength of 2500 students.

Mercy College:

Mercy College was started in Guruvayoor in 2003. It is affiliated to University of Calicut. They have Arts, /science and Commerce streams for degrees.

The institution continues to excel in the field of education and culture.

Guruvayur Municipality

During the invasion of Tipu Sultan, his army came upto Perunthattu Temple. At the time of formation of Kerala State, Guruvayur was under Samoothiri and the neighbouring areas were ruled by Hydrose Kutty as a representative of Tipu Sultan. In January 1962, Iringapram, Chavakkad, Thycaud and Guruvayur were amalgamated to form Guruvayur Township. This was upgraded to a Municipality in 1994.

The prime industry in Guruvayur was making beed for local consumption. Most of the people were farmers. The population consists of lower middle income groups. The Guruvayur Township mainly had Muslims as a major community though people away from it, felt it was a Hindu township. The population ratio is still the same. The national highway passes through this township for about 3.13 k.m.



tulabharam and marriages are also conducted at Guruvayur. During the mandala masam thousands wear mala at Guruvayur and proceed to Sabarimala.

Development projects

Devaswom Chairman and former MLA T V Chandramohan says that several multi crore projects and plans have been charted by the Devaswom Board to improve amenities for the ever increasing pilgrims at Guruvayur.

Daily Schedule

3am : Nirmalyam,
3.10 am : thailabhisekham, vaka
charthu, Shankabhisekham.
3.45 am : Malar nivedyam,
alankaram.
6.15 am: seeveli.
7.15 to 9 am: Pal abhisekham,
navakabhisekham, pantheeradi
nivedyam and puja.
11.30 am 12.30 pm: Uchapooja.
The temple closes after the rites.
Temple reopens at 4.30 pm.
4.30 pm: seeveli darshan
6.15 to 6.45 pm : deeparadhana
7.30 pm: Athazha puja nivedyam.
7.45- 8.15pm: athazha puja
8.45 pm : athazha seeveli
9 pm: thrippuka and olavayana
9.15 pm : Sree Kovil closing

A hundred crore Tirupati model Queue complex will soon be coming up at East Nada (Kizhakke Nada). It will have multi level car parking facilities and large halls to accommodate pilgrims.

The Devaswom plans to expedite construction of a Rs 10 crore extension of Government Panchajanyam Rest House. In addition, the Devaswom owns Kausthubham Rest House and Sreevalsam Guest house, all of which can accommodate about 1500 devotees. According to the Devaswom authorities, an ashtamangala prasnam has indicated repairing of the golden gopuram main tower. The authorities also wish to replace the 60 year old gold plated kodimaram.

Crowd management has been a very important issue at Guruvayur. The authorities are now seeking ways to reduce the huge crowd within the temple complex by relocating counters that give coupons for offerings and to hold choroonu and other ceremonies elsewhere.

Stringent security measures have been laid out, and a Rs 2.5 crore has been spent on installing a security scanner. Other plans include feasibility study for opening a helipad at Dwaraka Beach on the land it owns at Chavakkad. The Devaswom also plans to open an Ayurveda College, Melipathaur Sanskrit Research Centre and Poonthanam Malayalam Study Centre. ■

Accommodation

Till the last three decades, Guruvayur hardly knew any development. In the temple vicinity, only a few shops selling pictures and other items that one sees during a local festival were available. The Devaswom Board had a Rest House and a few small lodgings attached to small eateries with hardly any facilities were available.

As the number of pilgrims increased, the Devaswom and the private operators realised the need to open lodging and boarding facilities. Devaswom opened two massive residential buildings. Private operators started building good hotels, lodgings and marriage halls as the number of marriages solemnised there steadily increased.

There was another type of new residents that flocked to Guruvayur. After retirements from big cities in India and abroad, many well off Malayalees returned to Kerala and they found Guruvayur an ideal place to settle down. Many reputed builders started constructions of flats, villas and bungalows etc. In a short time hundreds of residential units came up.

Guruvayur also provided a peaceful atmosphere to the elderly people. The major attraction was of course, the Guruvayur Sree Krishna Temple itself and other smaller temples. Further it also served as a cultural centre with Krishnanattam, Otten Thullal, literary meets etc. The Poonthanam auditorium provided a good opening to the debutants to show their talents.

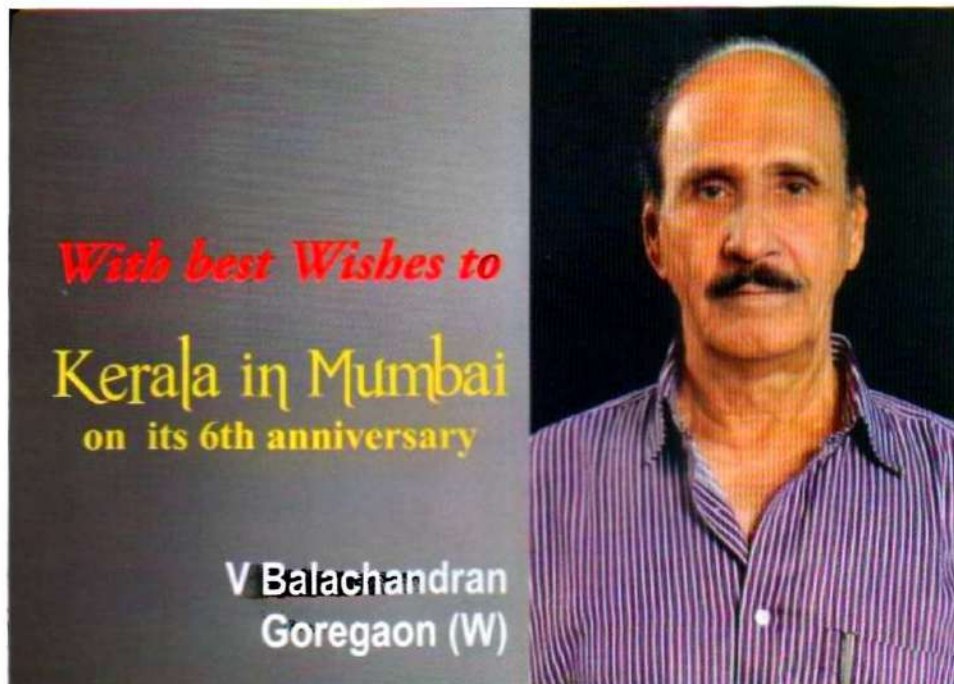
Despite hundreds of new buildings that came in recent times, Guruvayur still retains its rural charm that appeals to most elderly people. Further, it also provide a meeting ground for all kinds of people as the devotees throng to the door of Lord Krishna.

How to reach

By Road: Guruvayoor is well connected with the other parts of the country by road and rail. The National highway is passing through Kunnankulam which is just 8 kms away from Guruvayoor. The private bus stand is towards the east of the temple, near Manjulal (the banyan tree). It is half an hour drive by car from Thrissur and busses ply every 5 minutes from Thrissur to Guruvayoor. Kerala Road Transport Corporation (KSRTC) runs bus services from all major locations of the state and few inter-state services. The bus stand is 500 meters to the west of the temple. Both KSRTC and private buses offer interstate services to all major South Indian cities like Chennai, Madurai, Palani, Salem, Coimbatore, Thiruchandoor, Mysore, Mangalore, Udappi, Mookambika etc.

By rail: Guruvayoor has got a railway station towards the east of the temple which is connected to the Chennai-Mangalore main line at Thrissur. It has got computerised ticket booking facility and tickets can be booked to any locations from here. One from the Mangalore side can get down at the Kuttippuram station. Regular bus services are available from there to Guruvayoor. Those from the Chennai/Trivandrum side can get down at Thrissur.

By Air: Kochi international airport (Nedumbassery) is 80 kms from Guruvayoor and the Calicut airport is 100 kms away. All major international flight services are operated from these airports.



E SREEDHARAN

THE METRO MAN

- Roh

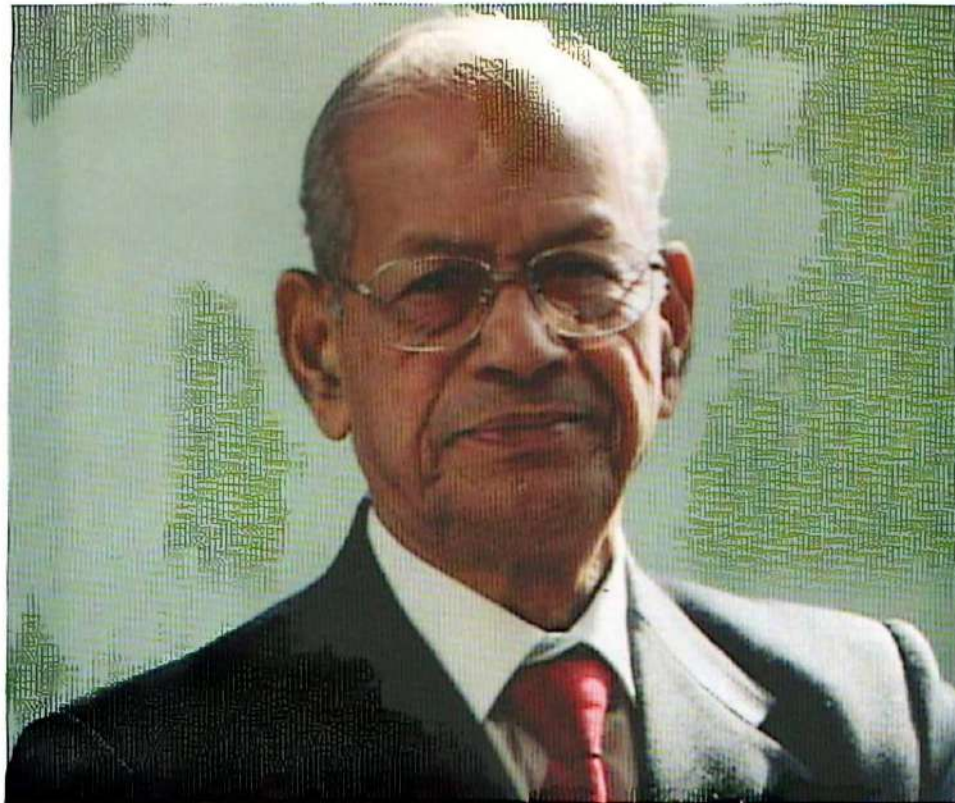
A civil engineer in Indian railways, Sreedharan has been bestowed with several awards, titles from various organisations, universities, state and central governments but the public may not remember them. Nevertheless, they remember a particular title bestowed on him by the media, The Metro Man.

The public of India consider him a Superman since he undertook the reconstruction of Pamban Bridge, Konkan Railway and Delhi Metro. He displayed what a bureaucrat could achieve that others could not. He did them without a trace of corruption. Further the efficiency he displayed was without any parallel. The speed with which he completed them was unheard of. And the cost? Always less than what was estimated. No other bureaucrat or technocrat could achieve what he demonstrated.

Childhood

Elattuvalappil Sreedharan was born on June 12, 1932 in Karukaputhur near Pattambi to Kizhoottil Neelakantan Moosad and Karthyayani (Ammalu) Amma. He has five brothers and two sisters elder to him. During his infancy, the financial status of his family was not very satisfactory. Being the youngest, his educational expenses were met by his elder brothers. His primary education was in Govt Lower Primary School, Karukaputhur. (In 2007, when Sreedharan visited this school as Chief Guest in its centenary celebrations, he donated three lakh rupees towards its repairs. Every year he donates Rs.10,000 towards its maintenance. He also undertook the entire expenses of one student in the school.) Then to continue his education, he was sent to Koyilandi where his eldest sister and her family stayed. Narayanan Nair was an honest government servant and strived to manage the family expenses out of his meagre salary. He had a strong influence on Sreedharan in moulding his outlook.

When his brother in law Narayanan Nair was transferred to Palakkad, he also came with them. He then joined BEM High School, Palakkad. Former Election Commissioner T N Seshan was his classmate there. Later both of them joined Govt Victoria College for their



Intermediate Course. He then moved to Govt Engineering College, Kakinada, AP for his engineering degree. (Now that college is Jawaharlal Nehru Technical University). Here he was the captain of the college's football team. Yet he passed out with a first rank.

For a short tenure, he worked as a lecturer in Civil engineering at the Government Polytechnic, Kozhikode and a year at the Bombay Port Trust as an apprentice. Later he joined the Indian Railway Engineering Service (IRES), after clearing Engineering Services Examination in 1953 conducted by the UPSC. It was his elder brother Krishna Menon who encouraged him to join Railways. His first assignment was in the Southern Railway as a Probationary Assistant Engineer in December 1954.

Projects undertaken

After training, his first posting was to Olavakot division. During this time the

construction of a metre gauge between Kottayam and Quilon was started under the supervision of civil engineer G. Warrier, whom Sreedharan considered his mentor. Warrier invited him to join him. Later he also entrusted the work of reconstruction of Pamban Bridge at Calcutta Metro. In 1958, Sreedharan was promoted to the post of Division Engineer in Baswada. He was only 26 then and had put service of three and a half years. It was indeed a rare recognition of his talent. He was then moved to Olavakot and a cold war erupted between him and a Div Supdt T Komaleeswaran. Sreedharan objected to the malpractice going on in the division. It ended when Warrier called him to join him.

On October 21, 1961 Sreedharan married Radha, a second year undergraduate student. On the same day Sreedharan's elder brother Karunakaran married Radha's elder sister Parvathi.

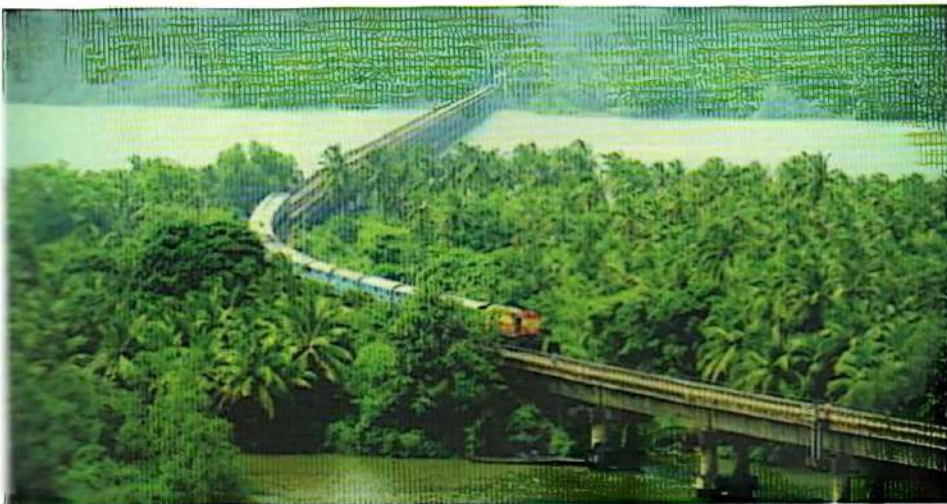
Reconstruction of Pamban Bridge

When Pamban-Dhanushkodi Passenger was crossing the Bridge, tidal waves (today we call it Tsunami) shattered the bridge and all passengers, numbering about 200, were killed. It was 11.45 pm on December 23, 1964. 125 out of 146 girders of the 2345 metre long, 50 year old bridge were washed away. Sreedharan, enjoying a holiday at his ancestral home was summoned to Dy Chief Engineer Madras (now Chennai) and he was entrusted the work of reconstructing the bridge, with the condition that the work should be completed in six months. General Manager B C Ganguly asked him to complete the work in three months. Sreedharan was certain that it cannot be achieved in six months but he did not give up hope.

Meanwhile local fishermen located a few girders lying under the sea within a distance of 2 kms. In a daring experiment with the help of fishermen and Muslim divers from Kozhikode, Sreedharan could recover 126 girders and all the machineries including the cranes and rafts, were designed and created by Sreedharan. On the 46th day, When Sreedharan was erecting the last girder, Railway Minister S K Patil assured the MPs in the Parliament that within one month the work would be completed. For completing the job much before the allotted time, Sreedharan was awarded Rs.1000 by the Minister. His first award!

Managing the terrible

After the triumphant completion of Pamban Bridge, Sreedharan was promoted to the post of Dy Chief Engineer (General) but there was no post available in South India. So he was posted to Calcutta where G P Warriar was the General Manager.



Kolkata Metro

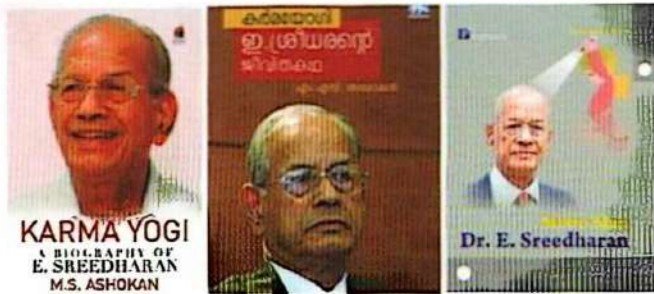
In 1970, as the deputy chief engineer, he was put in charge for implementation, planning and design of Calcutta Metro, the first ever metro in India. He went to Tokyo to study the intricacies of metro railway and incorporated this new knowledge into the already made up plans of Calcutta Metro. On December 29, 1972 Prime Minister Indira Gandhi gave green signal for the construction. There were a number of conflicts in this project. Non co-ordination between Railway and State Government, lethargy of technocrats, shortage of funds, non-acquisition of land etc contributed to its delay. He left this assignment very much disheartened in 1976 when he was promoted as Divisional Supdt.

Cochin Shipyard Limited

Sreedharan was deputed to Cochin Shipyard as its CMD. When he joined the Cochin Shipyard in October 1979 the agency was undergoing a phase of unproductivity. The production of its first ship *MV Rani Padmini* had been delayed for a long period. When Sreedharan took over, he first introduced strict discipline in work. He developed close relationship with the workmen through Open Monday scheme and remained firm with the Labour Union. Though slightly delayed, the first ship constructed here was launched in 1981. His insistence of buying Polish made engines for the new three ships being built there turned the officers lobby of shipping ministry against him and they terminated his deputation after thirteen months.

Having relieved from Cochin Shipyard, Sreedharan went to Madras to join as Chief Engineer (Construction). Next five years saw him engaged in doubling the railway tracks of many lines. In 1986 he was posted to Bombay to be

Chief Administrative Officer. During this period he also took temporary charge of General Manager of Central Railway. Next year he was promoted as General Manager of Western Railway. Soon he joined Rail Board as its Member. In 1990 he retired from railways. The government had other plans for him. Heading the new Konkan Railways!



Konkan Railway

Sreedharan was appointed the CMD of Konkan Railway on contract on July 30, 1990 by the then railway minister, George Fernandes. In fact, he was working in tandem with the minister since January 6 but Konkan Railway Corporation Ltd was registered only on

till then. There are 92 tunnels, some of them longer than 4 kms long, 179 big bridges and 1819 small bridges. One of them is 64 metre tall. It was completed in record time of seven years and three months. It was the first major project in India to be undertaken on a BOT (Build-Operate-Transfer) basis; the organisation structure was different from that of a typical Indian Railway set-up; the project had 93 tunnels along a length of 82 km



July 19. Under his stewardship, the company executed its mandate in seven years. The project was unique in many respects.

Konkan Railway stretches from Mangalore to Roha in Maharashtra touching three states running into 760 kms with 59 stations. It was the biggest railway project that free India undertook

and involved tunnelling through soft soil. That a public sector project could be completed without significant cost and time overruns was considered an achievement by many.

Delhi Metro

Prior to being relieved from Konkan

Railways, Sreedharan was simultaneously carrying out the work of Delhi Metro. Initially there were many stumbling blocks such as his advanced age before his appointment as its MD. Since no one was available to match his skill the job was given to him conceding to his demand that there would not be any interference in

his job. Here he made certain new concepts such as the employees should undertake to have high morality, punctuality, dedication to work etc. However, the biggest block happened to be the Railways' insistence of using broad gauge instead of Standard gauge proposed by him. Sreedharan, DMRC and the Delhi government were on one side against the Railways. Though Delhi CM Sheila Dikshit argued that it was their project as Railways had no stake in it, did not become fruitful. So the first phase was built with broad gauge. By the time

Railways realised their folly and recognised the merit of Sreedharan's arguments. Then they conceded.

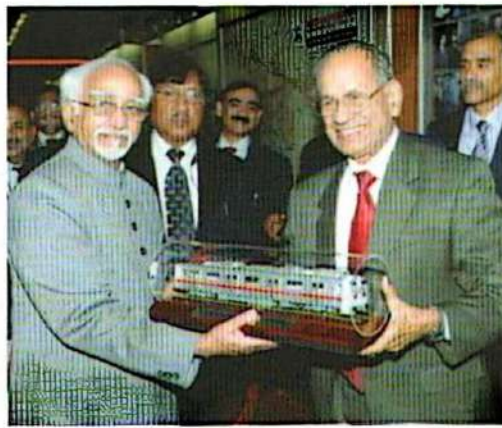
Again Sreedharan proved to be an extraordinary leader and all the scheduled sections were completed within the respective budgets and scheduled time. The phenomenal success of the Delhi Metro made him a national celebrity as the government honoured him for his relentless hard work and dedication. His 16 year journey at Delhi Metro came to an end on 31 December 2011 as he retired on that day.

Kochi Metro

After his retirement from DMRC Sreedharan has been appointed as Principal Advisor of the Kochi Metro Rail Project. Initially, the project faced hurdles when a controversy broke out with the government announcing a global tender process for Kochi Metro, rather than letting DMRC handle the consultancy and project execution as Sreedharan had



With President Pratibha Patil



With Vice President Hamid Ansari



With Kerala CM Oommen Chandy



Inside Konkan Railway Tunnel



With wife Radha

DMRC had initially asked for. Vested interests in the government have been alleged in this decision. However, several political parties came out in opposition of the move, and backed Sreedharan's decision in enforcing DMRC's role in the Kochi Metro, after which the government reversed its stance. In 2013, Sreedharan estimated that the Kochi metro would be ready in 3 years.

Other Metros

Sreedharan has also been appointed as Chief Advisor for the Lucknow Metro. He has been advising for the Jaipur Metro as well as DMRC has undertaken its implementation. He has also been roped in as advisor for a proposed Metro rail system in Andhra Pradesh in the Visakhapatnam and (VGTM) areas, under the leadership of the Chief Minister Chandrababu Naidu.

Family

Sreedharan is married to Radha. The couple has four children: eldest son Ramesh is one of the vice-presidents at Tata Consultancy Services; daughter Shanthi Menon runs a school in Bangalore, another son, Achyuth Menon, is a doctor in the UK. Their youngest son is M Krishnadas, who works at COWL.

Awards and accolades

The first award (1963) Sreedharan received was Rs.1000 from the Minister of Railways for setting the Pamban Bridge before the scheduled time. The Government of India honoured him with Padmashri (2001) and then with Padmavibhushan (2008). He received honorary doctorate degrees from IIT Delhi, IIT Roorke, Kurukshetra University, Rajasthan Technical University and Mahamaya Technical University, *Chevalier de la Légion d'Honneur* (Knight of the Legion of

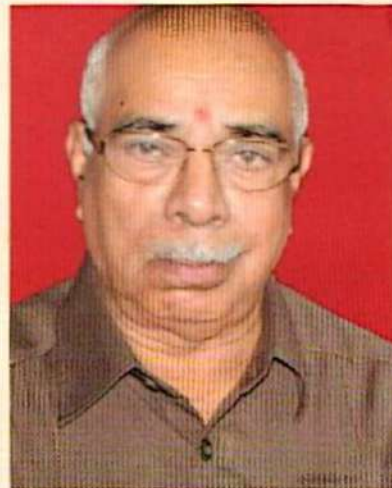
Honour) by the government of France, Order of the Rising Sun from Japan, *One of Asia's Heroes* by TIME, Lifetime Achievement Governance Award by Grifles and many awards, more than sixty, from national and International institutions.

Sreedharan as a person

Sreedharan is very devoted to his family. He saw to it that he need not to sit and work in the office beyond the office hours and never carried any office work home. He valued time and never wasted his or others' time. He treated everyone equally and never took any personal credit for his work. A firm believer of the principles enunciated in Bhagavat Gita, he thought that he was destined to do certain work and he did that only. A man in his eighties, Sreedharan is still very alert and spirited. He leads a very active life unlike others of his age.

He opened many vistas for the people

of Delhi especially for women. Delhi Metro enabled them to travel fast without the encumbrances of traffic jam and provided safety to women. After retirement from DMRC, he has been appointed as Chief advisor for proposed Lucknow Metro project and Principal Advisor of the Kochi Metro Rail Project. As in the past, his day starts at 4 am followed by a series of meditation rounds of Bhagwad Gita. He reaches office at 9:30 am and gets straight to work. In the evening, he usually takes a long walk with his wife Radha and allocates time to his family of four children. He used to set reverse clocks to show impending deadlines to his project members during Delhi Metro construction phase. The message of the Gita: To act, without desire for the fruits of the action gave him the courage to act. A plate placed in his Kerala office read as: 'whatever to be done, I do. But in reality I do not do anything'. ■



With best Wishes to
Kerala in Mumbai
 on its 6th anniversary

Lion Kumaran Nair
& Family
 Mulund



BEE VENOM THERAPY

NEW HOPE TO ARTHRITIS SUFFERERS

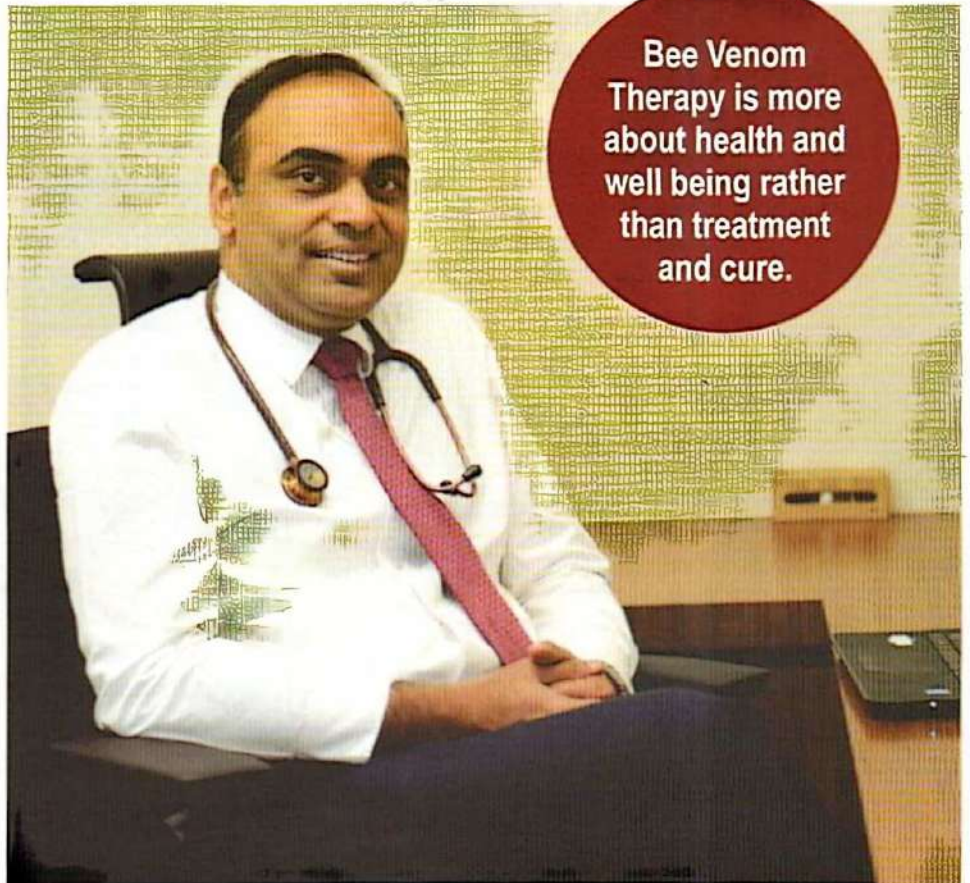


The treatment for infertility using Bee Venom Therapy has been most well received. It is a new hope for couples. Totally natural conception with no medical procedures.

Abdul Aziz, a prosperous businessman from Kozhikode in Kerala, was suffering unsurmountable pain from his two knee operations. He tried to get relief from the strongest prescribed painkillers, and from physical therapy. But nothing worked. "I was so sore, if someone touched my knees I would cry out like a child," says Aziz.

Then he heard about a seminar at Kalpetta on Bee Venom Therapy. One of the diseases mentioned for cure was Arthritis among other joint ailments. He decided to attend. He along with his wife and two other people to assist him (he was literally carried from his car to the seminar hall on that day. Dr. A V Kurup, a psychologist and apitherapist, from Mumbai treats joint pain with the venom of ordinary honeybees recalls having seen Aziz coming in unable to walk without three people assisting him. At first Aziz was unsure but later went in for the therapy that day after the seminar.

Today Aziz is not only free of his pain, but he drives his own car and is also one of the active volunteers for the



Bee Venom Therapy is more about health and well being rather than treatment and cure.

seminars which are held in various places across Kerala. "This is a new birth for me and I've decided to dedicate half of its time to the preservation of Bees and Bee venom Therapy and helping other people come out of similar unbearable pain conditions," said Aziz.

Now take the case of Shehnaz Mehta who was diagnosed with follicles in the ovaries giving a jolt to her dream of conceiving which had taken a setback when I met her, says Dr. Kurup. It is interesting to note that after just a couple of Apitherapy sessions, she was not only able to conceive but also had a new spurt in her energy levels and zest for life. Of course not to mention that apitherapy makes the women not feel the usual fatigue and hardships associated during pregnancy. In fact the change in the skin complexion and texture was noticed even by her doctor who also told her the problem seen in the earlier sonography had 'gone'.

Apitherapy is a relatively unheard term for most of us in India but it is a much revered form of treatment and pain alleviation around the rest of the world. Europe, especially Italy, Rome, Germany Turkey etc are popular destinations where Apitherapy is professed and practiced. The focus in this system is Health and Wellbeing rather than treatment and cure. Most systems of medicine like homeopathy, use bee products in some form or the other in their line of treatment.

Like Abdul Aziz, Paresh Shah and Shehnaz Mehta, there are numerous other success stories who have been the biggest ambassadors of the Bee Venom Treatment practiced by Dr Kurup and his team.

Although bee venom therapy is largely a traditional technique with only anecdotal (unscientifically proven) evidence, there is a good amount of following and rate of success is high in the last ten years across the world. In the US, numerous physicians report good results using the bee venom therapy to treat not only pain but arthritic conditions, Multiple Sclerosis (MS), spondylitis, frozen shoulder, muscular spasms and other health conditions of the autoimmune system.

According to Dr Kurup, bee venom therapy has been around for thousands of years. Reference to the treatment can be found in ancient Egypt and Greek medical writings. Apitherapy, as it is

popularly called, is widely used in Eastern Europe, Asia and South America. Treatment with bees and its products has found mention in the Bible and the Koran, making it evident that it is a very ancient concept known and practiced by our forefathers for a very long time. It's nothing new, says Dr Kurup, it is only finding revival with the growing awareness about ancient systems of medicine and treatment already mentioned in our scriptures. History says treatments with venom supposedly started after beekeepers, who were stung many times during their normal course of

working with bees, noticed that their arthritis pain was fully relieved. It was also noticed that Bee Keepers across the globe have a long life, average age of 80 years and above which is amazing. It's the Bee again, says Dr Kurup. The enzymes in the Bees not only cure existing ailments, it is also responsible for strengthening the immune system and keeps the body physiology in good shape and this results in delay in ageing of the human body. Most ancient kings and royalty were regular with bee and bee venom products to preserve their youth and vitality.


The list of uses of Apitherapy are endless, beginning with headaches and muscular aches to preserving youth and beauty and going on to issues like male sexual potency, female infertility and other reproductive system problems.

Although Dr Kurup has people approaching him for any disease and all of these, his treatment for infertility has been most well received. It's a new hope for couples wanting to have children at less than half the cost of modern medical procedures. Many of them are well into their forties. First of all it is natural, no artificial interventions and treats the problem at a fundamental level. We will have more of these cases in detail in the next issue. We will have live cases of the women who have conceived well past their prime and even a decade after their marriage. That's the power of the Bee!

A University in Washington, D.C., has begun a one-year preliminary study of bee venom to treat multiple sclerosis -- a chronic, progressive, and often crippling neurological disorder.

"There are almost 40 identified ingredients in bee venom. The most active ingredient is Mellitin, an anti-inflammatory agent. Bee venom also contains a substance known as adolapin which is both anti-inflammatory and pain-blocking. All the ingredients in bee venom together work to cause the body to release more natural healing compounds in its own defense. 'That's in short the method in which it works' said Dr. Kurup.


Some caution however is necessary. Since one to five percent of the population is allergic to bee venom, apitherapy patients must first be tested. We always have anti allergy kit nearby during treatment to meet exigencies. In our experience most popular use of bee venom therapy treatment is done on arthritis, multiple sclerosis, lupus and



PATIENTS SPEAK

Durgesh Honnemadi
Senior Management Professional
98204 8 2424

■ I was suffering from chronic spondylitis for a long time and it had come to a stage where it had started affecting my daily life. I had to take long leave from work due to this on several occasions and it was affecting my motivation and morale. That's when I tried Bee venom therapy with Dr. Kurup. I am happy to say that not only i am pain free now but I also ran the Mumbai (Half-21 Kms) Marathon and completed it in good time. I will easily recommend you to try it out yourself.



relieving numbness in an arm or leg, said Dr. Kurup. The patients who recovered could walk and climb stairs better and had better bowel and bladder control, as well as more control on the activities of the day.

The flip side, according to Dr. Kurup, is the fear of the pain. "I've had cases, even sturdy young male patients who recovered very well with bee venom therapy but were petrified and scared like a child when they have to see the sting and find the process too painful. Here counseling them before hand helps to remove the fear and hence reduce the experience of the pain," he said.

It is a misconception that the bee is out to sting you. "Let me assure you that the Bee has no interest in you unless you are a flower," says Dr. Kurup jokingly. The Bee stings only in self-defense and if it perceives a threat to its hive. It's just that we are brought up being fed with stories of bees stinging in swarms and taking 'revenge' with human beings for using their honey etc. In fact what we should know is that the bee actually dies if it stings a

**Treatment with
Bee Venom
historically started
when bee keepers in
their normal course
of work got stung by
bees and noticed a
reduction in their
Arthritis pain.**

human being. So why would it do something and want to die.

The preservation of the bees is also important for other reasons. It is a very potent form of pollination and can increase yields of agriculture and crops by multiple folds due to presence of bees. In fact it is said that from the day the bees are wiped out of this planet, our ecosystem can sustain human life for only four weeks!!

It is clear that the bees are an important and integral part of our life. Apitherapy further proves the relation between Bees and People and its role in the health and wellbeing of human race through its potency to cure.

Modern day Living is full of stress and more and more people are falling prey to auto immune and life style induced diseases. Most don't have a cure in the modern medicine. That's where Apitherapy is gaining confidence of the current generation.

Hundreds of people have availed and benefitted from Apitherapy in India and across the globe. The number of people taking to the line of treatment is growing fast from the increasing success stories like Aziz and Mr Shah. You can look forward to knowing more about Bee Venom Therapy through the coming issues of Kerala In Mumbai, where you can get to know about the individual diseases and treatments like infertility, lupus, anti-aging etc.

You may write to Dr. A V Kurup at dravk2014@gmail.com for consultation and specific queries or call on +91 9769650763



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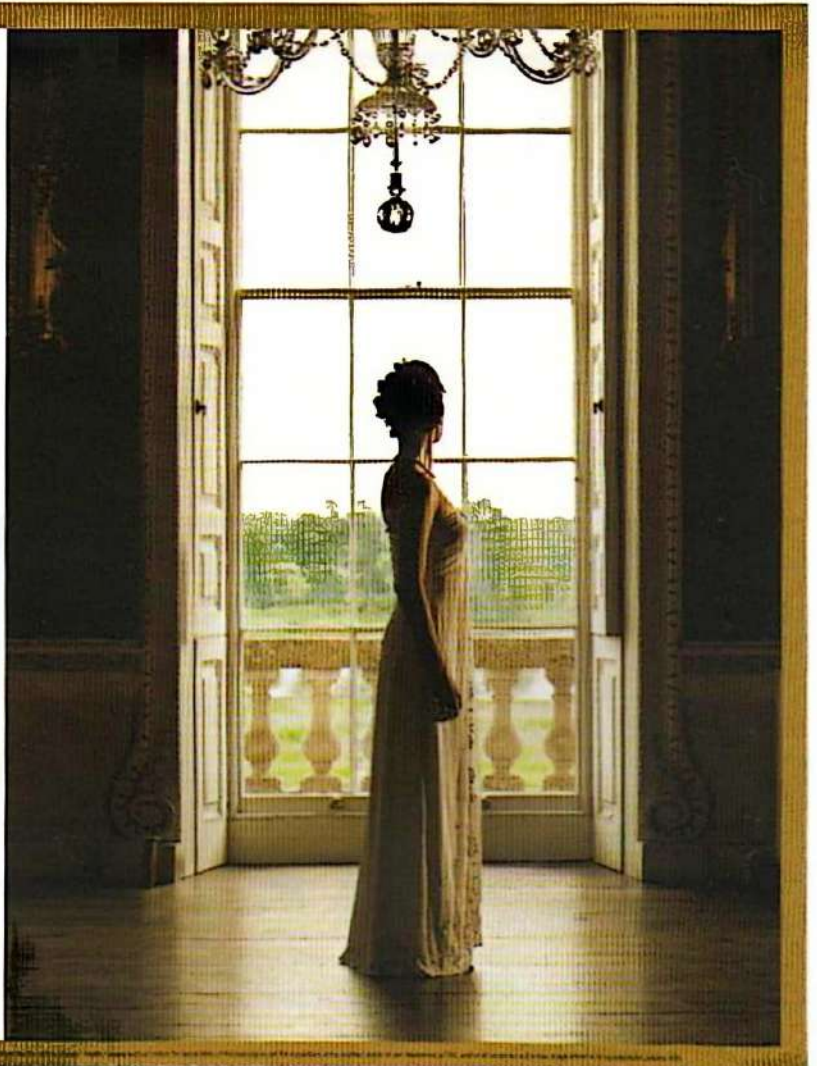
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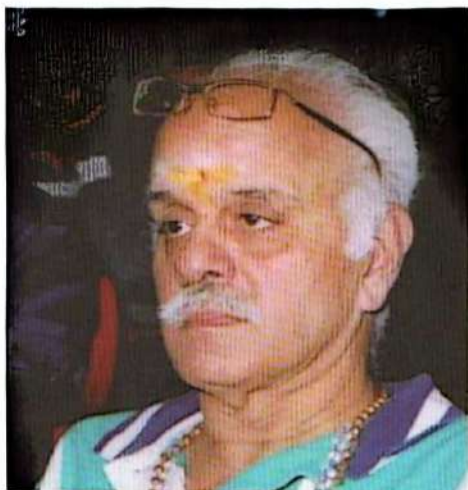
KIM ACHIEVEMENT AWARDS 2016

As part of its sixth Anniversary celebrations, **KERALA IN MUMBAI** felicitates several Malayalees who have made a mark in Mumbai and proved themselves achievers in their chosen field of profession. Moreover they have also shared a part of their wealth towards charitable activities and contributed to social welfare in their own way. All these personalities have been featured in our columns. However the list is not conclusive. There are more and more Mumbai Malayalees out there who are Mumbai's pride and in due course **KERALA IN MUMBAI** plans to recognize and felicitate each one of them.

K D CHANDRAN

■ He is always seen with a pair of spectacles perched upon his forehead but seldom uses it; for he foresees the talent of the person before him. Born and educated in Irinjalakuda and moulded in Bombay, he is a man of masses. While he worked for the United States Information Centre's Library, his heart was in stage plays and fine arts. From the very young age, he started acting in plays in various roles and was admired by the discerning. He later embraced cinema too and acted in Malayalam, Tamil, and Hindi movies sharing screen space with top notching heroes.

After retirement, he instituted awards for deserving stage artists, under the aegis of Nrityasindhu. Earlier, along with his friends, he organised historical plays of Kalanilayam in Bombay before massive crowds. He is still sharing space in important events guiding the youngsters.



K D Chandran

He married Thankam and has a very popular danceuse daughter Sudha Chandran who is always on the move inspiring thousands of aspiring dancing talents.

V G NAIR

■ V G Nair is an inspiration to many a youngman. He represents hardwork, dedication and service oriented. He opened the first Malayalee Gold and Diamond Mall in Mumbai and now owns three showrooms. He is a jovial person, concealing his business acumen behind his wide smile and hearty laughter. He is a philanthropist of a tall order and helps the poor. We are yet to hear a story about him turning away anyone from his door.

V G Nair is the first jeweller in Mumbai to offer a Merc to the lucky customer of his showroom on its opening.



V G Nair

Udayatara Nayar

■ Udayatara Nayar and the free India are peers as both of them were born on the same day. Born in Thiruvananthapuram and brought and educated in Mumbai, she was one of the youngest female film journalists who strode to success and fame at a young age. She has a knack of identifying the talented person by a glance. Ask Amitabh Bachchan. She went to interview Navin Nischol, the young dashing hero of the early seventies but did not do the interview. Instead she interviewed a lean youngman sitting on a plastic chair waiting for the call. The youngman was none but Amitabh Bachchan and Navin Nischol soon faded out. When film journalists were chasing stars, probably Udayatara Nayar was the only film journalist whom the stars chased for an interview.

She joined SCREEN, a film weekly from the Indian Express Group and retired as its Editor, probably its only



Udayatara Nayar

editor who had the longest tenure in that chair. Always away from the limelight, she made her mark. After retirement, she worked for some television channels and was chosen by Dilipkumar from a few veteran journalists to edit his autobiography, 'Dilipkumar The Substance and the Shadow.'

K. R. NARAYANAN

■ Born and brought up in Irinjalakuda, K R Narayanan had the fortune of learning Zoology under famous zoologist Padmabhushan Rev.Fr.Gabriel Chiramel, from Christ College. He joined Gujarat Fisheries Service in 1960. During his steady rise in his career, he worked in various committees pertaining to fisheries, environment etc. During this period he also ventured into creative writing under the inspiration of M T Vasudevan Nair. He used to publish his marine series in Mathrubhumi Weekly. He retired in 1999 on superannuation but was retained by the Govt of Gujarat as a



K R Narayanan

Consultant until he forced himself out from service to settle down in Mumbai.

He has three biographies in English and a collection of stories in Malayalam-titled *Kudayoor Kathakal*, and *Kadal Vismayangal* (Wonders of the Sea). His "Kadal Anubhavangal - is to be released shortly. He started writing for Kerala in Mumbai since its inception and well versed in almost all subjects.

His wife, Sita Narayanan, hails from Calicut and they have two sons and three grandchildren.

Dr OOMMEN DAVID

■ Dr. Oommen David is first and foremost an educationist. He established Holy Angel's School and Junior College in Gandhi Nagar, Dombivli and brought Dombivli to the educational map of Mumbai. He hails from Kuttamperur-Mannar in Alleppey district. After doing his MA in English Literature, he moved to Mumbai in 1974 and worked as a teacher in Model English High School, Dombivli. He



Dr Oommen David

was Principal there and also became Principal of another School, St Thomas English School, Kalyan.

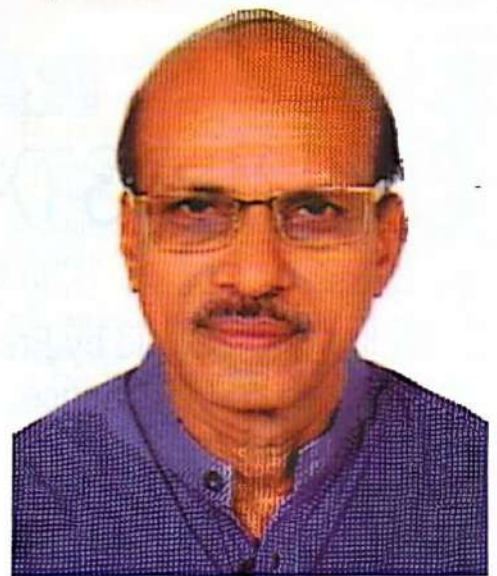
In 1990, he along with his wife Leela established Holy Angel's School and Junior College and now thousands of children are grateful to him for taking education to them. He has been honoured by many awards for education and social service by many organizations and institutions.

BASANT

■ Popularly known as Basant Master whereas his real name is Koroth Gopalan, is a natural musician and he named himself after the famous Raaga. Born in Kalyasseri, made popular by former Kerala CM E K Nayanar, Basant Master's parents were Krishnan and Kalyani.

He started his career as a stage actor debuting in a female lead in *Sarada* and followed it in *Anakattu*,

Manushyan Karagrahathil, Oru Kootam nalla manushyar etc. He started scoring music for many plays like *Karavatta pasu*. He migrated to Bombay in 1963. He secured a job and



Basant

then concentrated on his musical skills. He can handle many musical instruments. Basant learnt Carnatic music, and Western Classical as well as guitar and piano from several masters in Mumbai. He also learnt Rabindra Sangeet and veena.

UMA DEVI

■ Umadevi was a dedicated stage artiste along with her husband Sankaranarayanan. He was a follower of



Uma Devi

Communist Party and as a means of propagating their ideals, she was required to enact characters on the stage when female artistes were rare. Umadevi born in Mullamangalathu Mana in Ponnani was niece of MRB and Premji, the heroes of Namboothiri renaissance. The revolutionary Antharjanam Priyadatta was her sister. She was mother to Narayanan and Anujan. She left us forever on Vishu day in 2014.

V S RAMACHANDRAN

UNDERSTANDING CREATIVITY

In Conversation with a Beautiful Mind

As the Black Cloud by Fred Hoyle shows, imagination can be unrestrained without conflict with known science. Creativity is to be judged by the dramatic way the scientific idea has been used. The dramatization is often carried out by extrapolating the scientific idea beyond its known border of validity.



Dr A P Jayaraman

■ Creativity like love defies definition. Emerging neuroscience is engaged in understanding technically what this complex phenomenon is. Illuminating light

has been shed into the structure and function of our brain. Prominent among them are the wealth of ideas created from neuro-imaging by Vilayanur Subramanian Ramachandran.

Brain looks at Brain

The right versus the left lingers as a romantic oversimplification. The left brain was revered as the analytical, logical and systematic tool of thinking. In contrast the right was regarded as the centre of creativity, poetry and aesthetics. This sharp black and white division has now blurred and the two hemispheres are united in a tangled web.

Human brain has designed powerful tools to study itself. The positron emission tomography and functional magnetic resonance imaging have revealed a lot of secrets and we are wringing more out aided by them.

Brainy Business

Human progress hinges on creativity. Creativity impinges on business, technology, science and arts. In business schools, innovation and creativity are the buzzwords. We hear the practice of neuromarketing. Yet our technical understanding of creativity is abominably

low. Organized enterprises to tap creativity nuggets and to generate wealth through innovation are active in the commercial sphere and global market.

Teaching professors in Business Schools, with their irresistible urge to classify and categorize the subject of creativity, present four stages in the creative process such as preparation, incubation, illumination, and verification. I start my lecture to students

Bertrand Russell's poetic prose as Freeman's Worship.'

Brain dancing

Another facet of creativity considered the primordial paradigm Writers, poets and painters are unacknowledged definers of creativity. Essence before existence school produced variants creative writing literary theory recognizes unal

absurdity as pure creativity.

Ancient philosophers glossed over creativity and an orphan topic. Modern philosophers are tending to care of the orphan. A philosophy of creativity is making. Thinking about this or metacognition is academically fashionable in philosophy. Philosophers have proclaimed creativity is by its very nature unpredictable and therefore beyond the scope of science.



differentiating prose and poetry invoking Network model of cognitive insight. Insight is the emergence of clarity among a tangled web of thoughts and ideas. I confidently project the associative hierarchy of novelist Fitzgerald and that of Poet Dylan Thomas and discourse on flatness of creativity of the poet. Then with tongue in cheek give exception of

Psychology of Creativity

In striking contrast speculative excursus psychologists have made studies on creativity ever since president of American Psychological Association research initiatives in 1950. The field today is exponentially growing. Psychologist Mihaly Csikszentmihalyi interviewed creative people across various fields and recorded segregated tendencies of thought and action containing contradictory extremes.

Happily today we find a convergence of scientifically-minded philosophers and philosophically-minded scientists jointly solving the creativity puzzle and creating a consilience.

Ordinary Process?

Creativity is primarily an attribute of mental processes. It enters the process as the recombination of old ideas or the transformation of conceptual space. The popular idea lingering in literary circles is that great creative works of literature provide insight into the workings of the human mind. Gregory Curry citing empirical research suggested literary creativity is not reliably connected with the production of insight. Reviewers of recent research findings of modern psychology argue that even the most extraordinary creative accomplishments are the result of ordinary pure cognitive processes...

Imagination

Creativity is our genetic signature. It makes us who we are both as humans and individuals. Efforts are on to clarify exactly the relation between creativity and imagination. Imagination is important for even the most minimally creative thought processes. There have been mentions of Creativity with capital C of the Eureka type and the one with c of the Aha type.

A stream of reasoning posits that

conscious thought as irrelevant or even inimical to creativity. A countercurrent argument suggests that consciousness deserves more creative credit. They present some evidence that creativity requires an interactive collaboration of conscious and unconscious processes.

Intelligence

Creativity and artificial intelligence raise the question whether they are oxymoronic. But at an operational level teaching and learning creativity are possible. This author conducts workshops on Creative Thinking skills for Learning Teachers.

With such a baffling diversity of opinions, arguments and data-driven hypotheses, I thought it would be fruitful to get insights from a beautiful mind trained on the sensitive elevations of astrophysics and aesthetics.

Narlikar

Professor Jayant Vishnu Narlikar is a proponent of steady state cosmology. He developed with Fred Hoyle the conformal gravity theory which synthesizes Theory of Relativity and Mach's Principle. He has written science fiction novels, and short stories in

English, Hindi, and Marathi. He was invited to the two-day conference on Creating Writing in Science for Children recently held in Mumbai and this writer had intensive and extensive interaction with him.

Here are some excerpts from an illuminating conversation with Professor Narlikar.

APJ: Professor Narlikar, Do you see the emergence of a new science of creativity?

JN: The answer is yes. But I do not think that creativity will reveal its source easily.

APJ: Do you think that creativity is impervious to empirical studies?

JN: I think that creativity relates to some special feature deep down in the human mind that will be hard to identify.

APJ: In science, we hear mainstream sense. We also often listen to deranged sense which can be labeled as nonsense. Can original nonsense be called creative?

JN: Why not?

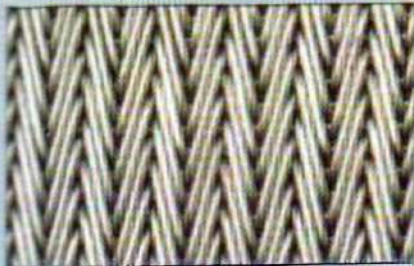
APJ: In creative science literature, how would you position the creativity of the author, the creative process of authoring and the creation itself the text?

JN: They are interrelated and one cannot speak in isolation. For example,

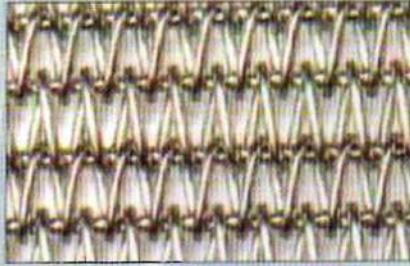
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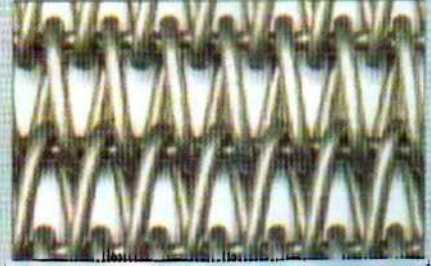
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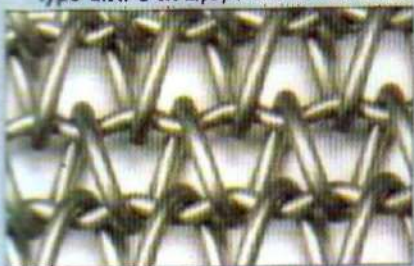
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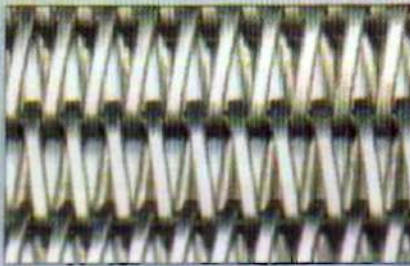
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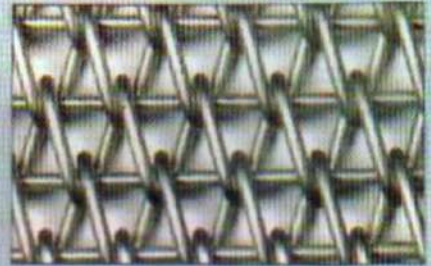
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the author A A Milne, the character Winnie the Pooh and the kids who read the books together give a complete picture of creativity.

APJ: Do the aspects of literary creativity lead to insights about the creator's mind? If so are science communicators cognitively equipped?

JN: Yes to first question. In the second, one needs to have a skilled communicator. An author like George Gamow can communicate what gravity is about even better than Newton, who thought of it first.

APJ: There is a school of thought that mystifies creativity calling it supernatural or metaphysical? Is not creativity the product of a natural cognitive process?

JN: Supernatural is perhaps too strong a word but I think creativity is beyond normal cognitive processes although we do not know what exactly is required beyond them.

APJ: Can creative literature be produced by counterfactual reasoning?

JN: The success of Harry Potter literature confirms a positive answer. But I personally would not call such literature as science fiction.

APJ: Imagination involves the difference between an object and its implications. What is the role of imagination in science fiction?

JN: Imagination is a must. It may be used to put together in circumstances wherein scientific laws deliver spectacular results.

APJ: Does your expert knowledge of astronomy hinder you in your pursuit of pure imagination?

JN: It does in the sense of letting the scifi writer restrain himself/herself from letting the plot run away into domains of fairy tales and horror stories. As the Black Cloud by Fred Hoyle shows, imagination can be unrestrained without conflict with known science. Creativity is to be judged by the dramatic way the scientific idea has been used. The dramatization is often carried out by extrapolating the scientific idea beyond its known border of validity.

APJ: That creative journey from the known knowns to the known unknowns and finally into the unknown unknowns in the case of Fred Hoyle is comprehensible. But the content writers of many children's magazines churn out abominable text and images in the name of scifi. What could be basis for SCIFI work?

JN: Presenting science through the medium of scifi may be described through the analogy of a sweetener used to coat a bitter medicinal tablet. Often a person will shy off from a scientific result under the conviction that he or she may not understand it. To such a person the same result may be presented within the framework of a story. That could be the basis.

APJ: Has one to be a seasoned professional scientist to be a creative writer? Is Creative science literature the exclusive domain of scientists?

JN: A broad understanding of science without real expertise is sufficient. Indeed expertise in all branches of science is an impossible thing to ask for! Notions in physics like time dilation, uncertainty principle, black holes; in

mathematics like mazes and graph or topological concepts; in biological genetic effects, cloning etc. are to give.

APJ: What is your advice to a in scifi?

JN: A young new entrant to the scifi writing can be motivated some of the scientific concepts in books written by science writers or simply by surfing on the internet although in the latter case one may encounter an occasional mistake.

APJ: I recall your previous statement that every litterateur should have a science consultant.

JN: I still maintain it and more.

APJ As a pace setter and path breaker in scifi what would be your respective challenges of science literacy masses?


JN: Conscious efforts must be made to bring science closer to the masses in a way that it is seen and appreciated by them. Since the royal road to human knowledge is through literature, we need to bring science and literature together. This can be done in two ways. The first is the popularization of science and the second is the medium of science fiction.

APJ: How do we position creativity at the centre stage of science literature?

My own personal thinking is that we should encourage scifi writing by equipping the would-be author with knowledge from real science and invite experts to write literature for briefing the person writing, ultimately the result is dependent on the creativity of the author. Teaching differential geometry and analysis to a person does not imply that the person will become an Einstein. Teaching how music is composed does not guarantee that the person will grow into Mozart or Beethoven. So do technical aids fall short of making an aspirant into an H G Wells or Arthur C Clarke? Exposing the person to classic scifi and discussing some stories can at best tell him or her that the merits are of good writing. Beyond that is the role that his or her innate creativity will play.

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KAITHAPRAM DAMODARAN NAMBOOTHIRI

Much celebrated musician Kaithapram Damodaran Namboothiri is a multifaceted personality. Besides a vocalist, he is a poet, lyricist, story teller, screenplay and dialogue writer, music composer, actor and a film director. The only other person who handled so many tasks simultaneously in a film could be Thikkurissi Sukumaran Nair. Both these personalities brought their villages into limelight by their achievements.

Damodaran Namboothiri was born in Kaithapram village near Taliparamba in Kannur district to Kesavan Namboothiri of Kannadi Illam and Aditi Antharjanam of Kombankulathu Illam on June 2, 1950. Kesavan Namboothiri was a disciple of Chembai Vaidyanath Bhagavathar and also a teacher in a school at his native place. He has two brothers Viswanathan and Vasudevan, both musicians.

Young Damodaran Namboothiri had his education in Edamana UP School and Mathamangalam High School and pursued Malayalam Vidwan course privately. During his education days, his father died leaving the responsibility of bringing up the children to his wife who was already struggling to make both ends meet. Damodaran Namboothiri started earning his livelihood quite early by working as a priest in a small local temple.

From Kaithapram, he moved to Jagathy in Thiruvananthapuram and

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worked as a poojari in Poonjar Palace and also in a nearby temple. He was only 18 then. During leisure hours he learned music from Bhavani Thamburatty, wife of Mithran Namboothiripad. When Rama Bhagavathar, a learned musician, came to Poonjar, Bhavani Thamburatty, her children and Damodaran started their music lessons under him.

He also had the fortune of learning music under the much respected S V S

Narayanan, a vocalist as well as a instrumentalist and also the 'Asthanavidwan' of Madras AIR. He was appointed in AIR on the recommendation of Semmangudi Srinivasa Iyengar.

Damodaran Namboothiri thus has no diploma or degree to support his claims as a musician as his learning was under Gurukula System. All his masters were very kind to him and he has acknowledged his gratitude to them on

more than one occasion. Within ten years of his initiation to the world of music, his name spread around. He started getting musical concerts. He has written that though he received Rs 50 for his first concert, he also received Rs 50,000 at the same venue years later.

His life in Thiruvananthapuram made a decisive turn in his life. He got associated with many cultural activities there and also became acquainted with Kavalam Narayana Panicker, Nedumudi Venu, Prof Narendranath et al. All these personalities contributed in a big way later in his life.

He also was employed in *Mathrubhumi* as a proof reader and he cherished this position as it was once occupied by the stalwart Kuttikrishna Marar. Mathrubhumi brought him new acquaintances like N V Krishna Variar, M T Vasudevan Nair, O V Vijayan and the like. He got immersed in acting, music and also in writing poetry. So far he performed more than 2000 concerts abroad and home including Mumbai.

While working as proof reader in Mathrubhumi, his poem 'Santhi' was chosen as one of the best poems of the year.

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Kozhikode.

Since 1984, he is staying with his family in Kozhikode.

Ennenum Kannettante (1986) directed Fazil was his first film as lyricist. Jerry Amaldev was the composer. Its story was written by Madhu Muttam. For Sopanam, he wrote story, screenplay, dialogue and lyrics. Directed *Mazhavillinnattamvare* (2011, not released yet though completed, waiting for distributor), based on his own story with his son Deepankuran in the lead. Deepankuran also scores music for this film. Wrote lyrics for more than 400 films of which 362 are released. He has worked with Raveendran, Ouseppachan, Johnson, Salil Chowdhary, Kaithapram Viswanathan, S A Rajkumar, Vidyasagar, Mohan Sithara, S P Venkatesh, Alex Paul, Bomby Ravi, Darsan Raman, Perumbavoor Ravindranath, M M Keeravani, Sunil Bhaskar, Sharath, Kanjangad Ramachandran, Rajamani, Berny Ignatius, Ilayaraja, Rex Issac and M G Radhakrishnan till now.

As a music scorerer, *Deshatanam* (1996) was his first film and it was a runaway hit. It was followed by

Kaliyattam, a take on *Othello*. It also proved to be a hit. Till 2013, he scored music for 25 films and for most of them he himself wrote the lyrics. Anil Pachuran, Girish Puthencheri and Rafi Mathira wrote lyrics for one film each.

Received state awards for two plays and three films (*Paithrukam*, *Azhakiya Ravanam*, *Karunyam*) the last for music. He is the only musician who received



Kaithapram with his wife

awards for lyrics and composing, besides Ravindra Jain in Hindi.

He is married to Devi and has two sons Deepankuran and Dr Devadarsan. Deepankuran is married to Devi (mother and daughter in law share the

same name) and the couple has a son Devang.

He is currently Managing Trustee of *Swati Tirunal Kala Kendram* and director of Swati Music Therapy Foundation that is currently engaged in establishing a hospital exclusively for this purpose and seeking funds from philanthropists and members of the public. It has received income tax exemption under 80G, FCR Act and also 35 AC. It treats patients suffering from various ailments using music therapy, by going to their houses and hospitals such as Kuthiravattam Mental Hospital, RCC, Kasaragod Govt Hospital. Music therapy is useful even for depression, cancer etc. It also helps the embryo to grow better and the child would be healthier physically and mentally. He used this technique when his wife was pregnant with Deepankuran.

Kaithapram Damodaran Namboothiri could not reach the national stage and he is hopeful that Deepankuran would attain what he could not and establish himself as a singer and composer at the national level through Hindi Cinema. ■

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The River that flows to the right

By Kaithaprar

The river that flows to the right! The riverbank is filled with pebbles. Nearby a few Namboothiri houses with a Temple. An agrarian village that is plunged into poverty. Children are herding the cows. There is a school for them. They belong to different religions and castes. Vehicles which rarely ply over the road leading to the village. There is a reading room and two or three shops in Mathamangalam village. One shop belongs to a Muslim family. The Namboothiri illams are covered in poverty. Businessmen have comparatively bigger houses. Though the Namboothiris observe Hindu traditions and the Muslims their traditions, they appear to have decided to confine their traditions to temples and mosques. They mingle like small streams of love beyond their traditions and religions. They flow like a stream of thousands of drops of love.

Raman Namboothiri of Mangalathu Illam and Pookkot Abootty share the same bench in the school. Raman knows Arabic; and Abootty learns Sanskrit and songs in the Illam. They sing together in the portico of the Illam. They share a sense of competition, in their studies and singing. A healthy competition! When one scores higher marks in mathematics, the other beats his friend in Science. When one sings a 'kess', the other hums the *swaram*. Their parents then join them.

When Pookkot Haji is busy in the shop, other members help him. Often Abu also joins them. Haji sells vegetables, fish and pulses. When Raman comes, Abu would move the basket containing dry fish to a corner. He is afraid of Raman disliking its odour.

Both enjoy the Theyyam festival of Neeliyar Kottam of the village. Both would be present at the Chandanakutam festival of the mosque.

Mother used to say, "If Abu wears the poonool (holy thread of Brahmins)... we shall make him stay in our Illam."

The Hajis would retort, "You keep mum.... We will take Raman Namboothiri to Mecca. He will then become a Haji."

The sound of laughter would reverberate all over.

When there was no rice to prepare naivedyam in the Illam for the thevar, Abu would bring a small bundle of raw rice kept for ghee rice. "There is no

difference between Amma and Umma. When your god is starving, our Allah would not tolerate." Then he would tell Raman Namboothiri, "This is stolen from the shop. You don't tell my elder brother."

There was a move in the village, unknown to the children. Often some policemen would come looking for Abootty's grandfather. One day, Abu's father told Raman's father, "Probably we would soon leave this village. The police are enquiring about our citizenship of Pakistan. We were holding on with the help of some people. Now it appears that we have to finally leave," Raman's father enquired how it happened. Abu's grandfather was working in a shop in the beginning. One day the owner of the shop poured boiling water on him. He then ran away and worked in another shop for many years. During this time, the border, the barbed wire and the army came between them. Partition also happened. Abootty's father was born there. When their land and shop in the village was finally returned to them, they came back here. Haji was sobbing. "Now you tell me, is it not our country? Don't we have any place in this society here?" Raman's father tried to console him. Then it happened. They gave their land and other properties to their relatives and left for Pakistan. Raman's family reluctantly bade good bye to them. Days and years passed. Somehow Raman moved forward with his studies and music. He thought, "Why should they think of them after being forced to leave disgracefully? But I cannot forget Abu and his father."

Raman completed SSLC. He became a priest in a poor temple. He would go to temple along with his father. Occasionally he might get a programme. One day without the knowledge of his parents, he went for selection camp conducted by the army and returned home. When his mother came to know about this, she said, "You are too weak to even lift a branch of a coconut tree. You know only to offer a pooja. How a job in army would suit you?"

Raman replied, "If they select me, it is OK. Otherwise I have to seek some other job. Why do you worry now unnecessarily?"

When the order of selection came, he showed it to his mother. "They felt I can

handle the gun. You should bless me. I have to go. Tomorrow itself!"

She held her tears. "I don't want your fashionable clothes and mobile. I want you to write letter from wherever you are. That is the only consolation for me."

She received letters regularly. From various places, various trips, life in military tents. She received his short letters of love from him.

Amma said, "Why to worry when there is no war? The terrorists are only in Kashmir. That is the only place to worry about, he has written." Raman reproduced the humorous comments of his Major. "Keep the rifles but secure the bullets in the tents. Why do you want to play with guns? Play cards and have two small pegs and sleep over it." "When will you leave vegetables and reach to egg? A jawan do not eat even an egg!"

Everybody would laugh loudly.

Raman wrote about his rendering of Vande Mataram and also about the embrace of the Major. Major blessed him. One day while on duty at the border, he saw, through the binocular at the border, his childhood mate. Abootty was standing in uniform on the other side. He could not sleep on that night. After many failed attempts, once he could get closer to him. Abootty was also trying to get to Raman. With a lot of persuasion, he got permission from his Subedar. Unbelievable!

In uniform and in disguise they met on several occasions at the Rajasthan border. In between Abootty got intimate with a milk maid. During Holi celebrations, both of them met her.

A colleague of Raman pointed out the issues involved in their meeting. His meeting with Abootty could have even interpreted as treason. When Raman wept he consoled him. Soon both Pakistan and India celebrated their Independence Day, on August 14 and August 15 respectively.

"Let us buy a mobile each from our salary and gift them to our rulers. Let them talk and decide on a No-War pact. These fences! Let us remove these fences of discomfort, at least in our dreams. Let us talk about love. Let us forget religion and become human beings." Raman said.

Abootty prayed on the other side while the siren from the mosque blared. "How does our Allah be against your Krishna,"

Abu responded.

That night they hoisted the flags of both India and Pakistan on a bamboo pole and saluted the flags. They embraced and wept. "We don't want war. We need peace alone." Raman said and wept. Yet the newspapers of next morning blared the news of war breaking in.

The situation in both the camps changed drastically. The humourous Major became serious and started talking about new strategies. The media spread news of increasing tensions on both sides. A suspicion turned true.

Abooty bid bye to his beloved. "Everything will become normal soon, my beloved. We can't be enemies. None can!" He bid good bye to Raman also. With a prayer, both of them became true soldiers of their nations.

A fire emanating from the blast of a bomb and people are running away from it on either side. Abooty and Raman were

among them.

A girl running away after throwing away her milk can, cows running breaking the ropes which tied them to the stumps, horses, worrying men, scary villages after perusing news media, Raman's Amma and Abu's Umma are among them.

Military ambulances and Red Cross... A complete picture of war! In the meanwhile, Muslims and Hindus are consoling each other. Abooty accompanied by a Major is scanning the border. The Major notices a jawan limping in a marshy land across the border. Both of them carefully follow him. Like a tiger after a deer! Abooty realised that the limping jawan is his friend Raman. Major orders firing at him.

Abooty was then witnessing the thousands of scenes they shared each other many years ago. Their togetherness till they reached seventh standard.

Major repeated his order, "Fire!" As if

unconsciously, Abooty blurts out, "Raman, escape...escape..."

When Raman Namboothiri reached his camp, his Major and other colleagues were worried. He threw his gun before them and cried loudly and talked about the scene he just then saw.

They could still hear the sound of "Escape" and then a sound of blaring gun. The Major lowered his gun. Abooty fell into his arms. Abu said, "What you did was right, I was a traitor. A traitor who disobeyed you. But he was my childhood friend whom I visited several times with your permission. We belonged to the same village."

"Did I commit a sin, Major?" his tears were having traces of blood. Major threw his gun and attended him. "What you did was right, my boy!" There was a trace of smile in those slowly closing eyes. ■

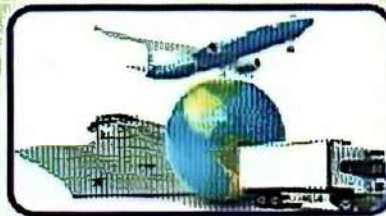
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TO REMEMBER A WAR OF YORE



K. R. NARAYANAN

■ An unusual festival to remember a war of the bygone era is celebrated in Chittoor in the Palakkad district of Kerala.

Known as '*Kongan Pada*', this festival commemorates the 1741 war waged by

the then King of Kongunadu - Rajadhi Raja of the Chola dynasty- and how the Goddess of *Chittoor Kavu* and the local Nair chieftains resisted and defeated the invader. This is an immortal story handed down from generation to generation in this part of Kerala. Also, this war story is recorded in the history of the erstwhile Cochin State and the historical archives of the present Madurai University of Tamilnadu. *Kongan Pada* is perhaps the only temple festival in Kerala that recreates the full story of a legendary battle.

The erstwhile Cochin State was very small in area and consisted only of six *Enlukas*, viz. Kochi- Kanayannoor, Kudungallur, Mukundapuram, Thirishshivaperur (Thrissur), Thalappilly and Chittoor. Among them, Chittoor had a great reputation as the "*Granary of Cochin State*" and possessed lush green paddy fields on its plains and dense forests in its Nelliampathy ranges. This region was the land of richness and prosperity and was ruled by the King of Cochin, through his vassals, in the

aristocratic Nair families, like the *Ambaatt*, *Chondathu*, *Porayathu*, *Angaraathu*, etc.

Being the easternmost town and Taluka headquarters of the erstwhile Cochin State, Chittoor was a prime target for invasions from the neighbouring kingdoms and principalities in the Tamil speaking areas and the Deccan plateau. This was because the rulers of the nearby principalities, especially in the southwest Kongunadu region of the

Chola Empire, could never resist the attraction of the fertile green agricultural lands and the rich rain forests of the Chittoor Taluka.

Stories of triumphs and downfalls of the many feuds for this land could be found in the annals of Kerala history. However many of them had little impact on the common people and often been forgotten. The people of Chittoor still continue to '*Relive the memory of their victory over the ruler of their neighboring Kongunadu*', through a



regular annual festival, under the name *Kongan Pada*. The history of this festival, buried in the folklore of this region, glorifies the kindness and love of the mother Goddess of *Chittoor Kavu* for her people.

According to the legends, when Rajadhi Raja (the Kongu King) attacked Chittoor, the Goddess herself came in person and led the army to victory by killing the invading king. The residents of Chittoor always have assembled at the *Chittoor Kavu* (the shrine) to commemorate this victory, for the past many centuries. The battle believably lasted only for twenty-four hours, but the present *Kongan Pada* festival re-enacts these wars for about two weeks through various events, like colorful processions, Kalari payattu, fireworks, folk dances, prayers, songs and the like. The main event falls on the first Monday after the new moon in the lunar month of Kumbham (February-March).

The festival starts with *Chilambu* - an event recalling the Kongu King's declaration of war - and the frightened people praying and pleading to the Goddess for help. People gather at the *Kalari* (gymnasium for practicing the martial art form Kalari Payattu) of Sreekandathu family, who were the traditional martial art teachers to the Nair soldiers of Chittoor. After praying to the Goddess, they start practicing for *Malama*, an ancient folk dance performed by men. They sing songs in praise of the Goddess and her powers, and move in a circle to the rhythm of drums.

The following Wednesday is known



as *Kannyaar*, when an astrologer makes predictions about the impending festivities. Representatives of all local families assemble at the rice fields close to the temple. Local carpenters would have built a makeshift shrine of the Goddess with bamboo poles. The head of the *Paraya Caste* offers prayers here, and throws a small metal bell to the ground. The way the bells lands on the ground is expected to indicate how successful that year's festival would be.

On the following Friday, a festival of color and joy, *Kummatti* is celebrated. It portrays the symbolic preparation of young warriors for the imminent battle. Young men from all over the village arrive at the temple

early in the morning to receive blessing from the *Velichappaadu* (the oracle of the Goddess). (During the *Kongan Pada* festival, this transformation of the human being to Goddess takes place several times). The people follow the oracle, as he runs to the temple pond for a dip, and then returns to hoist a flag indicating their readiness for the fight against the Kongu army. Later the young men go with their leaders to Paalathulli River on the border of the village and take a vow to fight for the village and return home with long wooden poles (symbolizing weapons for the war).

In the evening they assemble under the banyan tree near the temple for *Arippathattu*, a carnival procession. They hold the long poles decorated with fresh flowers. An entourage of attendants adorns the Goddess (oracle) with red silk, jewelry and anklets. With his shining sword held high, the oracle leads the procession to Poovathum Kavu, which is considered the battleground. The young men follow the oracle shouting *Kummaatti Songs*. People full of exultation follow them with torches held aloft. At midnight the procession returns from the battleground to the temple accompanied by decorated elephants, bands and thalapoli (several young girls, each holding a small oil lamp set on a plate of rice and flowers) along with the oracle and the young men.

It is believed that soon after the actual declaration of war, men were sent out to capture any strangers (suspected spies) walking the streets of the village. The captive strangers included two Namboothiris (Kerala Brahmins) and a villager and his wife from another village. And they were taken to the house of the village head and questioned. They were let off only after they promised not to hurt the villagers help the Kongu King. Certain families the village hold rights to dress up as these outsiders, and accompanied by drummers visit the village head's house during the weekend. The last of this group is Arathi, a lower caste woman who was told by the invading army to take the message of war to the Goddess.

On the following Monday, *Kongan Pada* begins with 101 rounds of Vedi (pop-guns) on the temple grounds. The important event of the day is another carnival-like procession in the evening, that starts from a shrine on the east side of the village. Ezovela, a group of lancers decked with brass breastplates daggers stuck in waistbands and holding

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long bamboo poles to mimic lances, leads the procession. Following them is *Thattummel Koothu*, four men dressed in colorful costumes, standing on bamboo platforms carried on the shoulders of several bearers. Behind *Thattummel Koothu* come several groups of dancers performing *Kurathiyaattam* and *Sinki Naadakam* (folk dances) as they move ahead.

Then come the drummers and pipers of *Panchavadyam* (orchestra of percussion instruments). Between the two rows of drummers, strides the oracle holding a sword bedecked with chiming tiny bells. Holding a container of sacred ash, a man walks along the oracle's side. Occasionally the oracle grabs a handful of ash and throws it at the spectators. During the reign of the Maharajas of Kochi, the Nair Brigade of the state used to escort the oracle, holding their rifles high above their heads.

Behind that comes the most beautiful spectacle of the event, the *Kandam* children, young boys dressed as girls and girls dressed as boys, sitting on the shoulders of men. To see young children of the village dressed up in costumes and follow the oracle in a parade is believed to be the most preferred offering to the Goddess. Following the children come three decorated elephants. The drummers and pipers play loudly as the festivities come to a climax. And the riders on top of the elephants stand up and slowly wave their peacock feather fans and mahar whiskers in time to the music of the band. The procession reaches the temple by dusk.

Late at night the representatives of the four major Nair families of the village assemble at the house of the *Chittandathu* family and dress a member of this family as Kongan. Accompanied by a tribal band and surrounded by standing men holding blazing torches,

he arrives at the temple on horseback for *Olavayana*, reading of the declaration of war. He holds a palm leaf scroll in his hands and narrates the contents written in archaic Tamil language. Following this, rival groups run horses on the street to recreate a battlefield. A few of them feign death and their bodies are taken back to their wailing relatives. It is followed by *Pothottam* in which a few men rush forward to the village with a wooden head of a buffalo symbolizing the head of the dead buffaloes of the enemy.

The *Panchavadyam*, (orchestra of percussion instruments), starts performing again and after an hour another procession starts. This procession is led by four men dressed in vulture costumes standing on bamboo platforms carried on the shoulders of several bearers. Grand fireworks begin after the procession reaches the temple. The next morning two men dressed as the King and his chief minister arrive at

the temple to thank the Goddess for her blessings and victory in the battle. The following Wednesday villagers gather on the temple grounds to see the performances of *Malama* and *Parisa Muttu*.

It is believed that years ago a Muslim from a village in North Malabar came to see the festivities and later wrote a song about it. *Parisa Muttu* is a folk dance rendition of this song. It is very similar to the *Kolkkali* performed by the Muslims of North Malabar. The festivities conclude with an event called *Pallu* on the following Tuesday. Representatives of the four major Nair families of the village read aloud the accounts of the festivities in front of the oracle.

Like all good things, *Kongan Pada* too comes to an end after two weeks of festivities. The people return home happily and eagerly await the next year to celebrate another *Kongan Pada*. ■

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Dr. Joji Mathew's parents migrated from Kottayam district to Malappuram and settled themselves as an agricultural family. Dr. Joji was an ordinary boy with extraordinary dreams and tastes. He was a sports person (a Black Belt in Karate and also a Yoga enthusiast). He had secured his PhD in International business management from a Canadian University along with his busy business schedule.

After completing his degree in his native place, Joji's aspiration was to bag an MBA and earn a good position in a reputed company. He had his own visions. So an adamant Dr. Joji went to Mumbai in search of a job so that he could fulfil his dream. He indeed landed in Indian Market Research Bureau (IMRB).



Legend Joswana



Joswana is their first apartment project in Kerala with 75 apartments in 75 cent plot. Both 2 BHK and 3 BHK apartments with 1219 and 1885 sq ft area are available with the maximum luxury at a reasonable price. A serene green living is essential for peaceful and healthy life and hence Thripunithura was our first choice in Kerala, Dr. Joji says. The temple town is only a few kilometres away from the nerve centre of Kochi with all advantages of environmental purity. Joswana also has Hybrid Natural Power back-up.

We ensure that Joswana has a touch of Arabian style and the design is novel for Kerala, according to Dr. Joji. The apartment has three high speed lift, roof top swimming pool, health club, children's play area, facility for car wash with sprinkler, club house with indoor games, 24-hour generator back-up, party area, yoga / meditation area on roof top, 24-hour Hybrid natural back-up, CCTV surveillance in main lobby and common area and jogging track to ensure a feel of high class living in the land of Sree Poornathrayeesa for the privileged owners of the Legend Joswana.

Within a short period of time he got an opening in Saudi Arabia with Saudi Oberoi Group. But business was his ultimate goal and he returned to Mumbai and started a Kerala restaurant. The success of the maiden venture boosted his confidence to achieve newer vistas and continued his effort for it. He flew down to Dubai on a visiting visa. He had no relations or acquaintances there yet he could find a stranger who took him to his apartment. The Samaritan was from Nilambur, the town in Malappuram district itself.

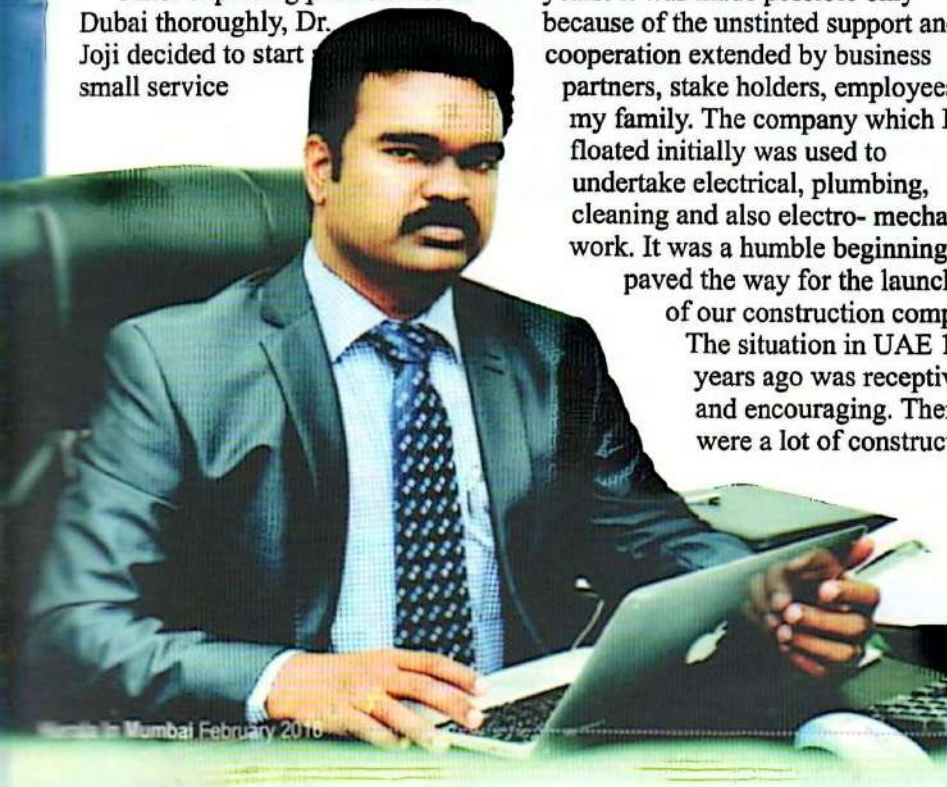
After exploring possibilities in Dubai thoroughly, Dr. Joji decided to start a small service

business with local Emirati. He learned Arabic language a necessity to be successful in Gulf. Thus the seed of a successful venture Legend planted. Legend Group of Companies was started with four employees and is now a \$ 500 million conglomerate with 1600 employees spreading across 27 nations including US and Europe with diversified business interests. Of his 27 companies, 17 companies are in UAE. Dr. Joji now 41, is sitting at the helm of the affairs as CEO and M D of the Group and Salem Saif Bin Saeed Al Jari is its Chairman. He says: "I accomplished my dream in just 17 years. It was made possible only because of the unstinted support and cooperation extended by business partners, stake holders, employees and my family. The company which I floated initially was used to undertake electrical, plumbing, cleaning and also electro-mechanical work. It was a humble beginning that paved the way for the launching of our construction company. The situation in UAE 17 years ago was receptive and encouraging. There were a lot of construction

works taking place then. That propelled the pace of our success. Meanwhile I started HR recruitment that was a vital need. The business flourished and spread to other GCC countries too", he concludes.

Now Legend Group is fully diversified into areas like Infrastructural Development, General Trading, Electronics, Hospitality Electromechanical Services, Human Relations, Marine Engineering and also Health Care besides Real Estates. In addition to their own real estate department constructing villas, hospitals, Schools, Malls, Water Theme Parks, they also act as Channel Partners for big construction houses like Mahindra, Tata, Godrej etc to sell their villas and apartments in Gulf region. Legend International Real Estate Co, one of the concerns, is indulging in it."

Their Hospitality Management Division is very popular in Gulf region. This division provides training and then places employees in Hotels, Schools, Hospitals, Villas and Residential apartments. Handling and cleaning of delicate objects, furniture, carpets etc will be done by these trained employees with optimum care. They used to send people for handling parties and get-togethers who do their duties devotedly. Besides real estate and allied services, they have unique and novel businesses like hiring of



baby sitters, round the clock ironing service, the pet care department and entire array of janitorial services.” They have completed 393 projects having 70 million sq ft so far. The Legend Joswana, their project in Thripunithura, will be the 394th. They, with the international exposure, are at par or above of any other reputed realtors of Kerala. When they decided to launch their maiden project Legend Joswana, their well wishers were asking them why you choose this time to launch Joswana in Thripunithura since the industry is going through a rough patch. I strongly believe that their perception is wrong, Dr. Joji says. Slow down is the apt time for buying land and it also favours many other associated needs. If we get the land comparatively at a lower price, we can pass the benefit on to our customers. Our price for Joswana a complete luxury apartment- is very low compared with any other project of that kind”. Dr. Joji attributes his success to his wife Sisy Joji. The couple is blessed with daughter Josna Joji and son Jeswin Joji.

Legend Holiday Resort

The group is planning to invest Rs 3000 Crores in Tourism Industry. As a part of this, they have started a Holiday Resort in Vyanad, Kerala.

Mitzuki Corporation Limited

“The acquisition of Mitzuki Corporation, Japan, one of the pioneers in designing, research, development and manufacturing of full range of solar, security and other electronic products, made a high value addition to the entire group. In 2010 they have started their own assembling units in China, Malaysia, Taiwan and Korea for Mitzuki brand of solar water heater, CCTV camera, DVR system etc and started exporting to the world market. The acquisition enabled them to use high quality of solar and other electronic equipments in all their projects which would give their customers full value for their money. Their upcoming project in Kochi, Legend Joswana is a Hybrid building using wind energy and solar energy in the common area. Pursuing quality, performance and innovative approaches with an eye on the future needs enabled them to gain the confidence of their clients”.

Regulation in real estate sector

“We welcome the decision of Kerala government to constitute a regulatory body. It eliminates fake players and cleans up the mess prevailing in the industry, Dr. Joji says. A large number of hapless buyers, majority of NRIs, are duped by them. Their hard earned money becomes just like bubbles after investing with such bogus projects that exist only in brochures. There should be an end to these malpractices. We are coming from an environment of strict regulations. We know the pros and cons of the regulations and we are very much adept to them, he concludes. Real Estate Regulatory Authority (RERA) in Dubai is one of the stringent regulating bodies in the sector. Ever since one announce a project, the money accrued from the buyers of particular project would be credited in an Escrow account for which the promoter has no direct access. If they want to publicise the project they must procure sanction from the agency and it is granted only after scrutiny of their work's progress by the authority. We haven't faced any hassle from any of the GCC countries. So, Kerala will not be an exemption”, according to Dr. Joji.



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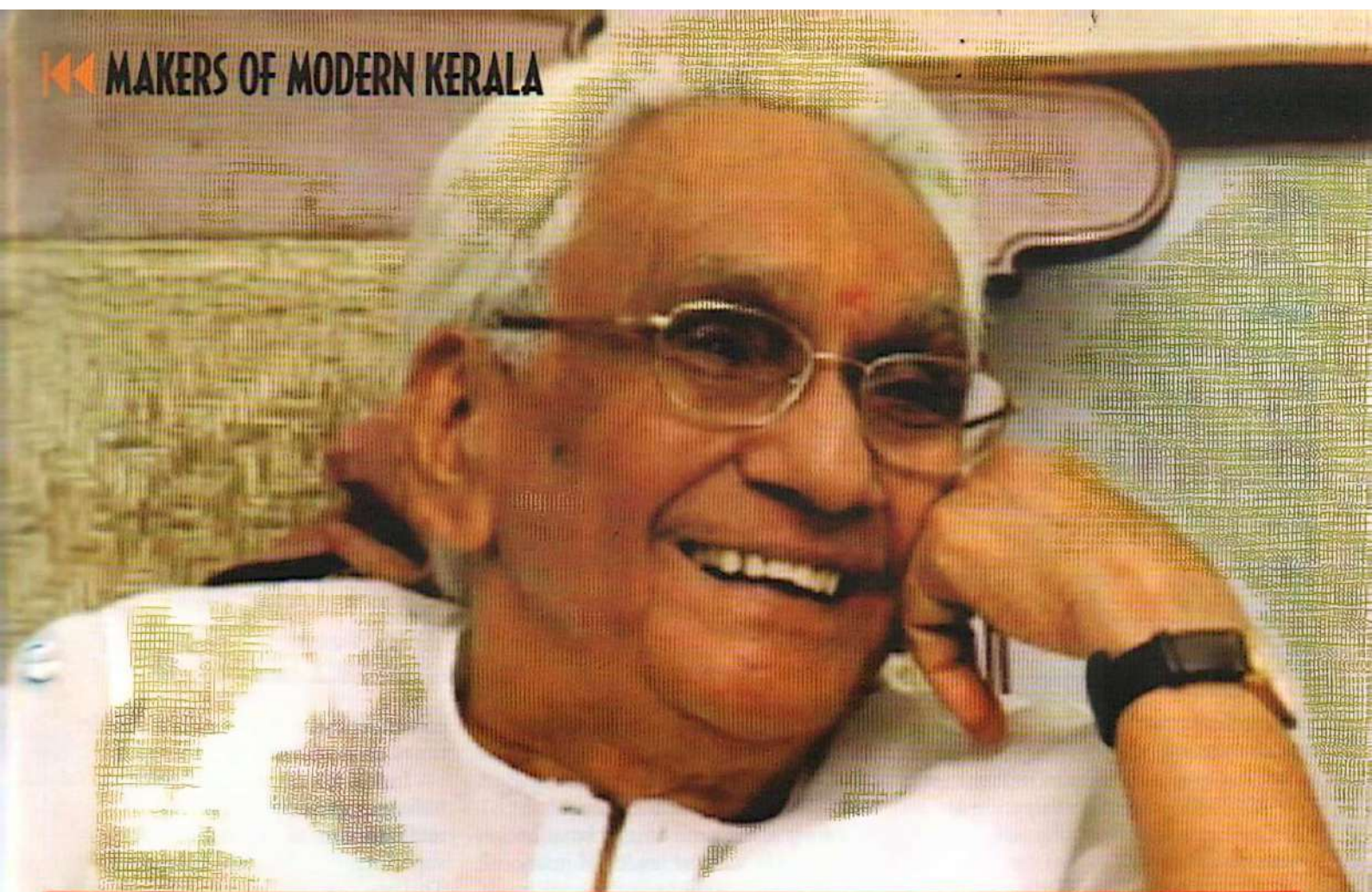
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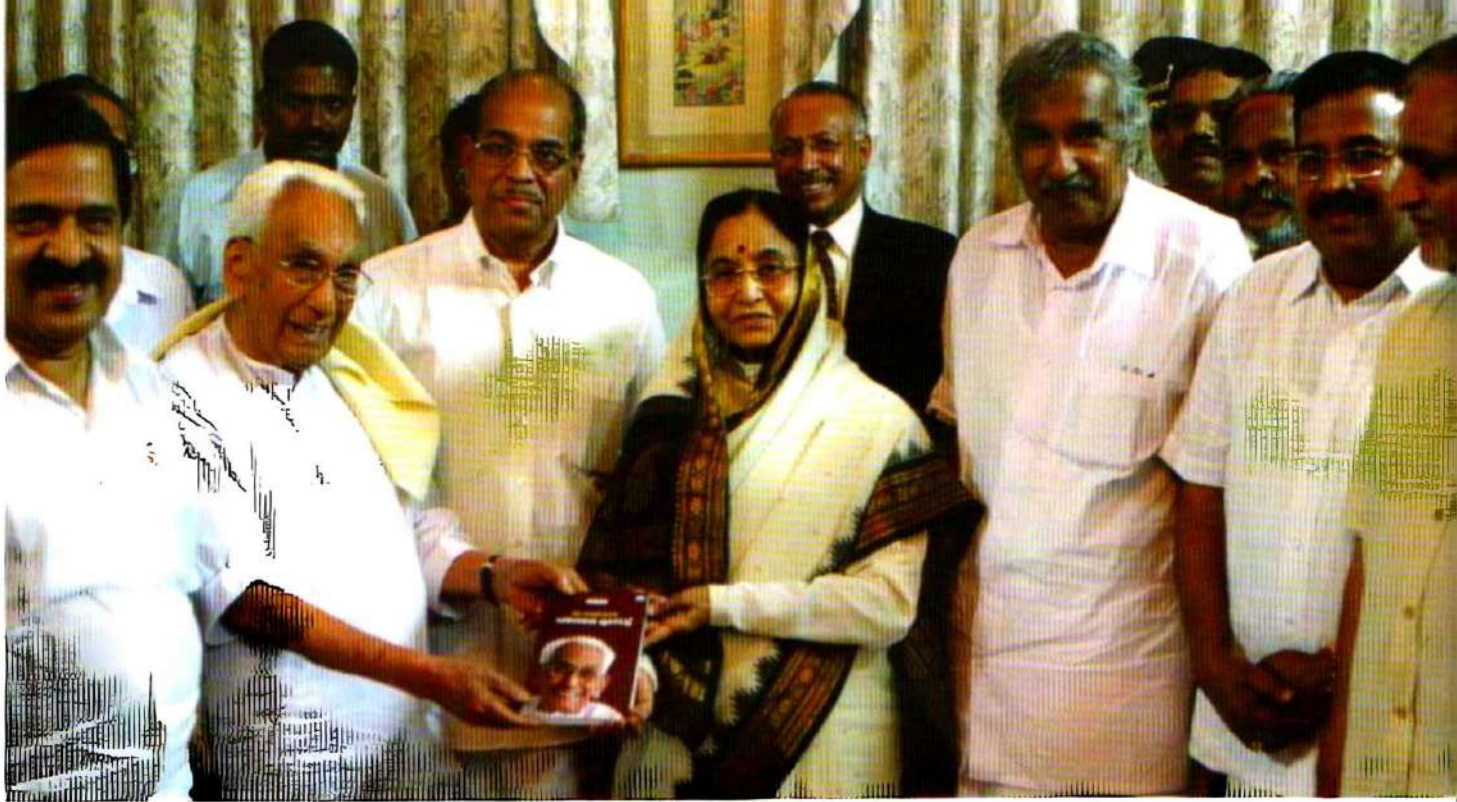
■ Kunnoth Karunakaran

popularly known as K. Karunakaran was four-time Chief Minister of Kerala. He was considered as one of the architects of coalition politics and was a brilliant anti-Left coalition builder of Kerala. A self-made politician, Karunakaran was called 'Chanakya' by his supporters. He was known as a political trouble-shooter at the national level and king-maker in New Delhi under P.V. Narasimha Rao. Karunakaran never laid claim to being a lofty

visionary or a man of high principles or scholarship. Yet he was a master of the art of the possible, a pragmatic and resourceful administrator, besides an affectionate human being. An unwavering devotee of Lord Krishna, the presiding deity of Gurusvayoor temple, he was also a caring patriarch to his supporters.

Karunakaran was known for his reputation for personal efficiency, quick decision-making and a love for speed travel. Affectionately called 'Leader' by his admirers, he was a master tactician

who remained a 'King' in Kerala politics for decades. As a veteran parliamentarian, his political career stretched over seven decades. Karunakaran was elected thrice to Rajya Sabha (1995-97, 1997-98 and 2004-2005) and twice to the Lok Sabha (1998 and 1999). He represented Thiruvananthapuram in Lok Sabha in 1998 and Mukundapuram in 1999. Though Karunakaran has been the Chief Minister of Kerala four times, he completed his full term only once from 1982 to 1987. He also served as a Union



Industries Minister. He has contributed much to the development of Kerala. The first greenfield airport in the country with private participation at Nedumbassery in Kochi has come up with his initiative.

A party confidant of Prime Minister Indira Gandhi and Rajiv Gandhi, he was also a controversial state Home Minister during the Emergency. He has been credited with creating coalition ministry in the 1970s. The United Democratic Front (UDF) has sustained itself on the support from different social, caste and religious groups as a powerful bloc to take on CPI (M)-led Left Democratic Front.

Karunakaran was born on July 5, 1918, as the third son of Ramunni Marar, a tahsildar of Kannur district and Kalyani Marasyar. He studied only up to 8th Standard but later won a diploma in design geometry and painting from a technological institute. He was initiated into politics in 1935 at the age of 19, when he became a member of the state Congress led by M. Narayana Menon. A staunch patriot, Karunakaran had passionately participated in the freedom struggle as well as in trade union activities.

During the freedom struggle, he was arrested twice, first for a brief period in 1941 for participating in an agitation defying prohibitory orders, and later in August 1942 when he spent nine months at the Viyyoor jail in Kannur, along with many prominent leaders, including CPI leader C. Achutha Menon.

Karunakaran was elected to the Kerala Pradesh Congress Committee (KPCC) in 1940 and became the Secretary of the Kerala Labour Congress at the time of its formation in 1943-44. He was the leader of many workers' organisations in the textile, coir and plantation sectors. In 1948, he became the first State Secretary of the Indian National Trade Union Congress (INTUC).

In 1948 he was a member of the Cochin Legislative Assembly and Travancore-Cochin Legislative Assembly thrice in 1949, 1952 and 1954. He was elected to the Kerala Legislative Assembly from Mala

constituency in Thrissur district seven times consecutively.


In 1964, he was forced to go into hiding as an accused in a case of retaliatory murder of a plantation superintendent of Tattil Estate in Thrissur district. After evading arrest for two months, he appeared before the court. The court found *prima facie* no case against him and let him off.

In 1967 Karunakaran became the Congress party's choice to lead its nine MLAs in the Assembly, following the electoral debacle of the party. He played a key role in the chaotic political events in the state. He was a member of the

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Kerala in Mumbai

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Upendra Menon

Former President: ATMA, Kairali Samaj Kalwa,
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CPI-led coalition Ministry headed by Chief Minister C. Achutha Menon during the Emergency. Karunakaran became the Home Minister and he took serious efforts to stamp out the Naxalite movement in the state.

Though the Congress party faced a rout in North India in the elections immediately after the Emergency, the coalition party in Kerala won a resounding victory. Karunakaran became the Chief Minister for the first time on March 25, 1977. However, he tendered his resignation within a month following certain references by the Kerala High Court in the infamous Rajan case. It was related to the death in

police custody of Rajan, an engineering student of the Regional Engineering College (now National Institute of Technology), Kozhikode who participated in anti-Emergency protests. Since Rajan allegedly had links with the Naxalite movement, he was allegedly killed by the police at Kakkayam police camp when Karunakaran was the Home Minister.

As the Home Minister, Karunakaran stated before the court that the police had not taken him into custody. While Rajan's father, Prof. Eechara Warriar, fought a long court battle to bring out the truth behind his son's death and sought compensation. Many cases of

police excesses were reported during that period, but Karunakaran acquired a reputation as a firm administrator. He never relinquished the Home portfolio whenever he was in government, and was often referred to as "the policeman's Home Minister."

After the 1980 Assembly elections, Karunakaran became a key player in state politics, either as Chief Minister or as Opposition Leader. Four ministries under him were badly stained with allegations of corruption during this period. The corruption scandal involving the import of palm oil was another setback. It was alleged that as Chief Minister, Karunakaran had permitted to import 15,000 tonnes of palm oil at US\$ 405 per tonne from a Singapore-based firm when the prevailing market price was US\$392 per tonne.

Meanwhile, Karunakaran had a miraculous escape in a car accident. He was in and out of hospitals, for one ailment or the other. It was during this period that he began to promote his son K. Muraleedharan as his successor in Congress politics. Many of his protégés and followers began to desert his camp as they increasingly realised that Muraleedharan was a hindrance to their prospects in the party and the government. Despite the growing resentment in the State unit against him and his son, he became a Member of Parliament on the party ticket. In March 1993, he lost his wife, Kalyanikutty Amma and her death was a serious setback for his personal life.

Karunakaran's refusal to take action against Raman Srivastava, the then

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Dr Manmohan Singh consoling Murali and Padmaja at the time of Karunakaran's demise

Inspector-General of Police for his alleged involvement in the sensational espionage scandal at the Indian Space Research Organisation (ISRO) was another setback for him. After the death of Rajiv Gandhi, his colleagues in the Congress party and the coalition partners had pushed him out of power. His role as a king-maker in New Delhi also came to a sudden end. These events eventually led to his replacement as Chief Minister in 1995 by A.K. Antony.

However, when the UDF came back to power, Karunakaran demanded that Muraleedharan should be made President of KPCC and the party high command succumbed to his demand. But Muraleedharan soon began acting strangely, attacking his father and his faction, leaning towards the Antony camp.

By a strange coincidence, while Karunakaran had to leave office, the ISRO espionage scandal itself was scoffed at by the Supreme Court. All the accused were let off, including Raman Srivastava, who later rose to become the Director General of Police under a LDF government.

Meanwhile, Karunakaran had also started promoting his daughter Padmaja Venugopal within the State Congress. He could secure the leadership of various Congress trade unions for her. In the process, her brother Muraleedharan began to feel threatened. Thus the Karunakaran-led "I" group became a stage for sibling

rivalry. In the meantime, Muraleedharan stepped down as KPCC President and joined the government as the Electricity minister. However, he lost the ensuing by-election and was forced to resign.

Meanwhile, Oommen Chandy replaced A.K. Antony as Chief Minister and Ramesh Chennithala became K. P. President. Muraleedharan started to move against the State government and he was suspended for six years and, later dismissed from the party in 2005.

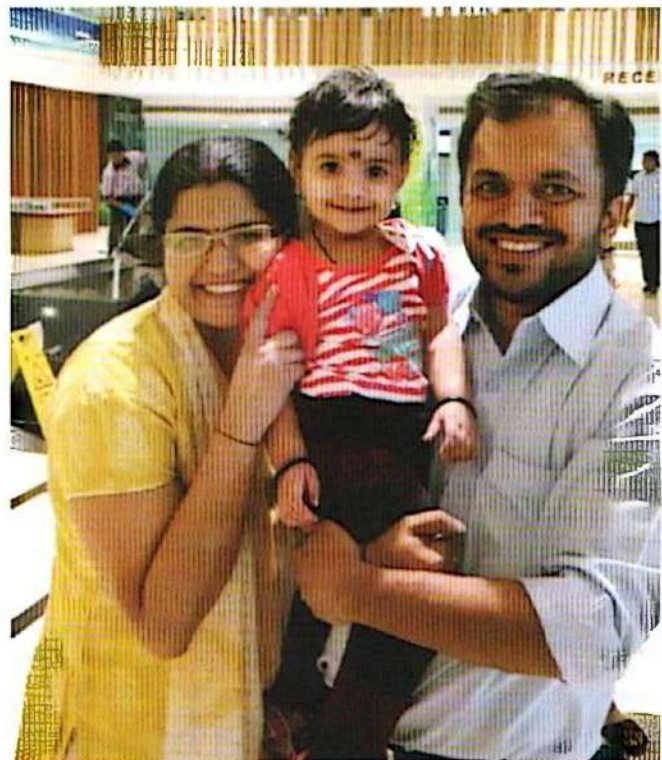
Karunakaran then left the Congress and floated the Democratic Indira Congress (DIC-K), in the hope of joining the LDF camp. But the hopes shattered after a failed attempt at an electoral alliance in the ensuing local body elections. In a desperate move DIC(K) announced that it was merging with the Nationalist Congress Party (NCP) led by Sharad Pawar, and Muraleedharan became the NCP's State President.

Later, the future looked bleak with the NCP for Karunakaran and his only option was to seek a re-entry into the Congress. Subsequently, he resigned from NCP in July 2009 and simultaneously, the NCP national leadership dismissed him for "anti-party activities."

His wife Kalyanikutty Amma died in 1995. On December 22, 2010 Karunakaran died at the age of 93 thus ending a 74-year-long political career.

Happy Birthday to **Vaishnavi**

2nd Birthday on 8th February 2016



With best wishes from: Mummy, Daddy & Grand Parents

THE PRODIGIOUS POWERS OF A POSITIVE SELF-IMAGE-II



The greatest treasure you will ever have is your self-image, a favourable impression about yourself, and you must never let anyone take this away from you. A positive self-image is your greatest incentive for creative living.



Prof. Dr. John Mathews Vazhappilly

■ A person with a high degree of positive self-image recognizes and celebrates the uniqueness of his personality. These souls are marked by a high degree of individuality and uniqueness. God breaks the mould after fashioning these souls. Like great mountain peaks they stand apart in their isolated, singular grandeur and solitude. These towering, soaring mountain peaks do not embrace. Their laps may touch, they may keep company some way up but as they soar higher and higher into the deep blue sky, they part company and rise to their individual isolated glory. So it is with these superior souls, with a high degree of positive self-image, initially they are bound together, seeming to be sustained and nourished by the same ideals, the same dreams, goals and aspirations. But after a while the unique, peculiar genius of each begins to manifest itself. Each tries to follow his own intellectual and

emotional bent. As they grow up and mature, the unique genius of these superior men too bloom and blossom and reach fruition.

The Art of Forming a Positive Self-image

The fashioning of a positive self-image is not a cosmetic process, it goes to the roots of the human spirit and its shadow falls across the long sweep of man's character and destiny. The following tips are useful for developing a positive self-image:

■ **Appreciate the Positive Self in Others:** "And what is a weed? A plant whose virtues have not been discovered." (Ralph Waldo Emerson). When did this exquisite idea dawn in Emerson's mind? Perhaps one day he was walking through the wheat fields when the harvest was ready to be gathered and the bright golden fields rippled in the wind with wheat for the winter's bread. For centuries ago, in the geological past, wheat was regarded a weed, quiet useless to mankind. Today wheat is the staple food for billions of men and women.

I wonder how many creative persons and achievers have been lost because someone, somewhere considered them wild weeds, growing in the backyards of human civilization. They saw them as mere husk and not as the golden grain within.

■ **You are the Genie Trapped inside a Lamp:** Don't you know that you are the genie trapped inside a lamp waiting for someone to come and rub you right so you can come out and have a glimpse of your greatness for a few seconds and then slide back into the lamp? Wake up and realize that the magical power lies within you, the power to realize your dreams and wishes that slumber within you. You don't need to wait for people to discover you. When you emerge, you help others to emerge too. Intuitively you have known yourself all along; you just have been afraid of your stature, your eminence, your enormity and greatness. Don't allow other Aladdins to rule over you. You know your destiny. Create it.

■ **You are Important:** Important you! You must not interpret this narcissistically that is, being in love

with your image, absorbed in yourself to the exclusion of other people in this world. You should merely attune yourself to your possibilities, work patiently with yourself to grow and accept your growth because you are important and then you should go out to meet life, share with other people, try to make the world a warmer place. Daily practice will make you the important you that you really are; creating, when you need it, an abundant, instant confidence.

■ **Create your Best Face:** The story is told of an adviser of President Lincoln who recommended a candidate for the Lincoln cabinet. Lincoln declined, and when asked why, he said, "I don't like the man's face." "But the poor man is not responsible for his face," his adviser insisted.

"Every man over forty is responsible for his face," Lincoln replied, and the subject was dropped. What Lincoln really meant was this. Every human being is responsible for his face after forty because forty years of living should put a great deal into a face—the joys, the sorrows, the struggles for survival, the mistakes, the heartaches, the feeling of loneliness and despair, and the determination to surmount problems. As a result of these emotional and spiritual upheavals, people become wiser, gentler, more compassionate. They are able to understand their own needs and the needs of others. The best face does not mean a perpetually smiling face, or a fresh and young face. It is a mature face mellowed by the rich and varied experiences of life. When you find the hug you, it doesn't matter if there is a wrinkle on your face. It is not on the face of your mind. Shakespeare said, "To thine own self be true." I say, "To thine own self-image be true" and you will show the world your best face at all times.

■ **Make a Positive First Impression:** Making a good first impression on others enhances one's own self-image. The first impression is the best impression in the sense that the first

impression you make on someone is the one that is going to stay with him or her for a long time. Here are some tips on how to make a positive first impression.

■ **Stand up straight:** This makes you look taller. It creates an impression of self-confidence.

■ **Walk with confidence:** A confident



stride is a sign of optimism. Do not drag your feet or walk with a stoop.

■ **Look straight in the eye:** Good eye contact creates a bond of affection.

■ **The handshake:** It should be brief, warm and firm. Don't slouch while shaking the other person's hand. Smile while shaking the hand.

■ **Introduce yourself:** Mention your

name. Say 'hello, nice to meet you.'

■ **Be alert and pay attention:** Others should not feel that you are indifferent or apathetic. Show some interest in the people that you interact with.

■ **Relax:** Feel relaxed. Take a deep breath and let your face radiate an aura of poise and confidence, serenity and sweetness.

■ **Use Self-Appreciation**

Meditation: Imagine yourself in some everyday situation, and picture someone (maybe someone you know, or a stranger) looking at you with great love and admiration and telling you something they really like about you. Now picture a few more people coming up and agreeing that you are a very wonderful person. Imagine more and more people arriving and gazing at

you with tremendous love and respect in their eyes. Picture yourself in a parade or on a stage, with throngs of cheering, applauding people, all loving and appreciating you. Hear their applause ringing in your ears. Stand up and take a bow, and thank them for their support and appreciation. ■

With Best wishes to **Kerala in Mumbai** on its 6th anniversary



M V Damodaran & Family, Marol

DIPLOMACY WINS, SANCTIONS ON IRAN LIFTED



P.R. Krishnan

■ The dictatorially imposed sanctions by America since 1979 on Iran and thereafter by the United Nations Security Council on that country at the behest of USA administration and its allies of European Union nations have been lifted. The news, flashed simultaneously from Washington and Tehran in this connection on 17th January, has been welcomed as a good beginning in world capitals. Lifting of economic and business embargo will boost up Iran's crippled economy and energise world markets. Ending of the blockade is of great significance for India and other South East Asian nations. The sanctions came to be imposed as a result of self gathered American suspicion that Tehran was

developing nuclear weapons. Iran being the 4th largest oil producing country in the world, its economy depended largely on oil export. Many of the nations the world over including India depended on Iran oil. As a result of the embargo, Iran had to curtail oil production and stockpile its products. That resulted in shooting up oil prices adversely affecting market economy in several countries of the world including India apart from miseries on the eight crore population of Iran.

Iran and America were allies till about 1978 while Shah was the ruler. Things however changed in that Persian country as a result of Islamic Revolution and the USA backed ruler Shah came to be ousted from power. Thereafter the CIA engineered American conduct against Iran had created a war like situation in the world on several occasions including in the recent past. The American allegations for confrontation against Iran were almost like

those leveled against Iraq under Saddam Hussein regime when George Bush was the US president. The American charge then was that Iraq under Saddam Hussein was developing disastrous chemical weapons. Similarly, the U.S. discovery against Iran was that it was heading towards nuclear preparation. Iran had rebutted this charge and took the stand that they are engaged in nuclear experiments only for peaceful purposes and for its economic development and not for use against any country. It reiterated the position that as a sovereign nation, it has all the rights to do so as USA was doing in their country. Notwithstanding these facts America under Barrack Obama, like his predecessor George Bush, was determined to follow a policy of confrontation against Iran. In that Obama had mustered the support of his allies from the 28 nations European Union.

It is well known that America under

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George Bush went into war on Iraq, killed lakhs of people, got Saddam Hussein ousted and hanged him. It destroyed Iraq's economy and got US dictated puppet government installed in that oil producing country. But America could not dare to do so in Iran. So far as America is concerned, imposing economic blockades on nations following independent policies and unwilling to adopt American dictated strategies is not a new thing. Its neighbourhood nation Cuba under Fidel Castro is one such example till recently in that series. This was for the reason that Cuba after revolution chose a socialist system for its people.

Welcoming the break through, the US President Barack Obama on 17th January said in the White House that this was a victory for diplomacy. Obama cited this as an example of subtle diplomacy and observed how it was possible to achieve better results between nations without overreacting to incidents and creating war psychosis. Engaging directly with the Iranian government on a sustained basis for the first time in decades has created a unique opportunity, a window, to resolve important issues. The US President further said that they have achieved this historic progress through diplomacy


without resorting to another war in the Middle East. As a sign of added confidence in the policy of rapprochement in breaking deadlock and lifting embargo, Iran has freed 5 American prisoners. These five include a Washington Post reporter. In return Washington offered clemency to seven Iranian prisoners charged with various crimes. The Iranian parliament has ratified this decision and there was jubilation all over that country.

Revocation of the embargo means that there will be no interruption whatsoever for individuals or firms for buying oil and gas from Iran. European Union nations can now have trade and investments in several items like petrochemicals, metals, shipping, shipbuilding and other transportation industries and can open business in banking, insurance and related industries. Likewise Iran can henceforth move money for business purpose electronically overseas. Business activities like selling or purchasing Iranian goods and American commercial aircrafts and parts have been made possible. Hundreds of top ranking businessmen and companies who were blacklisted and whose assets were frozen consequent to the blockade, would now be able to revive business. Foreign subsidiaries of

American companies will stand permitted to do business in Iran. In addition, America and European Union will release roughly 100 billion dollar worth of confiscated Iranian assets allowing Iran to rejoin international financial and commercial mainstream activities.

The media reports indicate that this will facilitate Iran at current price level to increase its revenue from oil export to the extent of \$1000 crore i.e., approximately Rs. 67,000 crore in 2016. It will bring back 50 billion dollar foreign reserve frozen in different nations of the world. As per International Monetary Fund disclosure, Iran will be able to boost its GDP growth to 5% in 2016-'17 from almost current zero point. Iran can save \$15 billion yearly in cheaper trade as well as a result of fall in prices of petrol products. These steps will contribute to the overall progress of Iran. It will increase Iranian prestige in the international scenario as well.

The rapprochement process started immediately after the present President Hassan Ruhani came to power in the election held in Iran two years ago. Ruhani and his foreign minister Muhamad Jawad Sharif played highly significant role in starting a process of diplomatic negotiations with the western powers. The



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Mumbai - 400 080

Media in Kerala should focus on growth and development



Sriprakash Menon

■ The 56th State Schools Arts Festival (Kaloutsavam) in Kerala held in January 2016 at Thiruvanthapuram was a unique event and is one of its kind in the world and the

biggest school fest in Asia. The fest showcased the best talents besides the cultural and performing arts mastery at the school level. Miming, elocution and Poorakali also featured along with the traditional dance, music and art forms. The regional papers for a change was full of stories about the events and talented young students from various districts of Kerala.

The fest highlighted that the young ones in Kerala were full of talents and deserved a proper platform and outlet to 'reach out to the world'. The schools, students, state government and all those who were involved with this mammoth event need to be applauded and widely recognised. It's a collective event which stands out as a great motivator for especially the young ones in Kerala.

Despite various such sunshine events, the grim scenario among the young ones due to unemployment, alcoholism and suicides can be offset by providing them alternative life styles motivated by great social and spiritual leaders. What the state and society in general in Kerala have failed over the years is to project 'role models and true leaders' who did proud to the country and the state by their immense self less contribution for public good. Irrespective of any bias, the present political class should drive the generation by exposing them to veteran regional masters and leaders.

Though, Kerala has always been boasting of high literacy



rate, its standard of education and knowledge about its own regional icons among students in the state is alarmingly poor. Many were not knowing who were Pazhassi Raja, Raja Ravi Varma or Adi Sankara, before movies on them were made. In spiritual, social and political fields Kerala had produced stalwarts but not enough is done to make these

leaders inspirational and true motivators for progress and development . MRF or the founding members of Manorama group were trend setters in their core businesses. Their stories would not only provide hope, courage but will provide entrepreneurial insights. There are several present day social and economic leaders including NRIs who can provide so much of exposure to the present generation.

Kerala's print and TV media are of international standards minus their content. There are about 500 publications and over 40 channels, yet most of the channels are stereo type current affairs - politics and crime dominated besides fiction and filmy. Gossipy opinions, scandals, cheap laughter skits, reality shows, politics may help to retain the TRPs which generally swing towards cinema or celebrity oriented marathon award shows.



No doubt like all regional channels even in Malayalam, the channels do not look beyond the state capital for any wide coverage. Though as a bonus to viewers, Malayalam channels to keep the NRIs hooked to their state have special Gulf editions. As a token for encouraging progressive mind set a few channels have created slots for 'positive news' as well. However, the well known channels are pre occupied with cine and music award shows yet there are no major shows highlighting the young people, their new research, invention or new start up leave apart organising a special award based event show for 'young entrepreneurs'.

The new low profile Janam TV channel should at least come up with an award and TV event where they select the best brains involved in research and inventions especially in the field of agriculture from state's various technical, technological, medical and other research based colleges and institutions

and finally recognising them for the younger one's to emulate. A lot more good will happen in this highly evolved state if Media constantly focused on growth and development instead of focusing too much on politicians and their lives.



Recently, the regional news channel in Marathi - 24 hrs & DNA newspaper from the Zee group set a trend in the country by going to all the senior schools and colleges in Maharashtra to

discover young talents in the field of research and inventions to provide solutions to common man and the society. It was a great step towards encouraging wide scale research and developmental activities among the next generation.

I came across the anniversary issue of 'The Week' - a double issue, it was highly interesting as it featured 'History of India Through 25 People' and about a group of young bizkids trying to be 'different to make millions'. Let's hope Malayalam media will also give more priority to the developmental and progressive happenings in the state instead of providing limitless entertainment by lampooning, mocking and promoting contempt for its own political system and people. In Mathrubhumi, Kerala has a legacy of selfless journalism and progress which we can still emulate. Surely, media houses in Kerala can transform the mindset of the people over a period of time by instilling hope, positivism and optimism. ■

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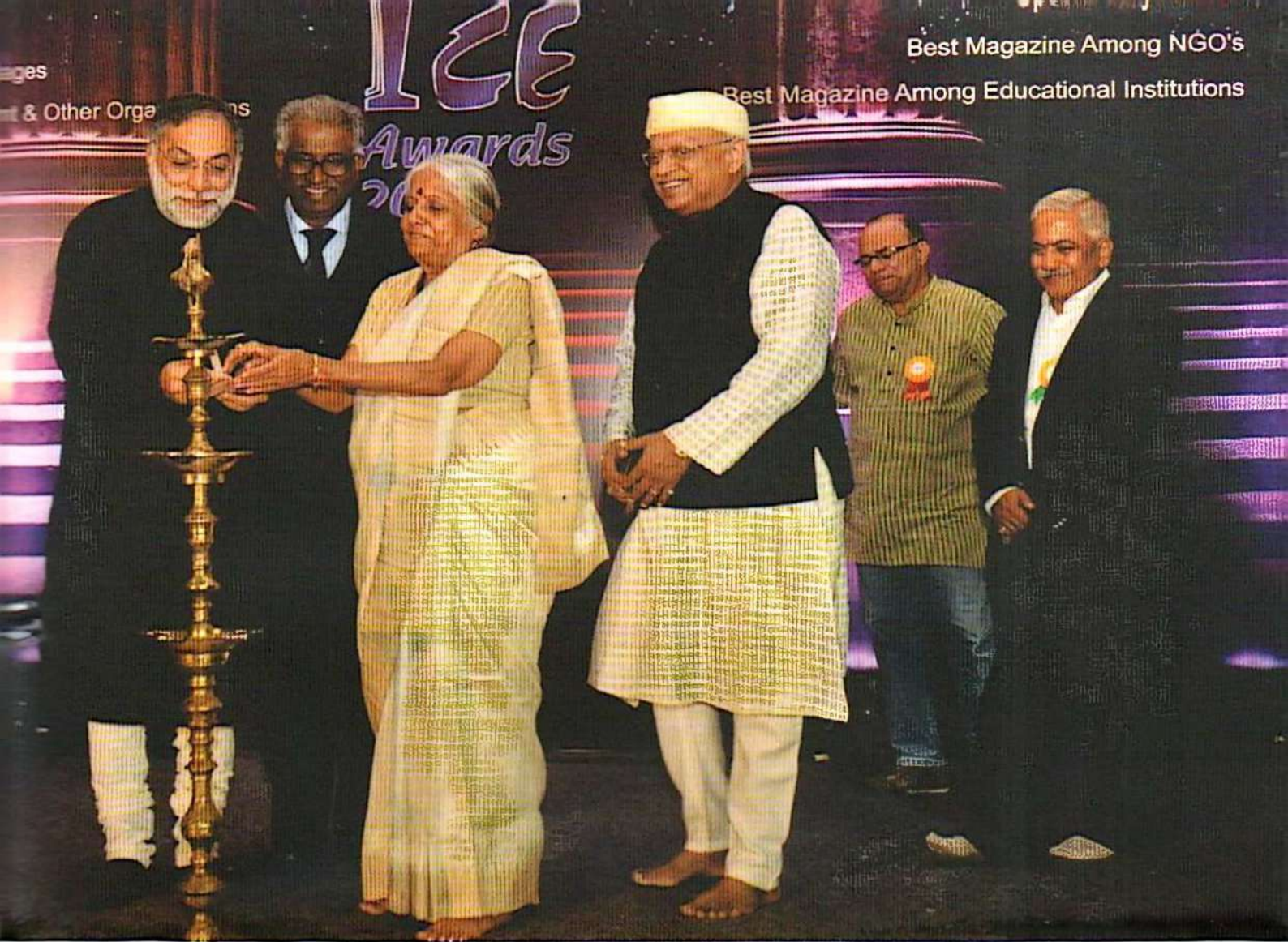
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THE WARM SOUL THAT CREATED A LEGACY

Shailaja Nair lives among the indelible thoughts, words, and the diverse expressions of communication that connects people, universally. The humble in-house magazine always found a place of pride in her corporate anthology. Shailaja would carefully scan through the dossier of periodicals, so devotedly crafted by people who valued the interpersonal medium of reaching out to others.

Following her belief in keeping her family of people connected and well-informed; irrespective of the distance and positions they held across the large network of offices, she started, 'FEI Duniya' an in-house magazine for her



organization FEI Cargo Limited (a 25-year-old, leading shipping and logistics group headquartered in Mumbai).

Such strong was Shailaja Nair's conviction, that soon every person in her organization started contributing to the monthly, which steadily gained in size and stature. It was her clairvoyance that inspired them to take the most effective medium of communication to the next level.

ICE Awards is a reincarnation of the passionate soul

Initiated in her fond memory by the *Shailaja Nair Foundation*, ICE

Awards instilled the much deserved recognition to In-house Communication Excellence. The first ICE Awards function regaled the spotlights in the year 2009, creating a cherry platform for recognition and honor to the best talent in creating delightful, in-house communication vehicles. "An in-house magazine is the only tool which connects the employee, employer and their families," said Dr. Gita Piramal in her address to the first ICE Awards gathering, which saw enthusiastic participation from 200 organizations.

After inception, and with each passing year, ICE Awards has been an inspiration for improvement, quality and reach of many a self-published periodical. K. Ramkumar, Executive Director of ICICI Bank Limited remarked that ICE Awards should also recognize e-magazines, considering the age of digital technology. ICE Awards has since introduced an exclusive category for e-magazines.

Entering the eighth year in 2016, ICE Awards has garnered appreciable goodwill, thanks to the growing participation (more than 1000 entries) of the creators of in-house magazines, newsletters, and periodicals; partnered by reputed media channels, and competently supported by corporate luminaries who form the core Governing Council which in turn selects the Jury, the Chief Guest and the Guest of Honor. This ensures that the ICE Awards always remain fair and transparent.

Taking valuable inputs from a host of supporters, *Shailaja Nair Foundation* is working towards making ICE Awards bigger and better. Today, ICE Awards figures among the most coveted honors in the corporate world.

Shailaja Nair's legacy lives on . . .

About Shailaja Nair Foundation (SNF)

Formed under the aegis of FEI Group of Companies, SNF dedicated to the many dreams of Shailaja Nair, a co-founder of the FEI Group. As its Corporate Social Responsibility, SNF conducts blood donation drives; health camps; provides monetary education assistance to the deserving; offers free ambulance service in a remote village, and help the underprivileged in many other ways. More details are available on their website www.shailajanair.com



ICE Awards 2016

ICE Awards 2016 invites participation of in-house communication published in any language, and from any part of the world. E-magazines can also participate. For details of participation and categories, please visit www.iceawards.in or contact D Sonali Nair on 022-42369911

The Jury

Stalwarts who have been on the Jury in the past years are Mr Tamal Bandyopadhyay, Ms. Mala Biswas, Mr P.K Ravindranath, Mr Bharat Dabholkar, Ms. Udaya Tara Nayar, Mr. Inderpal Singh and Dr. Chandraprakash Dwivedi.

The Participants

Eminent participants in ICE Awards include Corporates, NGOs, Government Organizations, Financial and Educational Institutions. To name a few: Reserve Bank of India, Hindustan Unilever Ltd., Mahindra & Mahindra, UB Group, Taj Hotels Mumbai International Airport Pvt. Ltd., Ford India Western Railways, Maharashtra Police, Vanarai Foundation, Chinmay Mission Trust, Government Law College, IIT-Bombay, GIC Bank of Baroda, etc. ■



ICE AWARDS 2016

Who can participate?

Any Corporate, NGO, Government Organization, Financial or Educational Institute that takes pride in their in-house magazine / newsletter should register their participation in ICE Awards 2016 (In-house Communication Excellence)

How to participate?

Visit their website www.iceawards.in and download the entry form. Fill it up and send them the form along with 2 copies of your best issue published between 1st May 2015 and 30th April 2016, to the following address:

Shailaja Nair Foundation

A-103, Mangalaya, Marol Maroshi Road, Andheri (East), Mumbai - 400059. E-mail: contest@shailajanair.org, response@iceawards.in

For more information and participation details, please log on to: www.iceawards.in

Announcements:

The jury will meet on 7th May and nominees will be informed latest by 15th May, 2016

The winners will be announced on 2nd June 2016

ICE Awards Ceremony:

Date: 4th June, 2016

Time: 7:00 p.m. onwards, followed by dinner

Venue: MCA (BKC), Mumbai

Terms and conditions:

■ Entry to Ice Awards is free. There are no charges for participating.

■ Winners of Gold / Silver / Bronze awards shall be awarded prize money of Rs.51,000/-, Rs.25,000/-, Rs.11,000/- respectively through cheques. All applicable taxes will be borne by the recipients of the award

■ Magazine copies submitted as entry for the competition are not liable to be returned

■ FEI Cargo Limited and / or Shailaja Nair Foundation reserve the right to accept or reject any or all entries without assigning any reason

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■ All disputes subject to Mumbai (India) jurisdiction

■ Winning organizations should agree to send the name / details of their representative who will be present in Mumbai to receive the award on 4th June, 2016

For further questions, please write to:

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FAITHFULLY YOURS



According to the Blessed Mother Theresa, saint of the gutters from the city of joy, Calcutta, "The fruit of silence is Prayer, the fruit of prayer is Faith, the fruit of faith is Love, the fruit of love is Service and the fruit of service is Peace".



Jose Chemmassery

■ When I completed writing the application, as usual I concluded it with the ever beckoning words, "Yours faithfully". This has been the practice, tradition and a force

of habit which we do not pay much attention to. Without knowing well the meaning or intent we continue with the practice as we have taken it for granted.

Dictionary gives the meaning of the word faith as complete trust or confidence, religion or creed (Christian faith), loyalty, trust worthiness. With the meaning provided thus, it can be observed that the word is leading to making of a relationship effectively. Relationships can be personal, as well as with the nature and even with inanimate objects of desire. All relationships are a part and form the basis of life and its existence

What is life after all? It is an experience out of creating and sharing relationships. In the life's journey relationships blossom, bloom, ripen and wither away as a flower in the garden. A relationship is nourished by mutual understanding, love and appreciation. It survives and sustains with mutual trust and faith. When a selfish motive to exploit the relationship and egoistic tendencies are displayed the relationship starts giving birth to frenemies. Prying unnecessarily into the other's affairs can create suspicion questioning sincerity and integrity of the intention. We find

relationships as friends in the formative years as adolescents when schooling and after enabling the personal and social growth process. In the enthusiasm of a youth and work atmosphere the relationship can be intense with colleagues, peers and mentors. Marriage with abiding faith, love and trust is the ultimate relationship, where two individuals share their lives for a common purpose to build a family thereby paving way to a new generation.

Marriage is the legitimate and recognized door to open the family which is the basic unit of modern society. Sustenance of this holy union requires abiding faith, mutual trust, understanding and appreciation with genuine love. Most of the religions consider marriage as a sacred union to be lived unto till death severs. Single spouses are becoming a modern fad in the society where values are eroding and concepts are changing. Lack of understanding and failure of trust between the married couple are undermining the foundation of marriage leading to divorce and separation forever causing anxiety in bringing up the children as a single parent.

Have you ever thought of the process of blooming and decaying of relationships? Death severs the relationships forever in the physical form. But memories of the departed remain and await recollection. In obituaries appearing in the dailies one can observe public display of affectionate relationships like, "You continue to live in our thoughts and

hearts, though you have departed from us forever". What Jalaluddin Rumi, the Sufi mystic poet has stated in this regard is worth repeating.

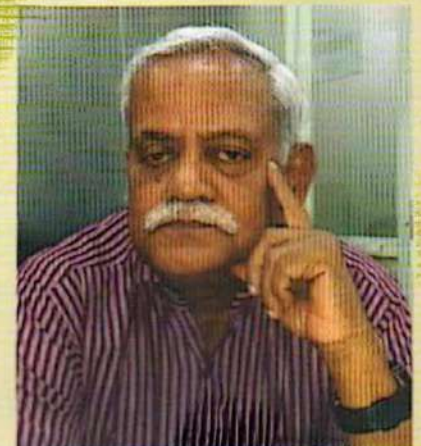
"When you are dead, seek your resting place

Not in the earth, but in the heart of men".

A relationship is carried beyond the grave in metaphysical ambience in ruminations and recollections keeping it alive though partially.

When faced with adversity, in moments of crisis and suffering, there are compassionate well wishers who appear with consoling advice, "Have

Felicitations to



Shri K R Narayanan

Our Feature Writer
on the occasion of completing
75 years of fruitful life.

faith, everything will be alright, have patience and pray". This sympathetic counseling sometimes works wonders and enables a change to a positive direction to face reality and overcome the initial painful impacts. There are faith healers who pray for the sick and claim to have cured diseases for faith works in its miraculous ways. Resort to faith is deliberately used with a purpose and unknowingly without any intent. Faith has power to transform life and its ways to change the fate which one considers as destiny.

Victor E Frankl, who survived as a prisoner of concentration camp and author of famous book-Man's Search for Meaning- speaks about faith, which is absolutely essential to survive in exceptional circumstances of dire adversity."The prisoner who had lost faith in the future-his future was doomed. With his loss of belief in the future, he also lost his spiritual hold; he let himself decline and became subject to mental and physical decay. "This is a sure recipe to attend the invitation of untimely death. Take the case of a



terminally ill patient suffering from serious disease like cancer who requires tremendous will power and faith to overcome or ameliorate the impact of the deadly ailment. Spiritual power enhanced by fervent prayers improves the inner strength to encounter the deathly situation. It is not the arrival of death that matters most, but the fear of death that needs to be conquered with faith in the future.

When we follow the qualifying words like blind faith, full or complete faith no faith or faithless we perceive different situations in an individual's approach towards life. When observed closely, an

atheist or agnostic will reveal presence of faith in his actions, though it may not be apparent. You are what you think of; you shall become what you believe in. These are tested and valid propositions of transformations. People have experienced the outcome and tasted the fruits of their self imposed beliefs. There may be divine interventions on certain occasions fulfilling and fortifying the beliefs.

According to the Blessed Mother Theresa, saint of the gutters from the city of joy, Calcutta, "The fruit of silence is Prayer, the fruit of prayer is Faith, the fruit of faith is Love, the fruit of love is Service and the fruit of service is Peace". Strive to achieve peace, you shall conquer the world. Blessed are the peace makers for they are the children of God. Have faith in your own self, in the world and God. He will answer you when you pray according to His mercy. Life can be a journey from sound silence to a joyful pilgrimage of eternal peace. Hence be prepared to face the journey with full faith. Faith is stronger than reason.

Now faith is the substance of things hoped for, the evidence of things not seen" (N T Hebrews 11.1) ■

With Best wishes to

Kerala in Mumbai

on its 6th anniversary



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Deepak Narendran CAR & TRAVEL ENTHUSIAST

- Preetham Madhavan

He remembers the days when as a six-year-old he would eat and sleep in his dad's Fiat, smitten by the machine. Later a present from his father, the Maruti 800, while studying in KMC Manipal, was a dream come true. Memories of this first car remain embedded in his mind even today. A hobby of collecting stamps in schooldays developed in him a curiosity to explore countries. His love for travelling in cars across countries gave him the idea to produce a series that would combine these twin interests.



Not often, but sometimes the monotony of our roads is severed by the appearance of a glitzy super car. Cochin based car and travel enthusiast Deepak Narendran has

taken his love for super cars and travelling and brought to fruition, a distinctive travel programme- Car and Country, which was premiering on Fox Life Channel, on January 31st from 1 pm onwards to be continued on the same slot for the next four weeks.

The programme takes viewers through the magical landscapes of England in the fanciest of cars, namely the Lamborghini Aventador, Ferrari 458 Italia, McLaren 12 C and Mercedes

SLS AMG.

Deepak hails from Kochi. He often wondered how and where his dreams that were made up of swanky cars and exotic lands began. That one day he would produce, script and anchor a series that combined both his passions - super cars and travel. It is still hard to believe "The James Bond car-chase sequences through fantastic locations has always fascinated me." It's a travel show from that angle, says Deepak.

He remembers the days when as a six-year-old he would eat and sleep in his dad's Fiat, smitten by the machine. Later a gift from his father, the Maruti 800, while studying in KMC Manipal, was a dream come true. Memories of this first

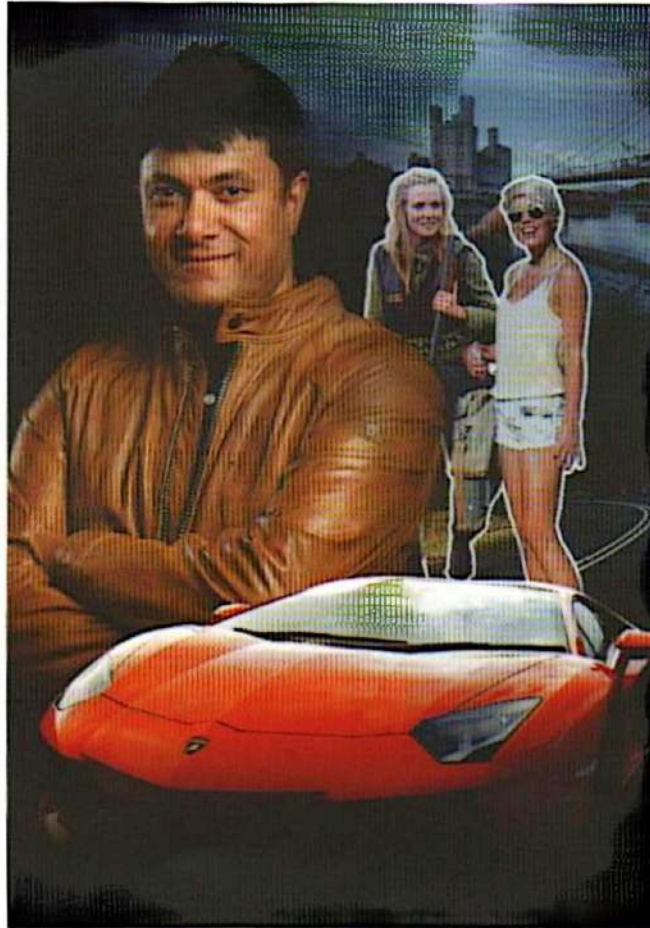


car remain embedded in his mind even today. A hobby of collecting stamps in schooldays developed in him a curiosity to explore countries. His love for travelling in cars across countries gave him the idea to produce a series that would combine these twin interests.

Taking care that it should not be just another travel show or another car show, Deepak did a year long research on the format and the content. The four episodes that takes viewers through magnificent locales in Wales, South Coast, Northern England and Scotland also offered the fun and frolic of day-to-day living in those regions. People and their customs, traditions, festivals, regional music, lifestyle and the landmarks all became a part of the view from behind the wheel.

"I did not want the series to be just about seeing a place but more about discovering it," he says. He is seen often jumping behind bar counters to rustle up the drink famous of the place, or join in colorful festivals or even trying his hand at playing the bagpipe in Scotland.

While breathtakingly beautiful landscape captures eyeballs, the visual appeal of the supercars is equally riveting. The



spontaneous script, Deepak says, is intentionally light-hearted ranging from the history of the cars to the tales of landmarks he drives to.

"I have not done any theatre or drama even at school level," he says but diligently worked on acting and presenting skills. Slowly he warmed up to the director's instructions and began hosting the scenes spontaneously. His co-presenters Lucia Coward and Danny Menzies pitched in equal measure. "It became a fun thing," he recollects the shoot. Deepak has been fastidious about each shot. Aerial shots of the cars, stand alone cars against a stark landscape and such gave the scenes an overwhelming sense of style and power.

With the first series going on air, Deepak has already begun planning on the next one in France, Italy and Australia in 2016-2017, with a different set of super cars.

The present production is by London based Tracc Films. From the Maruti 800 to a Ferrari, Deepak has indeed made a long journey. ■





SREE TRIPPAYYA TRIMURTHI TEMPLE

The Trippayya Thrimoorthy temple in Nadavaramba is credited as the only temple in India dedicated to the Hindu Trinity. The idols are swayambhu, self-originated in the form of Shiva Lingas - Brahma on the right, Shiva at the centre and Vishnu on the left. This temple is situated off the main road that links Irinjalakuda to Kodungallur.



Usha R Menon

■ Located in the evergreen heart of pristine Nadavaramba, Shri Thrippayya Temple celebrates the unique status of being the abode of the Trinity - Brahma, Shiva and

Vishnu in a single sanctum sanctorum. The temple attracts multitudes from far and near for the solace one experiences as one takes refuge at the feet of the Almighty. Hindu religion propounds The Trinity as the Creator, the Sustainer and the Destroyer.

The Trippayya Thrimoorthy temple in Nadavaramba is credited as the only temple in India dedicated to the Hindu Trinity. The idols are swayambhu, self-originated in the form of Shiva Lingas - Brahma on the right, Shiva at the centre and Vishnu on the left. This temple is situated off the main road that links Irinjalakuda to Kodungallur.

Origins

There is an interesting story about the origin of this temple.

Anasuya was well known for her conjugal loyalty. Once the Trimurthis wanted to test her. They appeared

before her as sanyasis and requested her to feed them but also put forward the demand that she should serve them naked. Detecting their true intention, she used her divine powers to transform them into infants and then nursed them as now they were babies. The Trimurthi blessed her, truly convinced of her conjugal loyalty. The temple for the 'Thiru'ppayyan' or the 'three sacred



boys' came up at the same spot in due course.

Another story goes in the following manner. A learned and pious Namboodiri once visited the Koodalmanikkyam temple at Irinjalakuda, a beautiful and peaceful town 3 kms away from Nadavaramba. He owned a precious holy shell into which the spirits of all the Gods and

Goddesses could be evoked and contained. He accidentally dropped the shell and it broke into pieces. All the power that the shell had merged into a mandapam there. Disappointed, the Namboodiri decided to visit the temple of Kodungallur Amma, yet another powerful deity some 16 kms away from Irinjalakuda. Trippayya temple is en

route to Kodungallur. On his way to Kodungallur Brahma, Vishnu and Maheshwara appeared before him in the form of infants to bless him. The spot where they appeared before him was Nadavaramba, the bank of a fresh water lake. The name 'Thiru Poyka' (the divine lake) gradually became Thrippayya

The temple has evolved over the years to become a beautiful structure in an equally beautiful backdrop of green paddy fields. The recently constructed massive pillars as you enter the temple premises add on to the grandeur of the divine presence. The immense positive energy

that seeps into you is soul stirring.

Temple Architecture

The Dwarapalakas guard the Shrine Kovilakam. The sculpture style suggests that the temple is centuries old. There is a shrine at the left side for Ganapathi and the presence of Goddess Parvathi worshipped as one takes a half



circumambulation or a pradakshina of the main sanctorum. Outside as one moves on to the Chuttambalam there are the prathisthas of Nagaraja and Brahmarakshas at the north east corner of the courtyard. A small temple of Sree Ayyappa awaits you as you complete the pradakshinam and very close to Ayyappa is an idol of Vinayaka, at the south west corner of the temple compound.

The Namboodiris of Nakaramannu and Kavanad illams are very famous for their thantrika vrithy. Their representatives are the present managers of the Devasom.

Administration

The Trippayya Kshetra Kshema

The temple has evolved over the years to become a beautiful structure in an equally beautiful backdrop of green paddy fields. The recently constructed massive pillars as you enter the temple premises add on to the grandeur of the divine presence. The immense positive energy that seeps into you is soul stirring.

Samiti that comprises the representatives of devotees from every segment of the society in the neighbourhood takes care of the daily functioning of the temple. The Samiti came into existence in 1976.

Festivities

The Prathishta day falls on the asterix hastham in the Malayalam month of Meenam. Thiruvathira, Shivarathri and the temple festival of 5 days are observed and celebrated with remarkable splendour. Besides the regular offerings, Dhara for the Shivalingas is considered a very special offering. ■

With Best wishes to
Kerala in Mumbai
on its 6th anniversary

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Arangettam

■ Aswathi, daughter of Mrs Vasantha and Mr. R V Venugopalan has been learning Bharathanatyam under the tutelage of Natyacharya Guru K Kalyanasundaram of Sri Rajarajeswari Bharatha Natya Kalamandir, Matunga for over 12 years. Along with her education, she has been undergoing vigorous training in this ancient art form. As part of the Kala Mandir's dance troupe, she has been fortunate to perform at the temples in Chidambaram and Ooppiliappan Koil in Tamil Nadu. She also participated in the 70th anniversary celebrations of the Kalamandir.



Counselling in novel form

Novels were initially written to tell a long story, sending along with a message of moral values to the readers. Sometimes it would teach them history, sometimes biography and later it depicted romance, comedy, adventure and valour, patriotism and occasionally humour or general entertainment. One would find all these elements even in classics, irrespective of their source of origin.

When Chandu Menon wrote *Indulekha* or *Sarada*, his novels depicted the social traditions of the then Malabar and Raman Pillai wrote about the history of Travancore through his various characters though all of them fictitious. When Wodehouse drew his characters coated in humour, our P K Rajaraja Varma caricatured the same through his Panchu Menon and Kunchi Amma. J B Priestly and Conan Doyle had their counterparts here in Appan Thampuran and M R Narayana Pillai. We had D.H. Lawrence in VKN.

Now we have before us a novel that is modelled on the science of counselling. Erumakkuzhi Kochukunju Pillai is no stranger to the Malayalam readers of Mumbai as he has published several books, four of them novels and two compilations of poems, in the past. "Nee jeevikkanam Kunje..." (You must live, my child...) is a short story written in the format of a novel. It has only a few characters and incidents. Vaikom Mohammed Basheer's books are mostly labelled as novels but they are quite often smaller than a short story, like 'Stree' of S K Pottekkat or 'Thottangal' of Kovilan.

The protagonist of this novel is Gopalan Nair, who found his inner strength from a short discourse of his professor and left home to become an ascetic. When he returns home after several years, he found his home in turmoil on account of a certain misdeed of his niece. The story revolves around the method he uses to bring them around and prepares to face life with confidence. By counselling,



he turns around his niece, mother, sisters and elder brother.

What separates this novel from other books of the same sort is that it is written in good Malayalam, and not in slang unlike other modern authors.

The protagonist does not go

through the various phases of life as he is a thinking person. Similarly he makes others listen, think and act positively. After spending a few days in his mother's house and later in his rich brother's house, he leaves home and walks away.

The book is all about positive thinking and learning from the actions and statements of great men. Prof K R C Pillai has written an Introduction wherein he prepares the reader to accept what comes to him.

Kochukunju Pillai does not resort to clichés and does not imitate other established writers. He sticks to his own style, straight from the heart. Nature is left to itself and similarly animals and birds. You would not be inundated with unwanted adjectives and adverbs. Round about sentences are also left behind, like an English novel. ■

["Nee jeevikkanam Kunje..." - novel by Erumakkuzhi Kochukunju Pillai and published by himself. Pages 192 and priced (Not mentioned). Copies can be had from C K K Pillai, 1, Vaity House, L T Road, Mulund (E), Mumbai 400 081. Phone: 022-2163 9140.]

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Poetry in minuscule

Poetry is one of the earliest form of literature in India, starting with Vālmiki Rāmāyaṅam, the first known book of poetry. Though it is the story of Rāma, it is not written in prose but in verse. It was followed by Mahābhārata and Bhāgavatha, both voluminous works, when got printed. Earlier it was reported to be remembered by heart by connoisseurs. It needed many means to make people remember and hence mind capturing devices required. Rhythm, rhyming, similes and metaphors are some of the tools they used. As time passed, the poems became shorter in length and in the process all paraphernalia were dropped. The transformation has reached such a stage that the poets do not seem to have a solid story line or an idea. Now poems have got reduced to one liners and we cannot blame the poets if they reduce their poems to one word. More than fifty years ago, the well known Malayalam literary critic Sanjayan (M R Nair) had anticipated poems to remain invisible and the reader would see only blank pages. If such a state dawns, the readers can read anything they wanted into it and if they get a good or bad poem, they themselves have to be blamed.

O B Sreedevi is a rank holding post graduate from University of Calicut, with Malayalam as her subject. She was seen in literary circles in Mumbai quite often and used to write in Malayalam periodicals. It is heartening to note that she has chosen to get her poems, scattered in various



ഒ.ബി. ശ്രീദേവി
മഴക്കൂരപ്പ്

publications, into a single book so that her admirers can have all of them from one source.

The poems are divided into three sections. However, it is not in the order in which they are written.

All the poems are prosaic but on sharp scrutiny, some of them might find to follow the verse form. Recently when asked why the lines are cut into small pieces, one eminent modern poet stated that it was to facilitate to set tunes to them. But in Sreedevi's case, the reverse seems to be true.

My friend, your pyre is getting burnt down
in the hearth that's my mind. (Pyre)

When my love scatters light
Having turned to burning stars
Oh my Night, why unnecessarily
Do you go after that moon? (Night)

I can't more deeply embrace you
As my body pierced 'n' entered
Your cage of breast
My body is merged with yours
And we are now one. (Concourse)

You promised to return the money
that I gave you when requested.
I felt that you would think
That I'd demand its return;
I wear that shame hence,
Of avoiding a meeting with you. (Friend)

The above four are rough translations of her three out of sixty seven poems which she compacted into 95 pages. Sreedevi allows her imagination to take wings and propel to the heights of sky, leaving the readers bewildered. Alas, she does not act like Ulloor Parameswaran Iyer, her native poet or Kumaran Asan, the neighbouring poet of yore. She is content with a single painting for each image.

Though written (or only printed?) in modern split lines, sometimes we can trace the classic style here and thither. Part of her poem 'Nizhalum Velichavum' (Shadow and light) is indicative of this style.

A well known critic once said, having a lot of imageries would not make a person a great poet but s/he needed to have a very large vocabulary, instant recollection and the knowledge of grammar of poetry. However great one's imagery is, without the above mentioned ingredients, the reader would struggle to quote their poems. It is that quality that would make a poem classic. Poem should enclose poetry and without the latter, the former would remain only a collection of words, like a blanket covering the skeletal body.

The book carries an Introduction by poet Kureppuzha Sreekumar and it takes the reader through the various aspects of Sreedevi's poems.

Let us hope soon O B Sreedevi would scale new heights and be known as a poetess of some classic quality. ■

[*Mazhakkoorāppu*' (Heavy clouds prior to the rain), a compilation of poems written by O B Sreedevi and published by Simple Books, Sneha Annexe, Alavil P O, Kannur 670 008.

Pages 96. Price Rs.90/- The author can be reached on 7666610401]

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Devdas G Nair & Family, Ghatkopar (E)

FLAMES FROM BATTLE FRONT A Valuable Source of Reference

PR Krishnan is a humanist. Over half a century of dedicated service to the underprivileged lies to his credit. He feels that the transformation of India has been largely contributed by the working class. But their genuine grievances are ignored by the powers that be.

In this book P R Krishnan profiles the grievances of working class people, their action programmes to secure justice and the none too happy approach of concerned Authorities. The book under review attempts to create a social awareness about the status of working class, the antisocial attitude of authorities and the efforts of the working class to secure justice and fairness.

The Book is a collection of 40 articles published in 'Peoples Democracy' during the period 2000 to 2012. The issues discussed in these articles are: issues arising from globalization, anti-working class policies of the governments at the centre and at the states; Atrocities against weaker sections of people, United States war against Iraq, Anti poor budgets, CITU regional and national conferences, Harmful Legal framework and its adverse impact on Beedi workers, Protection of public sector assets, Bulldozing of hutments Globalisation and defective foreign policy.

Other issues covered in the book are: Communal riots, Problems of rail travel in the city of Mumbai, large scale closure of sugar factories and the strengthening of Working class movement.

The book covers the action programs initiated by the aggrieved communities to secure justice and to fulfill their aspirations. They are:- Protests, Bandh, Dharna, procession, Morcha, Rally, Satyagraha, Hunger strike, campaign and lecture.

This book is able to capture our attention to the past. Opinion framers

will immensely gain by reading this book. The issues highlighted in this book have its implications on the future as well. The book lists out the meeting and discussions that he had with veteran

leaders. Prominent among them were: Prakash Karat, S.A.Dange, A.K.Gopalan, Smt Susheela Gopalan, B T Ranadive, Amt.Ahilya Ranganekar, Harkishan Singh Surjeet, I K Gujral, Ashok Chavan, V R Krishna Iyer, P Govinda Pillai, Jyoti Basu, T N Seshan, Justice Srikrishna, E K Nayanar, K R Gauri Amma, Vilasrao Deshmukh, V P Singh, Dr Karan Singh, Pinarayi Vijayan, EMS

Namoodirippad, V V Dakshinamurthy, Oommen Chandy, P Ramamoorthy, Vayalar Ravi, Capt. Lakshmi Sehgal, Dr T R Raghavan and Sukumar Azhikode.

Krishnan held a number of positions in various organizations--over eighty positions held by him in various organizations. They included Editor, Joint Secretary, Member, Vice president, Chairman, Secretary, President, Guest

Lecturer, Director etc. These associations as aforesaid helped him to assess the problems which confront human dignity and development.

In his impassionate review of this book, eminent trade union leader K Rajan opines that the Author's fights for the cause of workers to secure decent wages, better living conditions and for industrial democracy deserve our admiration.

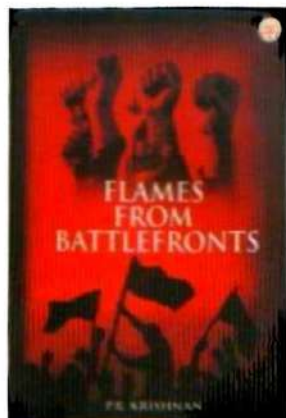
In his foreword to this book, the late V R Krishna Iyer, former Judge of the Supreme Court and a distinguished communist party leader, observed that the dignity of the working class need esteem and regard. He observed that the Working Class moulded this country to its present status. He also observed that the country is suffering from colonial hangover.

This book under review is a valuable source of reference to those who look for an eminent review of the struggles faced by working class in ensuring a dignified life. ■

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Getting High Online

In the new world, even Drugs are digital!

Mankind has endured and been through a lot, from the Great Deluge to the Great Depression, and then came the World Wars and Cold War. Man has proved over time that, he is the fittest to survive. But in a moment of retrospection, was he always alone in his fight, in this struggle that we call life? From the Somras that made Indra the King of Gods to the Marijuana that made Bob Marley the King of... yeah whatever, it was drugs that gave people hope and freedom and all that illusory abstractions which never made sense sober.

Forward into the 21st Century and something has changed the very fabric of the world itself. Everything, almost literally, everything has become digital. If you didn't know, you could actually 'print' food these days! But that's not why you are reading this article, are you? Okay, let's cut to the chase, even Drugs are Digital now. If what is being said, on the websites, is true then it's as easy as downloading a song, that you can get drugs.

These websites which claim that Binaural Waves*, which can be used to alter brain states in a relatively easy way, can also be used to entrain the brain into

trance states that are usually associated with getting 'high' on drugs.' Most of these websites claim that with a specific ambient music along with a particular frequency Binaural Beat, the brain can be tricked into believing that the body has been drugged by a particular drug. Acid, LSD, marijuana Mp3 and WAV tracks corresponding to all these and many other drugs are available online for download.

The authenticity or the effectiveness of these 'digital' drugs' are often questioned. Though it is scientifically proven that binaural waves can affect brain functioning in multitude ways, its impact is far too negligible when compared with any 'hard' or 'analogous' drug consumption. 'Digital drugs' are considered to be rather a marketing gimmick by many than the 'real thing'. Those who have used these digital drugs claim that it surely alters the mind states but not to an extent to replicate any drug induced trance.

Now, it's not life, but technology that finds the way. It's developing and more advanced 'entrainment' methods would follow. As Digital India shines, it can surely console in the fact that there wouldn't be any Heisenberg to 'cook meth' in the future

but only some freeware audio editors that can do the job.

What Are Binaural Beats?

Binaural Beats is essentially imaginary beats created by the brain when signals of two slightly different frequencies are sent to each ear simultaneously. For example when an audio sample of 100hz is projected to the left ear and that of 105hz is sent to the right ear, the brain starts interpreting them as a single sound of 5hz the exact difference between the two samples. Headphones are necessary for this to happen, since audio from any other source gets mixed up before reaching the ears. Binaural Beats of various magnitudes can entrain the brain to different states. Binaural Beats above 7 Hz and below 14 Hz are effective in inducing an active state of mind. A binaural beat in the range between 4 and 7 Hz can induce a deep meditation state and improve creative thinking. Beats below 4 Hz are sleep inducing and might also be used for OBEs.

-Sarath Warriar

*Disclaimer: This article, or the magazine or any person related to it doesn't promote the use of drugs in any manner.



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DAMANI DYESTUFF LTD.

WARRIER FOUNDATION ORGANIZED A GLOBAL SPIRITUAL CONVENTION

Warrier Foundation have Bala Mandirams at Panvel, Mumbai, Thirunavaya, Malappuram Dist and Ernakulam in Kerala for providing free education, shelter and healthcare to more than 300 underprivileged children.

Warrier Foundation have now established a Universal Centre for Individual Integration with an auditorium of 6500 sq.ft and 30 rooms for conducting vocational training, satsang, other professional training and spiritual sessions. Warrier Foundation was able to conduct one day workshop on "Relevance of Bhagavad Gita in today's life" by Swami Udit Chaitanya on 5th December 2015 at their Universal Centre, which was attended by 300 people. It was a very enlightening session and Swamiji was giving an opinion how a person can lead holistic life by studying Bhagavad Gita.

Warrier Foundation had hosted a 4 days Global Spiritual convention from 3rd to 7th January 2016, where there were foreign delegates from UK, Brazil, Switzerland and Portugal etc. The sessions were highly spiritually



oriented relating to yoga, meditation, healthcare, Fengshui, Tao, Indian philosophy and also sharing of spiritual experiences by enlightened adepts. It was amazing to see that the children of Bala Mandiram at Thirunavaya were able to sit for meditation for more than 3 hours and subsequently shared their experience and benefits of meditation.

This has really helped them to focus on their studies and seeing the life from the different angle.

Warrier Foundation has a vision of educating 1000 children in coming days. This will be possible only by the support from well wishers and corporate companies. Let us visualize that it will become a reality.



V G Nair gets Mannathacharaya Puraskaram

■ Thane Nair Welfare Association presented Mannathacharaya Puraskaram for the year 2016 to the prominent businessman V G Nair of VGN Jewellers. The association instituted the puraskaram in the memory of Bharatha Kesari Mannathu Padmanabhan. This puraskaram is bestowed to members of Nair community for their exemplary work in the various fields like education, cultural, social and welfare work for the society. To name a few notable public figures who received the puraskaram in the past are Dr A R K Pilli, M K B Nair, Dr Bijoy Kutty, Late Principal M P Pillai and M Kumaran Nair. The 2016 Puraskaram was decided by a committee of eminent personalities and handed over on January 26 during the 19th Nair Mahasangamam. Shri V G Nair is a prominent personality and has served society in various ways especially by supporting the marginalized families for their students' education.



Minister Eknath Shinde addressing the gathering



V G Nair being felicitated

Silver Jubilee of St Theresa Convent High School



Mar Thomas Ilavanal lights the lamp inaugurating the Silver Jubilee celebrations while MLA Subhash Boir, Principal Fini Mathew, Rev Fr Biju Mannumcheri, Sr Vijina and Sr Sarupya look on.

■ Recently St Theresa Convent High School of Dombivli celebrated its Silver Jubilee in a befitting manner. Mar Thomas Ilavanal offered the thanks giving prayer. In the development of the nation, the role of education was having a vital role, he said. C Anija, provincial Superior presided and Subhash Boir MLA delivered the keynote address. Rev Father Biju Mannumcheriyil presented the awards to the students who showed their mettle in academic and extra curricular activities. To commemorate the Jubilee, one poor student would be presented financial assistance for building a house, said Principal Fini. An interesting cultural programme followed.

Uttamkumar re-elected President of Vasai BJP

► **BJP of Vasai Constituency re-elected Uttamkumar as their President for the current year.**

Uttamkumar, hailing from Payipad Changanasseri, started his career as a RSS volunteer. Later he worked as Sakha Pramukh, Mandal Karyavah and later as Vice President of Vasai BKS, President of Tapasya, Committee member of Vasai Ayyappa Temple Trust and General Secretary of Maharashtra Malayali Sangh. He in the meanwhile became Convenor of Mumbai Malayali Cell of BJP. Since 2012, he is the President of BJP Vasai Constituency.



Uttamkumar being felicitated

Sarvajanic Ayyappa Pooja

► **Shree Ayyappa Seva Sangham, Mulund celebrated 17th Sarvajanic Ayyappa Pooja from 1st to 3rd January, 2016 at Neelamnagar phase II, Near Jain Mandir, Mulund East. Maha Ganapathi Homam, Sathyanarayana Pooja, Sampurna Narayaneeyam, Traditional Procession of Ayyappa with Thalappoli, Harihara Puthra Laksharchana, Annadhanam (Shasthapreethi), Rudrabhishekam etc. were the highlights of the programme. The Sangham also arranged children's competition in Fancy Dress and Classical and other Dances in which lots of children from various schools participated. .**



More than 3500 to 4000 people participated over a period of 3 days and

the celebrations resulted as a memorable experience to the devotees

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Bharatnatyam Arangettam

■ The budding dancing stars Anjali H Varier, Amruta Ratheesh and Nandana Suresh had their debut performance, under the auspices of Thane Meenakshi Nrutha Vidyalaya and New Bombay Keraleeya Samajam, in Terna Dental College Auditorium, Nerul. They were trained under Guru K V Rajan. Omanakuttan (Vocal), R Shaktidharan (Mridangam), V R narayanan (Flute) and S Vishnudas provided able background support. Dr Geetha Radhakrishnan was the Chief Guest.



Rukmini Swayamvaram at Vashi Vaikundam



Upendra Menon, Central committee member, Giants International, installed President and team of Giants Fed 1B by handing over certificate to Lalitha Vasan for Giants group of Cheddanagar.

SNMS celebrates Gurudevagiri Pilgrimage

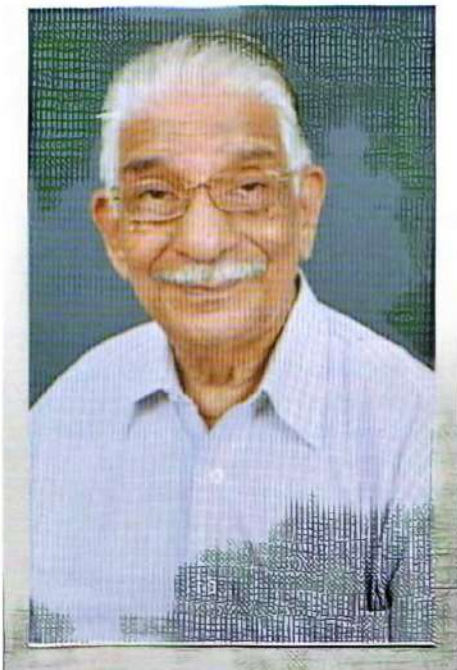
■ Sree Narayana Manira Samiti celebrates the Gurudevagiri pilgrimage and the re-consecration of temple idols from February 9 to 14 at Nerul. The rituals will commence at 5 am and shall have Nirmalyam, Mahaganapati Homam, Guru Pooja, Ushas Pooja and Uchcha Pooja. Afternoon will witness Guru Pooja at 6.45 pm followed by Deeparadhana, Acharyavaranam, punyaham and hoisting of temple flag. Bhagavati pooja and Athazha pooja will also be held. Every day will see extraordinary rituals from morning and afternoon. On the fifth day there will be re-installation of idols by Sugathan Tantri of Shivagiri Matom and his disciples under the supervision of Sachidananda Swamikal. He will address the devotees at 5 pm and cultural events will commence at 6 pm. and a public meeting will be held at 7.30 pm. MLA Manda Mhatre will be the Chief Guest. Cultural programme will resume at 8.30 pm. On 14th the dentals kept here will be displayed for public view. There will be a grand procession from Shivaji Chowk of Nerul Sector 1 carrying a picture of Gurudevan. On 15th, former MLA Ganesh Naik will inaugurate the Gurudevagiri pilgrimage with Thalapoli, Pampamelam, Thayampaka, Nadaswaram, and floats. After Mahaguru pooja at 12 noon, community feast will be held. Later the public meeting will be held and it will be inaugurated by Revenue Minister of Kerala Adoor Prakash. Sandip Naik MLA and Varkala MLA Kahar will be the Guests of Honour. Guruprasad Swamikal will deliver the keynote address.

New Year celebration

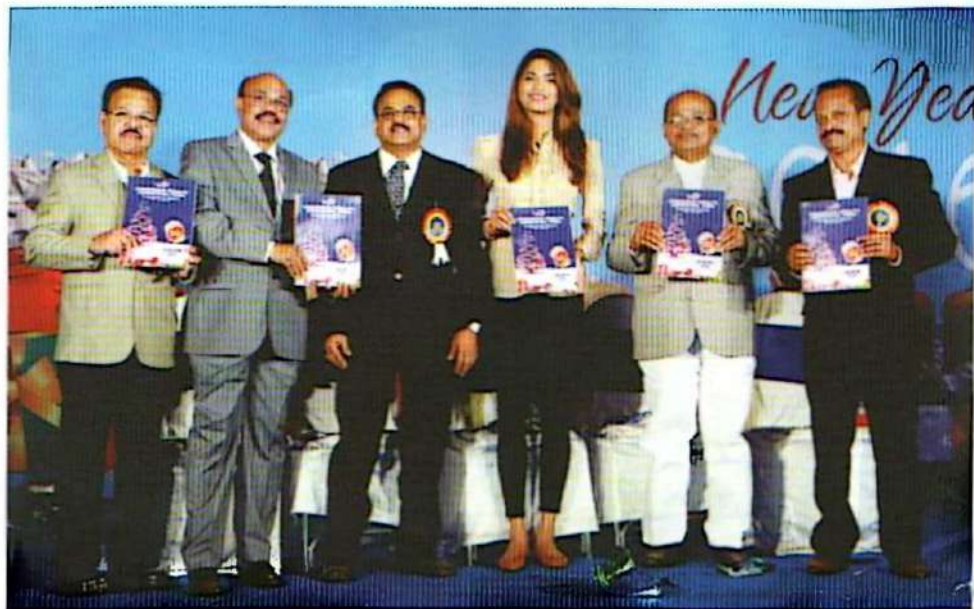
■ Hiranandani Keralite Association celebrated New Year on January 10, in NORITA grounds, Hiranandani Gardens, Powai, Mumbai. Saphaswara's Orchestra and variety cultural programmes presented by the ladies and youth wing of HKA was the highlight of the evening. A souvenir was also released on the occasion.

Nagaravanasagaram of Sreeman released

■ Social activist and Former head of Keraleeya Kendra Sanghatana Sreeman's new reminiscences were released in book form '*Nagaravanasagaram*' on January 15 at Thrissur at 4.30 pm in Elite Hotel Conference Hall. Chief Editor of Deshabhimani Weekly K P Mohanan released the book while Dr A Venugopal presided over the event. This book is the second part of *Nagarayanam*. Dr Anil Chelembra of Department of Malayalam, University of Calicut received the first copy. I Shanmughadas introduced the book to the audience. Ashtamoorthy, M Pushpangadan, K Harinarayanan, K J Johny and Sreeman spoke on the occasion. Sreeman's earlier book *Nagarayanam* was published in 2013.



At the inauguration Malbin Victor, Radhakrishnan, Thomas Olickal, John Thomas, P J Paul, Mathew Mamen, S R Pillai, Premkumar and A N Shaji.



From the Souvenir release: (from left) P J Paul, A N Shaji, Dr Aprain, Ms Parvathi Omanakkuttan, S R Pillai and Malbin Victor.

Viswakarma Association office bearers

■ Kerala Viswakarma Association Mumbai Chapter elected their new office bearers. They are Adv Rajan K Kakkara (President), Padmanabhan V Achari (Gen Secretary), O K Devadas (Treasurer), Manikantan

Madhusoodanan Achari (Vice President), V S Jayaprakash, K V Haridasan (Jt Secretaries) and Anil Kumar (Jt Treasurer). Mumbai, Thane and Navi Mumbai Chapters also elected 27 members into the Committee.





Mudra Arts annual celebrations

■ Mudra Arts dance academe celebrated its 3rd annual day celebrations at Kashinath Gyanekar Hall Hiranadani. Mudra Arts Dance Academy conducted by Smt. Sajitha Kalamandalam hold training at Nair Bhavan Sreenagar. Mudra Arts teaches various types of classical dances. K.R.Harikumar, Sreekanth Nair. Thara Varma inaugurated the function along with Sajetha.



Participants with guest K R Harikumar

Bhandup Guru Centre Annual Day Meet

■ The 29th Annual Day and community meet of Sree Narayana Mandira Samiti of Mulund, Bhandup, Kanjurmarg units were held in the Jainam Banquet Hall, LBS Marg. Besides the conferential meet, there were cultural events and distribution of awards to meritorious students. The youth wing presented a

play, 'Ozhukkilpetta Nauka', based on the disintegrating family values. Shivaprasad, Balu, Sreeyesh, Aiswarya,

Prijith, Naina, Mili, Sandeep, Abhilash, Deepak, Sreejith and Anagha played important roles in the play.



A scene from the play



A section of audience

Ms Anuja Nair felicitated

■ Ms Anuja Nair is being felicitated with a gold medal by Vice Chancellor of Mumbai University, Dr. Sanjay Deshmukh in the presence of Governor of Maharashtra, CH. Vidyasagar Rao and Dr. Balakrishna Pisupati, Head Biodiversity, Division of Environmental Law and Conventions, UNEP, Kenya for LL.B, Sem 4 Exams which makes her one among them with the coveted Gold Medalist title from Mumbai University.



Suresh Prabhu and, R K Sinha get SIES-Kanchi Award



tradition who has studied Ayurveda, yoga, Vedic astrology as well as the ancient Vedic teachings in India. He is today recognized as one of the most important Ayurveda teachers in the country and a recipient of Padma Bhushan.

Each award carries a cash prize of Rs 2.5 lakhs, a large sized lamp, and a scroll.

The earlier awardees include Late Dr Shankar Dayal Sharma, Late Dr APJ Abdul Kalam, Dr Nani Palkhiwala, M S Subbalakshmi, Dilip Kumar, Dr K Kasturirangan, Dr Latha Mangeshkar, Dr Atal Bihari Vajpayee and Dr Veerendra Heggade.

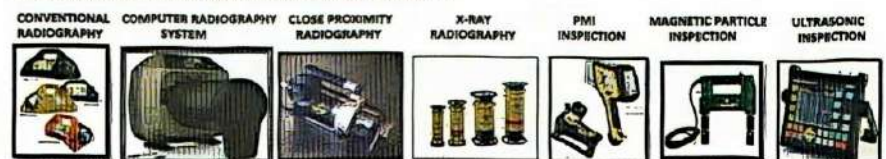
■ The Railway Minister Suresh Prabhu was presented the SIES Sri Chandrasekharendra Saraswati National Eminence Award for his outstanding leadership in Public life, at a function at Sri Shanmukhananda Hall, Mumbai. "The SIES has set up four awards in the name of the late Sankaraacharya of Kanchi Sri Chandrasekharendra Saraswati who lived for 100 years and passed away in 1994" said the president of SIES Dr V Shankar.

Other recipients of the award includes the Atomic Energy chairman Dr R K Sinha for Science and Technology, Chairperson of Aditya Birla Centre, Smt Rajashree Birla for Community leadership and Dr David Frawley, a western born teacher in the Vedic

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Laboratory -> 205, Bhavani Service Indl. Estate, Jain Temple road, Opp I.I.T., Powai, Mumbai - 400 076. Tel : 022 2577 2957 / 2577 2957. Fax - 2578 3236.

Doyens of Temple arts felicitated

■ The conglomeration of Kerala's Temple percussion artists in Mumbai, 'Kshetrakala Sangham' felicitated the living doyen of the art in Mumbai, Anil Poduval. Padmashri Mattannur Sankarankutty Marar, Anil Poduval of Mumbai and Kalashri Kalamandalam Gopakumar were accorded a memorable welcome with the aid of the temple musical instruments of Thayambaka at the venue. Besides the doyens, Udyogamandal Vikraman (winner of this year's Kalashri award), Dombivli Keraleeya Samajam Chairman O Pradeep, Amchi Mumbai Director Premlal et al were present on the stage. Kalakshetram President Kunnam Vishnu, Vipin of Kshetrakala Sangham, Chandran of Kalakshetram presented Ponnada to Mattannur, Udyogamandal Vikraman and Kalamandalam Gopakumar respectively. Kuzhoor Kuttan Marar, Venu Marar, Unnikrishna Poduval and Ajayan were also felicitated. Anil was presented a ponnada by Mattannur while Kalamandalam



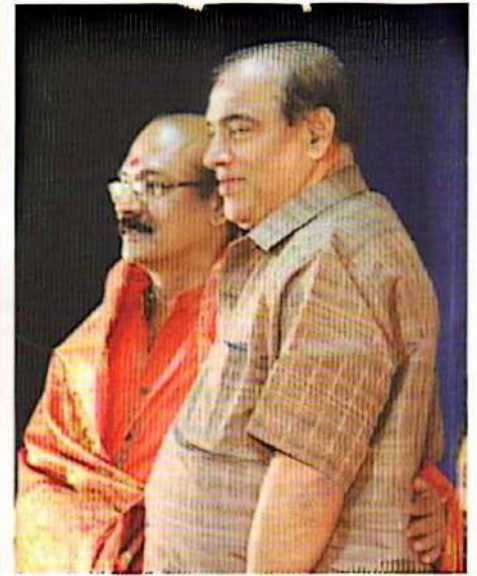
Thara Srikant felicitating Mr. and Mrs. Anil Poduval

Gopakumar handed over a plaque to him. Kunnam Vishnu and Paduthol Vasudevan spoke on various aspects of Anil's presentations such as his music, poems, and plays. Shrikant Nair, Udyogamandal Vikraman, O Pradeep, Premlal, Kuzhoor Kuttan Marar and Unnikrishna Poduval made short speeches eulogising Anil's contributions

towards popularising the temple art. It was followed by a jugalbandhi of Kalamandalam Gopakumar, his disciple Anil Poduval and his disciple Rahul Nair showcasing *Irikita*, *koor* and *pathikalam* respectively. Model English High School of Pandurangwadi, Dombivli witnessed this rare musical ensemble.



Thayampaka by Anil Poduval and team



Anil Poduval with Mattannur Sankarankutty

Controversy over Intolerance is exaggerated Bishop Felix Machado

■ During extensive tours across India, he received unconditional love and hope from Hindus and other people belonging to other religions, said Arch Bishop of Vasai Felix Machado. He was addressing a gathering that assembled in Bishop House, during an All Religions Meet in Vasai. Referring to

stray incidents in certain places, one should not state that the climate is the same everywhere, he told them. Intolerance was never a part of Indian culture, he asserted. One has to watch those who spread these canards, Felix Machado warned. There are certain sections of people who are much

backward. The political and religious leaders should jointly put efforts to bring such people forward, he said. Palghar M P Adv Chintaman Vanke, Kshitij Thakur MLA, Mayor Pravin Thakur, President of BJP, Vasai Uttamkumar participated in the discussions.



Smt Manda Mahtre MLA inaugurating the event.

Mannam Jayanthi celebrated

■ Kendriya Nair Samskarika Sangh (KNSS) celebrated Mannam Jayanthi with a cultural meet. Members from its 33 units from Mumbai and its suburbs along with their families participated in the celebrations in CIDCO Exhibition Centre in Vashi.

The meet was inaugurated by Smt Manda Mahtre MLA. Swami Krishnananda Saraswati lighted the lamp. Manjeri K R Bhaskaran Pillai, National Co-ordinator of Global Nair Seva Samajam, delivered the main address. He explained the various steps taken by the Seva Samajam for the welfare and progress of the community. Steps are afoot to start a medical college in Kozhikode. Female students hailing from poor families will be given financial aid for education. Workshops will be opened to train the youth in various professions, under the central government scheme. Dhyanchand Award winner TPP Nair, Chief Patron VG Nair of VGN Jewellers, past President Lion Kumaran Nair, Pune NSS President Vishwanathan Nair and Nagpur NSS President S S Nair were felicitated by KNSS during the function.

Members of the units presented cultural programmes such as Bharatanatyam, Oppana, Vanchippattu, Kaikottikkali etc. Suvrudhaya of Ulhasnagar

presented Ottanthullal. President KC Kurup, Secretary Harikumar Menon Pillai, Kumaran Nair, V G Nair and Vijaykumar addressed the audience.

Celebrations of Mumbai Naattarangu

■ Mumbai Naattarangu celebrated Christmas and New Year on January 10. The venue was CIDCO grounds near Gokhale School of Sector 12, Kharghar (Opp. Raja Ganesh Mandir Kharghar). It was also an occasion for the inauguration of the Naattarangu, Kharghar Unit. It was followed by tableaux based on Bible, Carol, dance and songs and 'Sabari' Musical drama presented by Trombay Township Fine Arts Club.



Inauguration of Nattarangu event



Committee members of Kairali Cultural Association of Brindavan, Thane

Kairali Cultural Association's Annual celebrations

■ Kairali Cultural Association of Brindavan Thane celebrated their Annual Day on January 10 in Srirang School Hall. President Bharathan Menon inaugurated the celebrations. Students of Malayalam class presented folk songs and folk dances. Students of Guru Sai Geetha Mohan presented a variety of dances. Kaikottikkali, instrumental music, mimicry etc were also presented. The highlight was a group dance by men based on film songs. E Ramachandran was the compere. VPR Nair, social activist, was felicitated for his services. Satish Menon, Anjali Nair, Divya Muralidharan Nair and Sreejit Ajit Kumar received cash awards for scoring high marks in SSC and HSC examinations. Secretary B Padmanabhan proposed a vote of thanks.



Mannam Jayanthi and Nairs Meet in Nashik

■ 139 th birth Anniversary of Mannathu Padmanabhan was celebrated by Nashik Nair Seva Samajam on January 9. The meet was held in Kootuwad Uhekar Mangal Hall, Nashik. BJP Secretary of Kerala B Radhakrishnan was the chief guest. Seematai Hire MLA and Uttamkumar were guests of honour. President of Nair Seva Samajam Narayana Panicker presided. All nine units of Nashik district and their youth as well as female wings actively participated in the events.



B Radhakrishnan, Secretary of BJP Kerala Unit inaugurating the event.

Students Get Together at Sree Narayana School



■ Sree Narayana Higher Secondary School organised a Get Together of its students studying in SSC and HSC classes. It was aimed at improving the performance of the students in the Board examinations. Members of management, members of Advisory Board, parents and students participated. A workshop on Career Guidance for SSC and HSC students was also held. Dr P K Priyan, Chairman of Advisory Board

chaired the workshop. The subject of workshop was Examination Scare and Solutions. Dr P C Vinodkumar, Dr A V Thomas, K Krishnakumar Menon, DR Meenakshi Vinodkumar, Dr Khadija Priyan and Dr Sarala Achuthan participated. President Thulasidharan, General Secretary C G Baiju, Principal Sreedevi M Nair, and Managing Committee members also joined the discussions.

Pratap Nair in support of Muthukad

■ Magician Gopinath Muthukad was in Kasargod to help eradicating the miseries of its people suffering from the aftermaths of Endosulphan. He performed magic to raise funds for the aid of the miserable people under 'Snehapoorvam Kasargodinu' (To Kasargod with Love). His Mumbai friend Pratap Nair, MD of FEI group, and his wife Dr Sonali Nair, reached out to him promising monetary help of Rs One lakh. Though Nair could not be physically present at the magic show, he telephonically informed Muthukad about his gesture. The donation was through Sailaja Nair Foundation.



Nisha S Kunju honoured by President

■ Mumbai based Animal Welfare activist was honoured with '100 Women of India' at New Delhi by Govt of India, ministry of Women and Child Development.

Nisha Subramanian Kunju, from Mumbai, was awarded with '100 Women of India' award in the category of 'Animal Welfare'. She is the daughter of Mrs Nalini Subramanian and Subramanian Kunju. The 100 women of India, is an initiative to recognize women leaders who are making an impact in communities across India by

Govt of India, Ministry of Women and Child Development. The awards were in 20 categories including 'Access to justice protecting women and their rights', agriculture and animal husbandry etc.

Nisha was invited for a reception lunch hosted by President Pranab Mukherjee along with Minister Smt Maneka Gandhi to recognize 100 women achievers. Mr Mark Zuckerberg, Founder of Face Book also congratulated the winners through Face Book.



Nisha S Kunju

Winners with the President



An Ocean of Love



Sulichana Achan

■ There are certain periods in our life which remain in our heart as fresh as a flower.

Childhood is one such period that we do not forget and we do not want to forget.

Like today's children I did not have a burden of books to carry or never ending home work to do. I had plenty of time to play.

Those days my parents and my younger brother were in Bombay. My elder brother, my younger sister and I were in our ancestral home in our village with our grandparents, *Valiamma* and *Cheriyamma*.

The primary school was very close to our home. Still a servant named Chami used to accompany us. He was ever willing to carry us on his shoulders. My grandmother was a gem of a lady. She

managed our home very well. She was also an expert in solving the family problems of the villagers. I admired her and respected her. She was my heroine.

Grandfather was a learned person, yet a man of few words. I learnt many things from him, such as the beauty of nature, making '*kalam*' with rice flour and preparing delicious '*pradhaman*.'

Every evening Valiamma used to sing melodiously forgetting the whole world. That is the picture that comes into my mind when I come to think of her.

Mema that is what we called *Cheriyamma*- was a picture of affection. If someone asked her whom she loved most, her children or us, she did struggle for an answer.

We had two mothers- I just cannot call them maid servants- to look after us. Their hearts were full of love.

Music teacher and tuition master used to take up tuitions. Then they would have lunch with us. Then they enjoyed

sitting and chatting with our grandparents to their heart's content.

Faith in God, endurance, love towards all and many other things I learnt from these people. They taught us, not by lecturing but by their action.

It was a festival for us when our parents came with a lot of presents. Their hearts were overflowing with love and affection. Seeing my younger brother the motherhood in me was awakened even though I myself was a child.

Even now I value motherhood as the best state of mind. May be, that is why I do have a lot of children around me. Newcomers are welcome. One son wrote:

"Oh mother, your heart is an ocean of love

Let me take a few drops from it to fill my mind and heart."

My heart becomes an ocean of love because of my wonderful childhood. ■

With Best wishes to

Kerala in Mumbai

on its 6th anniversary

RRC Ventures Pvt. Ltd.

ഹനുമാൻചട്ടി, ജാനകിചട്ടി, യമുനോത്രി



കുനം വിഷ്ണു

ഞങ്ങൾ ഹനുമാൻചട്ടിയിലെത്തി ബസ് നിറുത്തുമ്പോൾ സൂര്യൻ അസ്തമിച്ചിട്ടില്ല. വളരെ ചെറിയ ഒരു പ്രദേശം. അവിടെ പാത അവസാനിക്കുന്നു. അഞ്ചാറു കടകളാണ് അവിടെ ആകെയുള്ളത്. ഹോട്ടലുകൾ ഒന്നു മില്ല. ഞങ്ങൾക്കുവേണ്ടി ഏർപ്പാട് ആക്കിയിട്ടുണ്ടെന്നു പറഞ്ഞ ഹോട്ടൽ എവിടെ? ഡ്രൈവർ അവിടെയെല്ലാം അന്വേഷിച്ചപ്പോഴാണ് അറിഞ്ഞത്, അത് ബാർക്കോട്ടിലാണ്. തിരിച്ച് ബാർക്കോട്ടിലേക്കുതന്നെ പോകാം എന്നായി ഞങ്ങൾ. നല്ല വെളിച്ചത്തിൽപ്പോലും ഭാഗ്യംകൊണ്ടുമാത്രം ഓടിച്ചെത്തിക്കാൻ സാധിച്ചു, ആ വന്ന വഴിയിലൂടെ തിരിച്ചുപോകുന്നത് അപകടമാണെന്നല്ല, തികച്ചും ആത്മഹത്യാപരമാണെന്നാണ് ഡ്രൈവർ പറഞ്ഞത്. വന്ന പാത കണ്ടിട്ട് ഞങ്ങൾക്കും അത് ബോദ്ധ്യപ്പെട്ടു. അയാൾ ഉറപ്പിച്ചു പറഞ്ഞു, “ഞാൻ വണ്ടി ഓടിക്കില്ല.” ഇനിയെന്തു ചെയ്യും? ട്രാവൽ ഏജന്റിനെ വിളിച്ചു. അയാൾ കൈ മലർത്തി. ദേവലോകത്ത് അനാഥരായ ഞങ്ങൾക്ക് മഹാദേവൻ തന്നെ ശരണം. “ഹര, ഹര, മഹാദേവാ!”

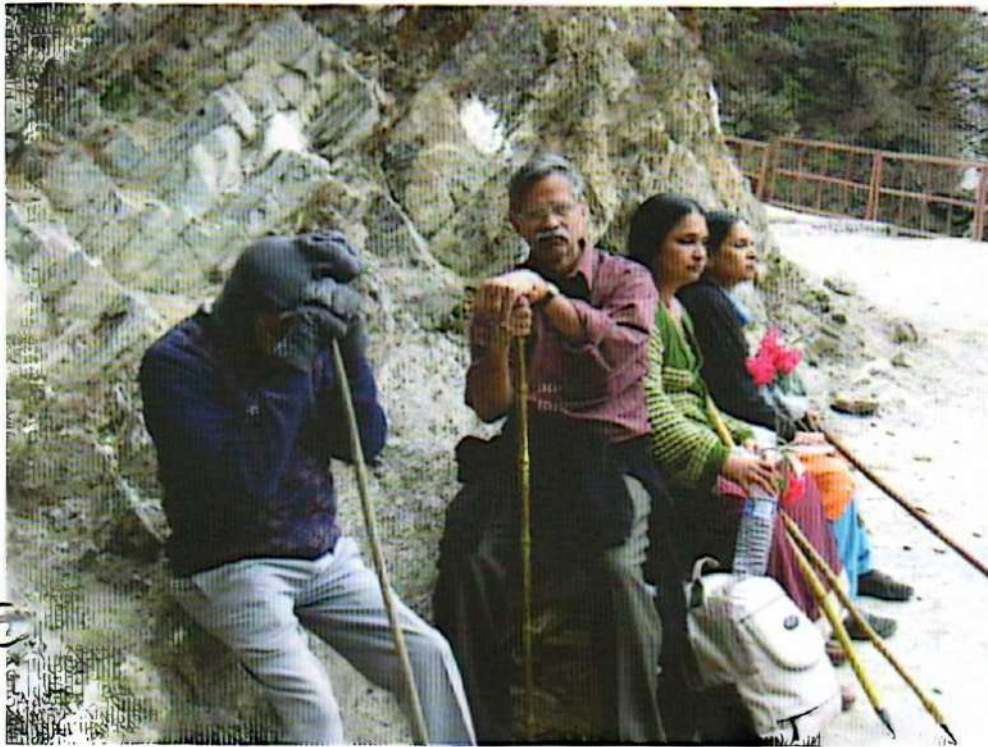
വീണെ ഡ്രൈവർതന്നെ ഒരു സ്ഥലം കണ്ടുപിടിച്ചു. ബസ് അങ്ങോട്ട് വിട്ടു. അടച്ചുറപ്പുള്ള ഒരേയൊരു കെട്ടിടമേയുള്ളൂ അവിടെ. അത് ഉത്തരാഞ്ചൽ സർക്കാറിന്റെ ഗസ്റ്റ് ഹൗസ് ആണ്. സർക്കാർ ജോലിക്കാർ ആരെങ്കിലും വന്നാൽ താമസിക്കാനുള്ളത്. ഞങ്ങളുടെ ദയനീയ സ്ഥിതി കണ്ട് മാനേജരുടെ മനസ്സ് അലിഞ്ഞെങ്കിലും സർക്കാർ ഉദ്യോഗസ്ഥർക്കു മാത്രമേ അവിടെ കൂടാൻ അനുവാദമുള്ളൂ എന്നായി ആ മാന്യൻ. ഞാനൊരു സീനിയർ കേന്ദ്രഗവർണ്മെണ്ട് ഓഫീസറാണെന്നു പറഞ്ഞപ്പോഴാണ് അയാൾ സമ്മതിച്ചത്. അവിടെയാണ് രാത്രി കഴിക്കേണ്ടത്. സൗകര്യങ്ങൾ കുറവാണ്. ഹീറ്റർ പ്രവർത്തിക്കുന്നില്ല. നിവൃത്തിയില്ലല്ലോ, ഉള്ളതു കൊണ്ട് ഓണമാക്കുകതന്നെ. ടൂറിസ്റ്റ് സീസൺ അന്നു

തുടങ്ങുന്നതേയുള്ളൂ. അതിനാൽ കടകളൊന്നും പൂർണ്ണമായി സജ്ജമായിട്ടില്ല. യമുനോത്രിയിലെ ആക്കൊല്ലത്തെ ആദ്യസന്ദർശകർ ഞങ്ങളാണെന്നു തോന്നുന്നു.

ബാരക്ക് പോലെ വീണ്ട ഒരു ഒറ്റനിലപ്പുര. ക്ലാസ് മുറികൾ പോലെ വരാന്തയിൽനിന്നു പ്രവേശിക്കാവുന്ന മുറികൾ. അതാണ് ആ സ്ഥലം. ഗസ്റ്റ് ഹൗസിനു മുന്നിൽ ഒരു ചെറിയ മുറ്റം. മുറ്റത്തിനോടു ചേർന്ന് ഒരു അരമതിൽ. അതിനപ്പുറം പത്തു പന്ത്രണ്ടു അടി താഴെ അധികം വീതിയില്ലാത്ത ഒരു ചോല ഒഴുകുന്നുണ്ട്. എന്റെ ഉറഹ്ലം ശരിയായിരുന്നു. അത് യമുനതന്നെയാണ്. എന്തൊരു ഒഴുക്ക്! ഏതെങ്കിലും അണക്കെട്ടു



The climbdown



Oh tired of climbing

തുറന്നപ്പോലെ. അത് അങ്ങനെ കല്ലുകളിൽ തട്ടി കുത്തുമാറിഞ്ഞ്, ബഹുളം കുട്ടി നൂരഞ്ഞു പതഞ്ഞ് പാൽപ്പുഴപ്പോലെ ഒഴുകുകയാണ്. നേരെ മുന്നിൽ, യമുനയ്ക്കപ്പുറം ഒരു വലിയ കുനാണ്. അവിടെ കരടി തുടങ്ങിയ കാട്ടുമൃഗങ്ങൾ ഉണ്ടത്രെ. നദിയുടെ ഒഴുക്കിന്റെ ശക്തി കണ്ടപ്പോൾ കാട്ടുമൃഗങ്ങളോടുള്ള ഭയം അസ്തമിച്ചു. ആ നദി മുറിച്ചു കടക്കാൻ അവയ്ക്കും സാധിക്കില്ല.

കുന്നുമ്പുറത്ത് അസ്തമയസുര്യൻ ക്ഷീണിതനായി ചുവന്നു തുടുത്ത് തുങ്ങി നിൽക്കുന്നുണ്ടായിരിക്കണം. പക്ഷെ ഇവിടെ സാമാന്യം ഇരുട്ടായി തുടങ്ങി. തണുപ്പും കൂടുന്നു. എല്ലിലേക്ക് തുളച്ചു കയറുന്ന തണുപ്പ്. സ്വർഗ്ഗം ധരിച്ചിട്ടും സഹിക്കാൻ പറ്റുന്നില്ല. എന്തിനും ഞങ്ങൾ ആ ചോലയുടെ താണുവന്യത്തം കണ്ട് കുറെ നേരം മുറ്റത്തിരുന്നു 'കത്തിവച്ചു.' തണുപ്പിന്റെ ശക്തി പിന്നെയും കൂടിയപ്പോൾ മുറിയ്ക്കുകയല്ല കയറി കതക് അടച്ചു.

ഗണേശൻ പാത്രങ്ങളും അടുപ്പും മറ്റും ഇറക്കി തന്റെ ജോലി ആദ്യമേ ആരംഭിച്ചിരുന്നു. ഡൈവറും സഹായിയുംകൂടി ഇരുട്ടി ലെവിടെയോ മറഞ്ഞിരിക്കുന്നു. എട്ടുമണി ആയപ്പോഴേക്കും ശാപ്പാട് തയ്യാർ. ചുടോടെ നല്ല എരിവുള്ള രസവും പപ്പടവും തോരനും. ഊണ് കൂശാൽ. നേരെ കമ്പിളി പുതപ്പിനടിയിലേക്ക്.

കാലത്ത് എണീറ്റപ്പോൾ തണുപ്പിന്റെ ശക്തി കൂടിയിട്ടു യുള്ളു. നല്ല ചുടുചായ കിട്ടിയപ്പോഴേ പുതപ്പിനുള്ളിൽനിന്നു പുറത്തു വരാൻപോലും തോന്നിയുള്ളു. പ്രഭാതാവശ്യങ്ങൾ ക്കുള്ള ചുടുവെള്ളം ധാരാളമായി കിട്ടി. വാങ്ങി എന്നു പറയുന്നതാവും കൂടുതൽ ശരി. കുളിച്ച് ഉഷാരായി വന്നപ്പോഴേക്കും പ്രാതലും റെഡി. നല്ല തമിഴൻ രീതിയിലുള്ള 'പൊങ്കൽ.' ഞങ്ങൾ യമുനോത്രിയിലേക്ക് പോകാൻ തയ്യാറായി. സ്വർഗ്ഗം സ്റ്റോവ്സും സോക്സും മങ്കിക്കേപ്പും എല്ലാം ധരിച്ച് എന്തോ വലിയ ധീരകൃത്യം ചെയ്യാൻ പോകുന്നപ്പോലെ.

പോരുന്നതിനുമുമ്പ് ഗസ്റ്റ് ഹൗസ് മാനേജരോട് ഹനുമാൻ പട്ടിയെ കുറിച്ച് ചോദിച്ചറിഞ്ഞു. കല്യാണസൗഗന്ധികം കഥയിലെ സൗഗന്ധികപുഷ്പം അന്വേഷിച്ചുപോയ ഭീമൻ ഹനുമാനെ കണ്ട സ്ഥലമാണത്രെ ഹനുമാൻപട്ടി. അവിടെനിന്ന് പതിമൂന്നു കിലോമീറ്ററാണ് യമുനോത്രിയിലേക്ക്, 7200 അടി ഉയരത്തിൽ. അവിടെ കല്ലുകൾ അടുക്കിവെച്ചുണ്ടാക്കിയ ഒരു ഹനുമാൻ

ക്ഷേത്രമുണ്ട്. പ്രധാനമായും 'ജുനാ അഖായ.' സന്യാസികൾ അവിടെ ഭജനമിരിക്കാറുണ്ട്. 'ഹിമാലയഗിരി' എന്ന പേരുകേട്ട ഒരു സന്യാസിയുടെ സമാധിസ്ഥലവുമുണ്ട് അവിടെ.

ജാനകിപട്ടി

ഇനി ഇവിടുന്നങ്ങോട്ട് യമുനോത്രിയിലേക്ക് 13 കി. മീ. നേരെ കയറ്റംതന്നെയാണ്, 7200 അടിയിൽനിന്ന് 10800 അടിയിലേക്ക്. ആദ്യത്തെ ഏഴു കിലോമീറ്റർ താണ്ടിയാൽ ജാനകിപട്ടിയിൽ എത്താം. ഹനുമാൻപട്ടിയിൽനിന്ന് ജാനകിപട്ടിയിലേക്ക് ഒരു മൺപാതയുണ്ട്. അതിൽക്കൂടി ഓടുന്ന ജീപ്പുകളും. അതിസാഹസവും അപകടകരവുമാണ് ആ യാത്ര. ഒന്നാമതായി അത് ഒരു നല്ല പാതയല്ല, ഒരു വെട്ടുവഴിമാത്രം. വീതി നന്നെ കുറവ്, വളഞ്ഞുപുളഞ്ഞുള്ള കയറ്റം. ഒരു ഭാഗത്ത് വലിയ കൊക്ക. അവിടെ ജീപ്പോടിക്കു നവരെ കണ്ടാൽ യമുനോത്രിയിലേക്കു തോന്നുമെങ്കിലും സർക്കസ്സുകാരെക്കാൾ വിദഗ്ദ്ധരാണ്. എത്രയോ കാലമായി ഇവർ

വണ്ടി ഓടിക്കുന്നു. അപകടങ്ങൾ ഉണ്ടാവാറില്ലെന്നല്ല, പക്ഷെ വിരളമാണ്.

അവിടെ എത്തിയപ്പോൾ മനസ്സിലായി, ഞങ്ങൾ ആദ്യക്കാരല്ല, ധാരാളം പേർ ജീപ്പിനുവേണ്ടി കാത്തുനില്ക്കുന്നുണ്ട്. അപ്പോൾ ഞങ്ങളല്ല ആദ്യസന്ദർശകർ. പറ്റിയ ഒരു ജീപ്പ് കണ്ടെത്താൻ സ്ഥലപരിചയമുള്ള ഡ്രൈവറും സഹായിച്ചു. അവസാനം ഞങ്ങളും രണ്ടു ജീപ്പുകളിലായി കയറി. ആദ്യമാദ്യം ഞങ്ങൾക്ക് അതിന്റെ ഭീകരത മനസ്സിലായില്ല. പിന്നെപ്പിന്നെ യാത്ര സാഹസികം ആകുന്നതെങ്ങനെ എന്ന് അനുഭവിച്ചറിഞ്ഞു. നമുക്കൊന്നും ചെയ്യാനില്ല. കണ്ണടച്ചോ, പ്രാർത്ഥിച്ചോ. അതിലെ അതിസാഹസികത ആസ്വദിച്ചോ ഇരിക്കുക; അത്രതന്നെ. പലയിടത്തും മൺപാതയ്ക്ക് വീതി നന്നെ കുറവ്. ജീപ്പിന്റെ വലതുവശം ചെത്തിയിരിക്കിയ കുന്നിന്മേൽ ഉരയുമ്പോഴും മറുവശത്തെ ചക്രം വായുവിൽ കറങ്ങുന്നതുപോലെ. താഴെ മൂന്നുരടി താഴ്ചയിൽ ഒഴുകുന്ന യമുന. ഞാനിന്നേവരെ ചെയ്തതിൽവെച്ച് ഏറ്റവും അപകടം പിടിച്ച യാത്ര. ഏന്തായാലും അത് ഒരു അനുഭവം തന്നെയായിരുന്നു.

നാല്പതു മിനുട്ടിൽ ഇഴഞ്ഞിഴഞ്ഞ് ജീപ്പ് ജാനകിപട്ടിയിലെത്തി. ഒരു ഉറക്കംതുങ്ങി പ്രദേശം. അവിടെ ആരും സ്ഥിരമായി താമസിക്കുന്നില്ല. തണുപ്പുകാലത്ത് അവിടം മഞ്ഞിൽ പുതച്ചിരിക്കും. താഴെയുള്ള ഗ്രാമമായ ശ്യാനാപട്ടിയിലേയും സമീപത്തേയും താമസക്കാരാണ് സീസണാകുമ്പോൾ തീർത്ഥാടകർക്കുവേണ്ടി ഇവിടെ വരുന്നത്. ഏതാനും കടകൾ തുറന്നിട്ടുണ്ട്. കടയിൽ വിൽക്കുന്നത് മുകളിലേക്ക് കയറുവാനുള്ള സാമഗ്രികളാണ്. അതൊന്നുമില്ലാതെ കയറാൻ പുറപ്പെടുത് എന്ന് മുൻപെ താക്കീത് കിട്ടിയിരുന്നു. ഉറപ്പുള്ള ലാഠി (നാലഞ്ചടി നീളമുള്ള വടി), ആവശ്യത്തിനു കൂടിവെള്ളം, നല്ല മഴക്കോട്ടുകൾ (ഉപയോഗിച്ചുകഴിഞ്ഞാൽ വലിച്ചെറിയാവുന്ന പ്ലാസ്റ്റിക് മഴക്കോട്ടുകൾ, ടോഫികൾ തുടങ്ങിയവ ഓരോരുത്തരും ആവശ്യത്തിനു വാങ്ങി. ഞങ്ങൾ നടന്നുതുടങ്ങി.

ഇവിടുന്നങ്ങോട്ട് ഏഴു കിലോമീറ്റർ കൂത്തനെ വലിഞ്ഞുകയറുകതന്നെവേണം. പാതകൾ ഇവിടെ തീർത്തും അവസാനിക്കുന്നു. കുന്നുകളിന്മേൽ നാലഞ്ച് അടി വീതിയിൽ ചെത്തിയിട്ടുണ്ടാക്കിയ നടപ്പാതയാണ് ഇവിടുന്നുള്ളത്. വലതുവശത്ത് വലിയ കൊക്ക. അതിനടിയിൽ അഗാധതയിൽ

ധൃതി പിടിചൊഴുകുന്ന, ശോഷിച്ച യമുന. എവിടെ നോക്കിയാലും നയനാഭിരാമമായ കാഴ്ചകൾ. സമയം പത്തുമണിയായിക്കാണും. നിലാവുപോലെ തോന്നിക്കുന്ന വെയിൽ. എല്ലാ തുള്ളക്കൂന് തണുപ്പിന്, നടത്തത്തിന്റെ ആയാസവും വെയിലും കാരണം, അല്പം ശമനം കിട്ടിത്തുടങ്ങി. വഴി കൃഷ്ണമില്ല. വലതുവശത്ത് കൈവരിയുണ്ട്. പലയിടത്തും അത് വീണുപോയിരിക്കുന്നു എന്നുമാത്രം. ചിലയിടത്ത് കുറേശ്ശെ പടികൾ ഉണ്ട്. ചിലയിടത്ത് കല്ലോ ഇഷ്ടികയോ പാകിയിട്ടുണ്ട്. ചിലയിടങ്ങളിൽ കോൺക്രീറ്റും ഉണ്ട്. ബാക്കി ചെരിഞ്ഞ മൺവഴി. അടുത്ത കാലത്താണത്രെ സർക്കാർ ഇടപെട്ട് വഴി ശരിയാക്കിയത്. അതിനുമുമ്പ് ഒരാൾക്കുമാത്രം നടന്നു പോകാവുന്ന അത്യപകടകാരിയായ ഒറ്റയടി പാതയായിരുന്നുവത്രെ. ഇക്കാലത്തുതന്നെ കൈവരിയുടെ ഇപ്പുറത്തുനിന്ന് വലതുവശത്തെ താഴ്ചയിലേക്കു നോക്കുമ്പോൾ, ഉള്ളം കിടിലം കൊള്ളുകയാണ്. അപ്പോൾ

ഒന്നുരണ്ടു കിലോമീറ്റർ കയറിക്കഴിഞ്ഞപ്പോൾ വലതുവശത്തെ യമുനയ്ക്കുമീതെ വെളുത്ത പാറക്കല്ലുകൾപോലെ മഞ്ഞുകട്ടകൾ. നദി അതിനടിയിലായിട്ടാണ് ഒഴുകുന്നത്. ആ പ്രതിഭാസം പിന്നീട് പലയിടത്തും കണ്ടു. കുറെകൂടി പോയപ്പോൾ, ഞങ്ങൾ നടക്കുന്ന വഴിയുടെ വക്കിൽ അത്രയധികം കട്ടയല്ലാത്ത ഐസ്. ഞങ്ങൾക്കെല്ലാവർക്കും അത് ആദ്യാനുഭവമായിരുന്നു. ഐസ് ഫാക്ടറിയിലും ഫ്രീസറിലും ഉണ്ടാക്കിയ ഐസ് മാത്രം കണ്ടിട്ടുള്ള ഞങ്ങൾക്ക് പ്രകൃതിയിലെ ഐസ് ഒരു സംഭവംതന്നെ ആയിരുന്നു. പിന്നെപ്പിന്നെ വഴിവക്കിൽ പലയിടത്തും ഞങ്ങൾ മഞ്ഞും മഞ്ഞുകട്ടകളും കണ്ടു. യമുനോത്രിയിലേക്ക് ഇനി ഒരു കിലോമീറ്ററേ ഉള്ളൂ എന്ന ബോർഡ് കണ്ടു. മഴ പെയ്തേക്കാം എന്നു ഞങ്ങളുടെ തൊട്ടുപിന്നിൽ വന്നിരുന്ന ഒരു കോവർകഴുതക്കാരൻ പ്രവചിച്ചു. മഴ പൊടിയുന്നുണ്ടോ? ഞങ്ങൾ ഏതായാലും മഴക്കോട്ട് ധരിച്ചു. വലിയ താമസമില്ലാതെ തുടങ്ങി - മഴയല്ല, മഞ്ഞുവീഴ്ച.



The flowers we found at Yamunotri

അക്കാലത്തെ ഭീതിമയായ യാത്രയെക്കുറിച്ച് ഞാനെന്ന് സങ്കല്പിച്ചുനോക്കി. ഈശ്വരോ രക്ഷതു: നമ്മുടെ ജീവനല്ലേ! നടക്കുമ്പോൾ, പ്രത്യേകിച്ച് കയറ്റം കയറുമ്പോഴും ഇറങ്ങുമ്പോഴും ഉണുവടിയുടെ സഹായം എത്രമാത്രമാണെന്ന് അന്നാണ് മനസ്സിലായത്. മലകയറ്റത്തിന്റെ പ്രാഥമികപാഠമായ 'വയർ നിറഞ്ഞു കയറ്റം കയറാൻ പാടില്ലെന്ന് താക്കീത് ലഭിച്ചിട്ടുണ്ടായിരുന്നതിനാൽ ഞങ്ങളെല്ലാം അരവയർ പ്രാതലാണ് കഴിച്ചിട്ടുണ്ടായിരുന്നത്. ക്ഷീണിച്ചാൽ അല്പം മധുരം കഴിക്കാം, വെള്ളം കുടിക്കാം. അതാണ് ഏറ്റവും നല്ലതത്രെ. ഒന്നുകൂടി പറയട്ടെ, നടക്കാൻ വയ്യാത്തവർക്ക് വേണമെങ്കിൽ കോവർകഴുതകളുണ്ട്, അല്ലെങ്കിൽ ചുമട്ടുകാരുണ്ട്. അവരുടെ പുറത്തു കെട്ടിവെച്ച കെട്ടിയിൽ ഇരുന്നാൽ മതി. അതുമല്ലെങ്കിൽ നാലാൾ ഏറ്റുന്ന മഞ്ചലുമുണ്ട്. അതിനെല്ലാം കൃത്യമായ നിരക്കിൽ പണം കൊടുക്കണമെന്നു മാത്രം. മഞ്ചൽക്കാരും ഏറ്റുകാരും കോവർകഴുതകളും അതിനിടയിലെ കാൽനടക്കാരും എല്ലാംകൂടി വഴിയിൽ നല്ല തിരക്കാണ്. ശൈത്യം 4-5 ഡിഗ്രിവരെ താണിരിക്കുന്നു. ആദ്യദിവസമാകയാൽ അന്തരീക്ഷമർദ്ദവും പ്രാണവായു (ഓക്സിജൻ) വും വളരെ കുറവാണ്. ധാരാളം തീർത്ഥയാത്രക്കാർ വന്നു തുടങ്ങിയാൽ പ്രാണവായുവിന്റെ ലഭ്യത കൂടുമത്രെ. അന്തരീക്ഷം മൊത്തം മാറുമെന്നു പറയപ്പെടുന്നു.

മുംബയിലും ചെന്നയിലും കേരളത്തിലും ജീവിക്കുന്ന ഞങ്ങൾക്ക് അതും മഞ്ഞുവീഴ്ചയും പുതിയ അനുഭവമാണ്. തണുപ്പ് ഒന്നുകൂടി കൂടി. ഹിമാലയം അങ്ങനെയൊന്നത്രെ. വിചാരിച്ചിരിക്കാതെ മഴയും, വെയിലും മഞ്ഞും എല്ലാം വന്നേയ്ക്കാം, പോയേയ്ക്കാം. മുൻകൂട്ടിയുള്ള പ്രവചനം അസാധ്യമാണ്. അതിനാൽ എന്തിനും ഏതിനും എപ്പോഴും തയ്യാറായിരിക്കുക; അതേ ചെയ്യാനുള്ളൂ.

യമുനോത്രി

വരുന്ന വഴിയിൽ ചായയും ബിസ്കറ്റും കിട്ടുന്ന ചില പെട്ടിക്കടകൾ മാത്രമെ തുറന്നിട്ടുള്ളൂ. ചായക്കടകളോ ഹോട്ടലുകളോ ഇല്ല. അഞ്ചമ്പര മണിക്കൂറായി നടക്കാൻ തുടങ്ങിയിട്ട്. ക്ഷീണം തോന്നിത്തുടങ്ങിയിരുന്നു. പക്ഷെ വിചിത്രമെന്നു പറയട്ടെ, ഉച്ചയായെങ്കിലും ഊണൊന്നും കഴിച്ചിട്ടില്ലെങ്കിലും വിശപ്പു തോന്നിത്തുടങ്ങിയിരുന്നില്ല. വെള്ളവും ടോഫികളും ആവശ്യാനുസരണം തീർച്ചയായും ഞങ്ങൾ കഴിച്ചിരുന്നു. ഒരു വളവു തിരിഞ്ഞപ്പോൾ ആ മനസ്സു നിറയുന്ന കാഴ്ച. യമുനോത്രി ക്ഷേത്രം മനസ്സു നിറയുന്നു. അര കിലോമീറ്റർ കൂടിയെ

ഉള്ളൂ. പെട്ടെന്നു ക്ഷീണമെല്ലാം പമ്പ കടന്നു. (അതോ യമുന കടന്നു എന്നു പറയണോ?) രണ്ടു മലകളുടേയും ഇടയിൽ വീതി കുറഞ്ഞൊരു തോട് - ശൈശവപ്രായമായ യമുന. ക്ഷേത്രത്തിനുമുന്നിൽ പാലമുണ്ട്. പാലത്തിനു കീഴിൽ ശൂണ്ഠിയെടുത്ത കൃശഗാത്രിയായ യമുനയ്ക്ക് എന്താ ഉശിര്! കാലത്ത് പത്തുമണിക്ക് തുടങ്ങിയ ഏഴു കിലോമീറ്റർ യാത്ര രണ്ടു മണിക്ക് അങ്ങനെ ക്ഷേത്രത്തിലെത്തി അരസാനിച്ചു.

തെറ്റിദ്ധരിക്കേണ്ട, യമുനോത്രി യമുനയുടെ ഉത്ഭവസ്ഥാനമല്ല. (അതേപോലെ, ഗംഗോത്രി ഗംഗയുടേയും മല്ല). ഇക്കാര്യം ഞാൻ പുജാരിയോട് ചോദിച്ചു. അദ്ദേഹം പറഞ്ഞത്, യമുന ഉത്ഭവിക്കുന്നത് ഏതാനും കിലോമീറ്ററുകൾക്ക് മുകളിലുള്ള കളിന് എന്ന മഞ്ഞുമലയിൽ നിന്നാണെന്നാണ്. അതിനാലാണത്രെ യമുനയ്ക്ക് കളിന്പുത്രിയായ 'കാളിന്ദി' എന്നു പേര് വന്നത്. അത്യധികം ദുർഘടമായ വഴിയായതിനാലും വന്യമൃഗങ്ങളുടെ ആക്രമണങ്ങൾ സഹിക്കാൻ വയ്യാത്തതിനാലും ആരും യമുനയുടെ ഉത്ഭവസ്ഥാനത്തേക്ക് പോകാറില്ലത്രെ.

ഭാഗവതം ദശമസ്കന്ദം അനുസരിച്ച് യമുന ശ്രീകൃഷ്ണന്റെ എട്ടാമത്തെ ഭാര്യയാണ്. സൂര്യഭഗവാന് സംജ്ഞ എന്ന ഭാര്യയിൽ മനു, യമൻ എന്ന രണ്ടു പുത്രന്മാരും യമുന എന്നൊരു പുത്രിയും ഉണ്ടായി. യമുന ഭഗവാൻ മഹാവിഷ്ണുവിനെ ഭർത്താവായി



Yamunotri temple

കിട്ടാൻ അതികഠിനമായ തപസ്സു തുടങ്ങി. ഒരിക്കൽ ശ്രീകൃഷ്ണനും സുഹൃത്തായ അർജുനനും കാട്ടിൽ നായാട്ടിനു പോയപ്പോൾ അതിസുന്ദരിയായ ഒരു ബാലിക തപസ്സിൽ മുഴുകിയിരിക്കുന്നത് കണ്ടു. അർജുനൻ കാര്യം അന്വേഷിച്ചു. ഭഗവാൻ മഹാവിഷ്ണുവിനെ പരിണയിക്കാനാണ് തന്റെ തപസ്സെന്ന് അവൾ

അറിയിച്ചു. ഉടൻ ഭഗവാൻ സ്വന്തം സാരൂപത്തിൽ പ്രത്യക്ഷപ്പെടുകയും അവളെ തേരിൽ കയറ്റിക്കൊണ്ട് ദ്വാരകയിൽ പോയി പത്നിയായി വരിക്കുകയും ചെയ്തു. ശ്രീകൃഷ്ണൻ യമുനയിൽ പത്നു പുത്രന്മാരുണ്ടായത്രെ.

ശ്രീകൃഷ്ണാവതാരസമയത്ത് ശ്രീകൃഷ്ണനെ ശിരസ്സിലേറ്റി വന്ന വസുദേവർക്ക് നിറഞ്ഞുനിന്ന യമുന വഴിമാറിക്കൊടുത്തു എന്നു ഭാഗവതത്തിൽ ഉണ്ട്. മദ്യപിച്ചിരിക്കുന്ന ബലഭദ്രൻ യമുനാദിയെ അരികിലേക്ക് വിളിച്ചപ്പോൾ വരാൻ കൂട്ടാക്കാത്തതിനാൽ കലപ്പകൊണ്ട് വലിച്ചുകൊണ്ടുവന്നു എന്നും കഥയുണ്ട്.

പത്മപുരാണമനുസരിച്ച്, പുണ്യനദിയായ യമുനയിൽ യഥാവിധി സ്നാനം ചെയ്താൽ, പാപപരിഹാരവും സർഗ്ഗ പ്രാപ്തിയും ഉണ്ടാവും. അഗ്നിപുരാണപ്രകാരം, യമുനാദേവി പരാശക്തിയുടെ ഭാഗമാണ്. ശ്യാമജവർണ്ണവും കൂർമ്മവാഹനവും കയ്യിൽ കൂടം ധരിക്കുന്നവളുമാകുന്നു. മഹാഭാരതപ്രകാരം,

യമുനാദിയിലെ തോണിക്കാരിയായ സത്യവതിയെ പരാശര മുനി പ്രാപിച്ചത് നദീമധ്യത്തിലുള്ള യമുനാദീപിൽ വെച്ചാണ്.

യമുന അഥവാ കാളിന്ദി കുറുത്തതാണത്രെ. അതിനു കാരണമായ ഒരു കഥ ശിവപുരാണത്തിലുണ്ട്. സതീവിരഹത്താൽ സന്തപ്തനായ ശിവൻ വിലപിച്ചു നടക്കുമ്പോൾ, കാമദേവൻ ശിവനെ ശാന്തനാക്കാൻ പുവമ്പെയ്തു. അപ്പോൾ

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ഉന്മാദാവസ്ഥയിലായ ശിവൻ അതെല്ലാം കഴുകിക്കളയാൻ കാളിന്ദിയിൽ മുങ്ങി. ശിവൻ സാധാരണ നിലയിലായെങ്കിലും കാളിന്ദി കറുത്തു പോയത്രെ. (പക്ഷെ ഞങ്ങൾ അവിടെ കണ്ട യമുന പാലുപോലെ വെളുത്തിട്ടാണ്, ശുഭ്രവസ്ത്രധാരിയാണ്.)

യമുനോത്രിയിൽ യമസഹോദരിയായ യമുനയെ തൊടുകയോ അതിൽ കുളിക്കുകയോ ചെയ്ത് അനുഗ്രഹം തേടിയാൽ സുഖമരണം ലഭിക്കുമെന്ന് വിശ്വസിക്കപ്പെടുന്നു. കണ്ടാൽ പ്പോലും മതി എങ്കിൽ ഞങ്ങൾക്കും ആ അനുഗ്രഹം മതിയാവാളും കിട്ടിയിട്ടുണ്ട്. പക്ഷെ തൊടാവുന്ന താഴ്ചയിലല്ല അവിടെ ഒഴുകുന്ന യമുന.

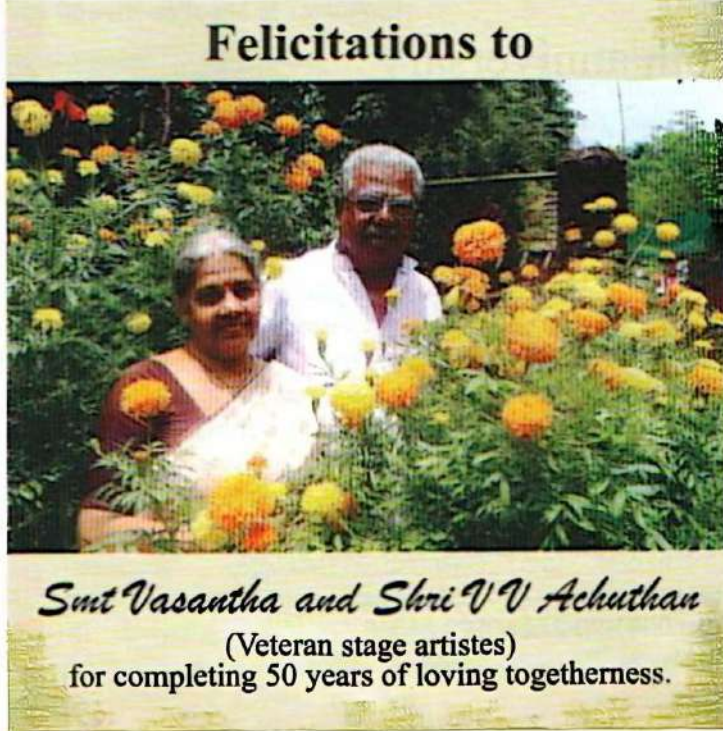
യമുനോത്രിക്ഷേത്രം ചെറുതാണെങ്കിലും സാമാന്യം ഭംഗിയുള്ളതാണ്. യമുന ശ്രീകൃഷ്ണനെ കണ്ടുമുട്ടിയ സ്ഥലത്താണത്രെ, ഇന്നു കാണുന്ന ക്ഷേത്രം നില നിൽക്കുന്നത്. ക്ഷേത്രത്തിലെ പ്രധാനപ്രതിഷ്ഠ കൃഷ്ണനാണ്. സമീപത്തു തന്നെ യമുനാദേവികും ശ്രീകോവിലുണ്ട്. അവിടെത്തെ പുജാരി മാർ ജാനകിപട്ടിയിൽനിന്ന് ഏതാനും കി.മീ. അകലെയുള്ള ചർസാലി എന്ന ഗ്രാമത്തിലുള്ള പാണ്ഡമാർ (ബ്രാഹ്മണർ) ആണ്. സീസൺ കഴിയുമ്പോഴേക്കും യമുനോത്രി മഞ്ഞുകൊണ്ട് മുടപ്പെട്ടിരിക്കും. പിന്നീടുള്ള ആറുമാസത്തെ പുജകൾക്കായി പണ്ഡകൾ ഇരുമൂർത്തികളേയും ഓരോരോ വിഗ്രഹത്തിൽ ആവാഹിച്ച് ചർസാലിയിലേക്ക് കൊണ്ടുപോകും. അക്ഷയത്യതിയയുടെ അന്നാണത്രെ പ്രതിമകളെ തിരിച്ചുകൊണ്ടുവന്ന് പുനരാവാഹനം ചെയ്യുന്നത്.

ശ്രീകോവിലിന്നു മുന്നിലായി ഒരു തപ്പകുണ്ഡം (ചുടുവെള്ളം ഉള്ള ഒരു ചെറിയ കുളം) ഉണ്ട്. പ്രകൃതിയുടെ വരദാനമാണ് ആ ചുടുവെള്ളം. മുകളിലെ മലയിൽനിന്ന് എപ്പോഴും ഒഴുകിവന്ന് വീണുകൊണ്ടിരിക്കുന്ന നല്ല ചുടുള്ള ആ വെള്ളത്തിൽ കുറെ തണുത്ത വെള്ളവും ചേർത്താണ് ആ കുളത്തിൽ നിറക്കുന്നത്. അല്ലെങ്കിൽ ചുടുകൊണ്ട് പൊള്ളലേൽക്കുമത്രെ. ഞങ്ങൾ ചെന്നപ്പോൾ ഏതാനും പേർ അതിൽ മുങ്ങുന്നുണ്ട്. ഞങ്ങളും കുളിക്കാൻ തെയ്യാറായി. വെള്ളത്തിൽനിന്ന് ആവി വരുന്നുണ്ട്. എന്നിട്ടും ആൾക്കാർ അതിൽ മുങ്ങുന്നു. വിശ്വാസം വരാതെ ആദ്യം ഞാൻ ജലം തൊട്ടുനോക്കി. ഞെട്ടിയപ്പോലെ കൈ പിൻവലിച്ചു. ഹൊ, എന്തൊരു ചൂട്! അത്രയധികം അസഹനീയമായ ചുടാണെങ്കിൽ ആദ്യം ഇറങ്ങിയവർ അതിലെങ്ങനെ മുങ്ങുന്നു? ഞാൻ വിട്ടില്ല. പിന്നെ കാൽ മുക്കാനായി ശ്രമം. മൂന്നാംതവണ ഞാൻ ഒരു കാൽ മുക്കി. പിന്നെ രണ്ടുകാലും.

പിന്നെ മുട്ടുവരെ, അരവരെ, കഴുത്തുവരെ. അവസാനം മുങ്ങി. അതേപോലെ ഞങ്ങളെല്ലാവരും കുളിച്ചു. പുറത്ത് തണുപ്പ് അഞ്ചു ഡിഗ്രിയിൽ താഴെയാണ്. അപ്പോൾ ചുടുവെള്ളത്തിലെ കുളി എത്രമാത്രം സുഖകരമായിരിക്കും എന്നു ഊഹിയ്ക്കാവുന്നതേയുള്ളൂ. ഓർക്കുമ്പോൾ ഇപ്പോഴും മനസ്സു നിറയുന്ന ഒരു അനുഭവമായി തോന്നുന്നു ആ കുളി. കുളി കഴിഞ്ഞ് ഞങ്ങൾ ക്ഷേത്രത്തിൽ കയറി, ചെറിയ ശ്രീകോവിൽ, ആദ്യം ശ്രീകൃഷ്ണവിഗ്രഹത്തിനു മുന്നിൽ തൊഴുതു. മിനുപ്പുള്ള കൃഷ്ണശിലയിൽ ഉണ്ടാക്കിയ അതിമനോഹരമായ വിഗ്രഹം. യമുനോത്രിയിൽ പ്രാർത്ഥിക്കേണ്ടത് സുഖമരണമല്ലേ! ഞാൻ അതുതന്നെ വരമായി ചോദിച്ചു. ഭഗവാൻ കേട്ടിരിക്കണം. വരം കിട്ടിയോ എന്ന് എന്റെ പിൻഗാമികൾ പറയും.

ശ്രീകൃഷ്ണനടയുടെ അല്പം മുകളിലാണു യമുനാദേവിയുടെ ശ്രീകോവിൽ. അതിന്റെ വലതുവശത്ത് ഒരു കുണ്ഡമുണ്ട്. അതിലേക്കാണ് കുന്നിൻ മുകളിൽനിന്ന് ചുടുവെള്ളം വന്നു വീണുകൊണ്ടിരിക്കുന്നത്. ചുടുകൊണ്ട് വെള്ളം തിളക്കുന്നുണ്ട്. യമുനാദേവി ക്ക് നിവേദിക്കാനായി ഒരു തുണിയിൽ അരിയും പരിപ്പും കെട്ടിവെച്ചിട്ടുണ്ട്. ഭക്തർക്ക് വഴിപാടായി അത് വാങ്ങാം. അതു വാങ്ങി ആ ചുടുവെള്ളത്തിൽ അല്പനേരം മുക്കി പിടിച്ചാൽ അരിയും പരിപ്പും വേവും. അതാണ് നിവേദ്യം. അതാണ് പ്രസാദവും.

യമുനോത്രിയാത്ര വളരെക്കാലത്തെ ആഗ്രഹമായിരുന്നെങ്കിലും ദൈവാനുഗ്രഹംകൊണ്ടുമാത്രം സാധ്യമായ ഒരു മഹാഭാഗ്യമായി ഞാൻ കണക്കാക്കുന്നു. സമുദ്രനിരപ്പിൽനിന്ന് 10,800 അടി ഉയരത്തിൽ, ശൈത്യകാലം വിട്ടുപോകാൻ മടി കാണിക്കുന്ന കാലത്ത്, ഏതാനും ദിവസം മുമ്പുവരെ മനുഷ്യസമ്പർക്കം ഇല്ലാതിരുന്ന പ്രദേശത്ത്, ശ്രീകൃഷ്ണൻ വിഹരിച്ചിരുന്ന ഈ പുണ്യസ്ഥലത്ത്, എത്താൻ സാധിച്ചതിലെ മുൻജന്മസുകൃതത്തിൽ മനസ്സു നിറഞ്ഞ്, ഞങ്ങൾ അവിടെനിന്ന് പടി ഇറങ്ങി. ■



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ROSE FACE PACKS



Dr. (Major) Nalini Janardhanan

Rose water and oil extracted from rose petals are good for skin care. Rose face packs can be applied on face to get a glowing skin. Now let us see how to prepare various face packs using Rose as advised by beauticians.

1 Rose petal paste 2 to 3 tablespoon, Multani Mitti (Fuller's Earth) 1-2 tbsp, Orange peel powder or Lemon peel powder 1 tbsp, Egg white 1 tbsp. Take these ingredients in a bowl and mix with water to make a smooth paste. Apply this on face. Wash it off after 20 mts with cold water.

2 Rose petal paste- 2-3 tablespoon, Lemon juice-1 tbsp, Sandalwood powder - 1tbsp, Turmeric powder one pinch. Mix these ingredients and apply on face. Wash it off after 10-15 mts. This face pack may help to lighten dark skin.

3 Rose petal paste- 2-3 tbsp, Oatmeal 2 tbsp. Mix both ingredients in a bowl and keep it in a cool place for 30 mts. Apply on face and wash off with water after 10 mts. This face pack helps in clearing black spots and black marks left by pimples.

4 Orange peel powder- 2 tbsp, Rose petal powder 2 tbsp (Dry rose petals can be powdered). Mix both with one tablespoon yoghurt. Mix well and apply on face. Wash off after 10 mts.



5 Soak 8 petals of rose in 3-4 tablespoon water for 2-3 hrs. Mash the petals into water and add 3 tablespoon honey. Mix well and apply on face. Keep it for 15-30 mts. Wash off with cold water.

6 Take 1 teaspoon Rose petal powder and 1 teaspoon honey. Mix them well. Apply on face and keep it for 20 mts. Wash off with water.

7 Take 1 tsp sandalwood powder in a bowl and mix with 2 tablespoon of milk and 2 teaspoon rose petal extract. Mix them well and apply on face. Keep for 30 mts and wash off with water.

8 Heat 1 teaspoon honey till it reaches liquid consistency. Add 6-8 rose petals, 2 teaspoon rose water and 1 teaspoon yoghurt. Mix well and apply on face. Wait for 10-15 mts. Wash off with warm water. Your skin will feel hydrated and smooth.

9 Mix 3 tablespoon rose water with 1 tablespoon yoghurt and 2 tablespoon oat flour (oats powdered in a blender). Apply this on face. Keep it for 20 mts. Wash it off with lukewarm water. This is a deep cleansing face mask.

10 Rose lip balm: Mix rose petal powder with butter and keep it in a small covered container. This paste can be applied on lips to prevent drying.

11 Rose petals Hand Cream: Mix 1/3 cup of glycerin and 2/3 cup of rose water. Store in a cool dry place. This is a good cream for hands.

The beautiful and fragrant Rose is definitely a magic flower beneficial in skin and beauty care. Hope you enjoyed the bouquet of rose face packs. Stay beautiful with a glowing and young looking skin! ■

RESOLUTIONS

FOR A HEALTHY NEW YEAR

Most of us make New Year Resolutions in the month of January every year but unfortunately fail to keep up them later! We all know that most of the diseases and health problems (like Obesity, Hypertension, Cancer, Diabetes, High Cholesterol level, Heart Attack, Stroke, Arthritis etc) seen in modern life today are related to changes in lifestyle and unhealthy eating habits. So this year, let us make resolutions to keep ourselves healthy.

DIET

■ Eat nutritious diet:

We should have nutritious diet containing carbohydrates, proteins, fats, vitamins and minerals in the required quantity. Include lot of fruits, raw vegetables (in salad form) and green leafy vegetables in your diet. Eat less salt, sugar and processed food items (like Maida).

■ Avoid fried food items and fast food:

We must avoid heavy consumption of fried food items, cola type of carbonated drinks and fast food as it may lead to obesity and associated health problems.

■ Eat more fibre and healthy fats:

More grains, cereals, nuts, seeds and fruits containing fibre should be included in your diet. Fibre helps in reducing cholesterol in our body and also prevents overeating. Fibre is required for the smooth movement of faeces through large intestine, thus preventing constipation. A high fibre diet reduces the risk of Cancer, Diabetes and Heart diseases. We must consume healthy fats and oils (like Coconut oil, Groundnut oil, Olive oil, Safflower oil, Sunflower oil etc.) Reduce the intake of dalda and other unhealthy fats. Excessive consumption of oil in cooking food is not advisable for health.

■ Eat good quality proteins:

We should eat good quality proteins found in eggs, fish, meat, dairy products (milk, curds, cheese etc), legumes and sprouts. But excessive intake of proteins is harmful to kidneys and other organs in our body.

■ Drink plenty of water:

For smooth functioning of Kidneys and digestive system, adequate intake of water is required. We must drink at least 8-10 glasses of water daily.

SLEEP

We must get adequate sleep (6-8 hrs) at night. Sleep deprivation can adversely affect our immune system just like in diseases and stress. Lack of sleep is associated with many diseases and health problems like Obesity, overeating, Hypertension, Heart attack, Diabetes, Anxiety etc.

EXERCISE

Regular exercise is a must for keeping ourselves fit and healthy. Avoid sitting for a long time. Leading a sedentary lifestyle may lead to various health problems. Be active and move around. Running, Jogging, Swimming, Playing games, Walking, Dancing- all these are good for health. Walking is a good exercise for elderly people.

EXPOSURE TO SUNLIGHT:

Calcium and Vitamin D are essential for keeping our bones healthy.

Exposure to sunlight helps in Vitamin D synthesis inside our body. Elderly people should take supplements of

Calcium and Vitamin D according to doctor's advice.

STOP BAD HABITS:

We know that smoking and drinking are injurious to health. So these bad habits should be stopped. Addiction to drugs also should be avoided.

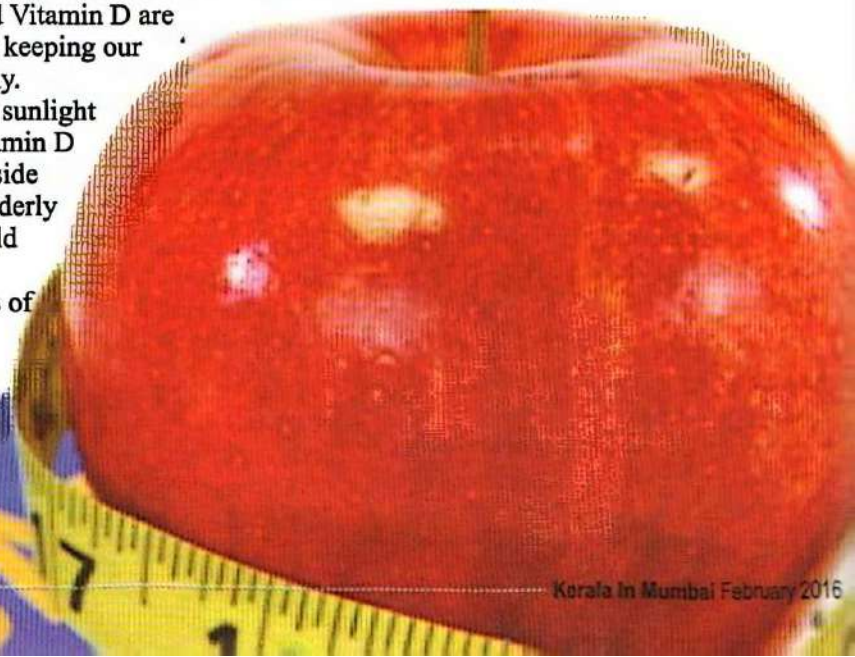
MEDITATION

Relaxation and meditation helps in stress relief. Meditate for at least 5-10 minutes a day. This helps in keeping your mind calm and relaxed. Stress related health problems like Hypertension, Heart Attack etc can be reduced by meditation.

HEALTHY RELATIONSHIPS

Make healthy relationships and friendships. Be active in your community and help others. Sharing quality time happily with your family and friends helps in keeping your mind healthy and stress free. Elderly people will also be benefitted by this, as social interaction helps them in fighting loneliness, depression, grief and isolation. Making friends and joining a group of likeminded people keep all of us happy and improves our outlook towards life.

So start living a little differently, a little better, happier and healthier... Keep smiling and live life King size this year!



SEXUALITY AND INTIMACY IN ADDICTION



Dr Sujatha Nair

■ Humans are sexual beings. Sexuality includes physical, psychological, social, emotional and spiritual aspects. It does not only mean the act of sex but the

energy of sex and the awareness of humans as sexual beings. Intimacy is building a close rapport, companionship and friendliness with another person.

Sexuality arises in infancy when the infant plays with its genitalia repression/suppression of this most natural energy begins then itself by parents scolding the infant. In puberty, attraction to the opposite sex reaches its peak, but the topic is taboo in family/society. Religious beliefs complete the vortex of fear, guilt, shame and suppression. Perversion sets in as pornography is resorted to as an educative tool. Add drugs/alcohol to it and the psychological degeneration, delusion and self abuse that sets in is immeasurable.

In a suffering dependent, issues related to one's sexuality are very extensive and deep rooted. This is not addressed in most treatment programs across the world, let alone in India. However, amongst the various relapse factors, sexuality issues rank amongst the highest.

The drinking /using might have begun as fun, experimentation, peer pressure etc. As it reaches addictive usage there has been a breakdown of most intimate relationships like husband/wife, parent/

child, partners/friends etc. in the cycle of wanting to drink and use and the repeated lies, the deception and the manipulation involved in perpetuating that habitual cycle. The intimacy with oneself has itself collapsed. Any attempt at intimacy by others is also thwarted as it is a threat to one's usage or it is initiated to enable using or initiate sex.

Alcohol and drugs reduce inhibitions and increase sexual drive. As inhibitions drop with intoxication, promiscuity and unsafe sex is indulged in. The duration of the sexual act from initiation to orgasm lasts longer under intoxication, giving the illusion of it being greater, but though the drive and desire is high, the performance is affected.

Treatment

Considering the sensitivity and the importance of the issue, it is essential for it to be addressed in an unprejudiced, accepting ambience, maintaining confidentiality.

The person identifies and deals with areas of conflict from childhood, adolescence, adulthood and addiction through writing, detaching emotions from incidents. Counseling helps resolve them; meditation enables and sustains growth of awareness. He or she learns how the substances used affects/afflicts sexuality and performance and what change can be expected in recovery.

It is of paramount importance that the person's significant other (co-dependent) also receives the same treatment for his/her sexuality issues.

The individuals find freedom from

shame, fear, guilt and anger related to sexuality.

Rebuilding Intimacy, Sexuality and Sexual Relations Post-Treatment

The individual is still coming to terms with a life away from the substance, but has experienced joy and is at peace with himself/herself, free from physical and emotional pain. Rebuilding relationships and redeveloping lost trust and intimacy with loved ones is worked through with guidance from a therapist.

Many might have had most sexual experiences under intoxication. Experiencing sex anew can open up other issues. For example, the intercourse may not last as long as it did under intoxication, or medical issues like premature ejaculation, erectile dysfunctions, secondary infertility etc may arise. All these can be resolved through counseling and medication.

We at Anatta are probably one of the only centers in India that addresses and deals with issues related to sexuality in addiction and co-dependency in its entirety in an ambience that is open and accepting through counseling, writing and meditation enabling truly holistic healing. ■

For any clarifications contact
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Pancha varnna painkili penne

(പഞ്ചവർണ്ണ പൈങ്കിളിപ്പെണ്ണ..) Film: Sallapam (1996)



Lyrics: Kaithapram Damodaran Namboothiri Music: Johnson
Singer: Chitra Raagam: Shuddhadhanyasi

Karthika



Kaithapram

പഞ്ചവർണ്ണ പൈങ്കിളിപ്പെണ്ണ
ഇന്നെനിക്കൊരു ദൂതു പോകാമോ
ആരാരും കാണാതെ ഒന്നവിടെ ചെല്ലാമോ
കുറിമാനം നൽകി പോരാമോ (പഞ്ചവർണ്ണപ്പെങ്കിളി..)

ഏതുരാഗം പാടണം ഞാൻ ഇനിയവനെ കാണുമ്പോൾ
എന്തു മധുരം നൽകണം ഞാൻ അവനെനെ പുണരുമ്പോൾ
അറിയാതെ.. ഓ..
അറിയാതെയെൻ അനുരാഗത്തേൻ മാവിൻകൊമ്പത്ത്
സ്നേഹത്തിൻ കന്നിത്തിങ്കൾ പൂക്കുന്നു (പഞ്ചവർണ്ണപ്പെങ്കിളി..)

എന്റെയുള്ളിൽ കണ്ടതെല്ലാം പറയാനിന്നറിയില്ല
എന്റെ തീരാമോഹമൊന്നും ഒരു രാവിൽ തിരില്ല
ആരാരോ... ഓ..
ഈ രാവിൽ ഇനി മായില്ലെന്നാരാരോ മൊഴിയുന്നു
എന്റെ നെഞ്ചിൽ പെയ്തൊഴിയുന്നു കിന്നാരം (പഞ്ചവർണ്ണപ്പെങ്കിളി..)



Johnson

Pancha varnna painkili penne
Innenikkoru doothu pokamo
Ararum kanathe onnavide chellamo
Kurimanam nalki poramo (Pancha varnna..)

Ethu ragam padanam njan ini avane kanumbol
Enthu madhuram nalkanam njan avanenne punarumbol
Ariyathe?. Ohh?..
Ariyathe en anuraga then mavin kombath
Snehathin kanni thinkal pookunnu (panchavarnna..)
ente ullil kandathellam parayaninnariyilla
ente theera mohamonnum oru ravil theerilla
araro? oh?ee ravil ini mayillennararo
mozhiyunnu idanenjil peythozhiyunnu kinnaram (panchavarnna..)



K S Chitra

The story, screenplay and dialogue of Sallapam, a successful movie of Dileep-Manju Varier team, was written by A K Lohithadas. It was produced by N Krishnakumar, popularly known as Kireedom Unny and directed by Sundardas.

Besides Dileep and Manju Varier, Manoj K Jayan, Oduvil Unnikrishnan, Varghese, Bindu panicker and Kalabhavan Mani essayed other important roles. K J Yesudas also rendered some songs. Ponnil kulichu ninnu chandrika vasantham was another popular song from this film.

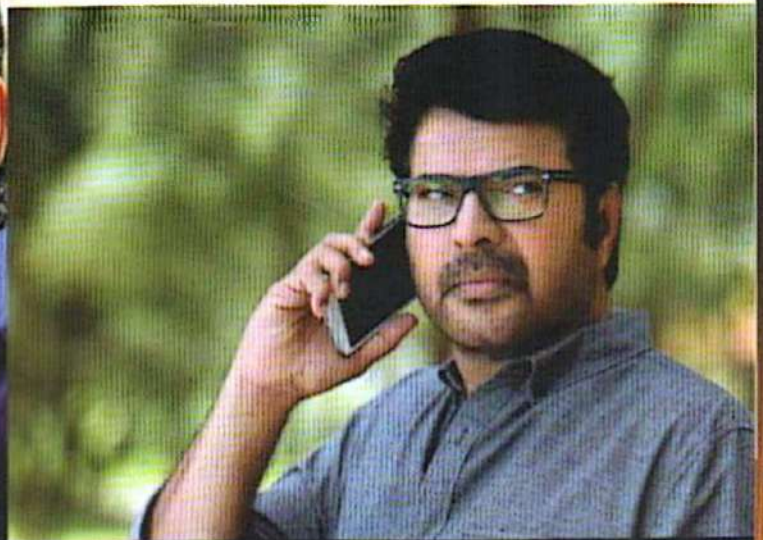
THE BEAUTIFUL GAME

■ Film actor Asif Ali's maiden production The Beautiful Game has Prithviraj as its hero. Prijesh Mohammed and Sajin Jaffer co-produce it. Story, screenplay and dialogue are handled by Ajaykumar. Direction is by well known fashion photographer Jamesh Kottakkal. The story revolves around the passion of a small township of Malappuram in the game of football. You can therefore see a number of Indian and South African football players in it.



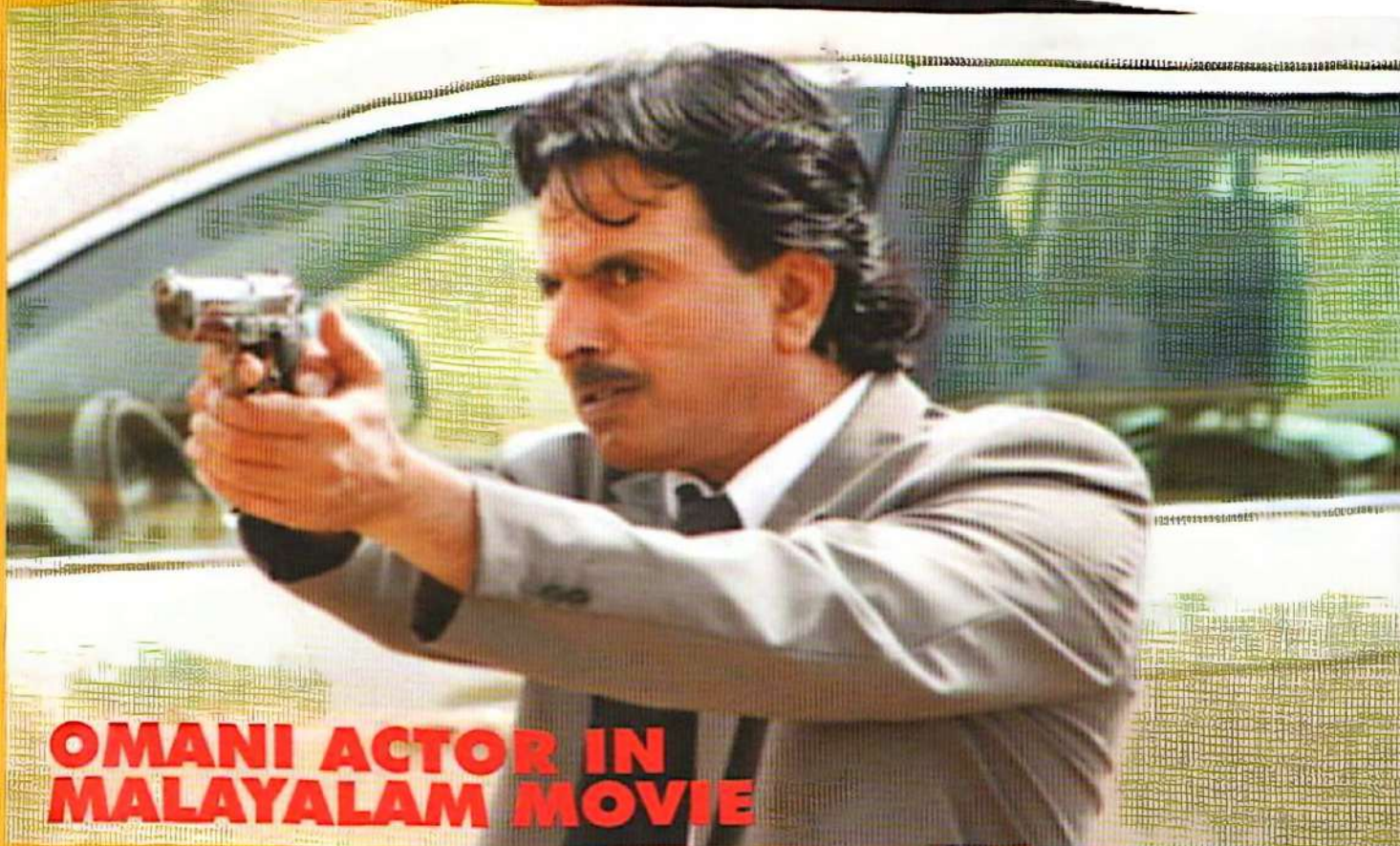
THOPPIL JOPPAN

■ After 'Thappana', Mammooty and Johny Antony join in Thoppil Joppa. The screenplay of this comedy is written by Nishad Koya who wrote for Ordinary and Madhuranaranga. While Mammooty plays 'Achayan', Andrea and Deepti Sathi are the female leads. Vidyasagar scores the music.



SILENT RADIO

■ Kalavur Ravikumar directs Silent Radio that is produced by Mohanan Gopalakrishnan of M Star Satellite Communications. Priyamani and Asif Ali are in the leading roles. The story is about a girl who appears at various places in different names and a young man who follows her everywhere. The screenplay is by Ravikumar and his brother Padmakumar. While V R Santosh writes the lyrics, Shahabas Aman sets them to music.



OMANI ACTOR IN MALAYALAM MOVIE

■ Salim Bahwan, an actor and film director from Oman, is turning hero in a Malayalam film. It is for the first time an Arab becomes a hero in a Malayalam film. It is produced by T A Razak.

Salim is a well known director and actor. Since he was seven, Salim was a fan of Indian films as he was attracted to a Hindi film whose hero was Dharmendra. He then decided to be a part of movies and associated with movie activities even when he was a student in US and UK. So far he has written screenplay for four films and directed three Arab films which were well received.

The movie tells the story of a 'Arabian marrying a young poor girl of Kozhikode and then abandoning her. It is titled 'Uppappa'. Nusrat Jahan and Siddique are in the cast. Incidentally it is Razak's fiftieth film.



POLETTANTE VEEDU

■ Congress Party leader Rajmohan Unnithan's son Amal Unnithan dons the main character in this film. Dileep Narayanan produces this film for Srirama Creations. He himself writes the story, screenplay and dialogue besides directing it. Sreejith Ravi, Pashanam Shaji, Bijukuttan, Indrans, Jayaraj Varier, Shivaji Guruvayur, Shibu Thilakan, Mamu Koya, Devan, Santhakumari, KPAC Lalitha, Geethu Abraham, Urmila Unni, Ramadevi, Geeta Vijayan, Ambika Mohan, Kulappulli Leela et al are in the cast. Vishnu Mohan set to music the lyrics written by Aji Iravichira.

ACTRESS KALPANA PASSED AWAY

Veteran actor Kalpana, who made audiences laugh and cry with her performances, passed away in Hyderabad on January 24. She was 51 years old.

Kalpana had reached Hyderabad on previous day afternoon for shooting a bi-lingual film 'Oopiri'(Tamil and Telugu) starring Akkineni Nagarjuna and Karthi, and was staying at Ebony Hotel in the city.

She was rushed to Apollo Hospital early on Jan 25 morning after she was found unconscious. Doctors tried to revive her. They suspect that she died due to a heart attack, and are not yet decided on conducting a post-mortem.

Veteran actor KPAC Lalitha had told news channels that Kalpana had confided in her a few years ago that she was suffering from heart valve-related problems for which she was undergoing treatment at the Amrita Hospital in Kochi. Kalpana also recently had a liver transplant.

Her versatility was something that movie goers cherished. From her poignant role in Charlie as a sex worker with HIV/AIDS, to characters that made us laugh in movies like Poochakaaru Mani Kettum and her histrionics as UDC Kumari in Dr Pasupalan.

Born as Kalpana Ranjini to theatre artists VP Nair and Vijayalakshmi, her name became synonymous with effortless comedy with her comic timing bang on, making her the beloved of Malayalees across the globe. Kalpana sisters Urvashi and Kalaranjini are also established actors.

She is survived by her daughter Sreemayi, who is 16 years old. She divorced her husband, Malayalam film director Anil, in June 2012. Their daughter lives with her.

She is the recipient of the National

award for Best Supporting Actress for her film *Thanichalla Njan* in 2012. The film is about the life of Chellamma Antharjanam and it was the first time that she was playing a character based on a real person: Razia.



She said that initially, when the film's director Babu Thiruvalla approached her for the role, she had suggested that her sister Urvashi be cast as Razia.

At first, she did not believe that the award had gone to her. She told "...but for me the national award, for *Thanichalla Njan*, was a complete

shock. When a reporter called me up to congratulate me soon after the awards were announced, I told him that he should have got it wrong and that some other actor named Kalpana would be the real winner."

Kalpana has acted in over 300 films.

Kalpana began her career as a child artist in the film *Vitarunna Mottukal* (1977) followed by *Dwigvijayam* in 1980. After making her debut as a mainstream actress in the 1980 film *Pokkuveyil* directed by G. Aravindan, she went on to star in several critically acclaimed films and her portrayals as a comedienne were appreciated by critics. Her Tamil debut was through the 1985 released successful film *Chinna Veedu* opposite K. Bhagyaraj. Her other memorable films include *Sathi Leelavathi* (1995) and *Kaliveedu* (1996). She performed a music album with Usha Uthup. She has published her memoirs, *Njan Kalpana*. She also appeared in five Malayalam and four Tamil television serials.

She was last seen in the Malayalam film "Charlie" with Dulquer Salmaan. Even though she did a small role, the character Mary was appreciated from movie-goers and critics. Incidentally, she was seen committing suicide in the Martin Prakkat directorial.

Kalpana is the recipient of National Film Award for best supporting actress for her performance in the movie "Thanichalla Njan" and has also published her memoir named "Njan Kalpana".

SENIOR JOURNALIST T.N. GOPAKUMAR PASSES AWAY

TN Gopakumar, fondly called TNG, the senior journalist and Television anchor of Asianet Channel's popular serial 'Kannadi', died on January 30 due to cancer. He was 58 and leaves behind his wife Hetherand two daughters Gayathri and Kaveri.

Gopakumar was admitted in a private hospital in Thiruvananthapuram and the end came at 3.50 am. Chief Minister Oommen Chandy, CPI(M) state secretary Kodyeri Balakrishnan, film personalities and media personnel were among those who offered their respects. His mortal remains were cremated with state honours.

Gopakumar started his



journalistic career with Indian Express and went on to work with Mathrubhumi, News Time,

Statesman, Independent and India Today. He also contributed to BBC Radio before joining Asianet.

His programme *Kannadi*, focusing on touching social issues which made him very popular. Recently this programme celebrated its 1000 episodes.

Despite a hectic career, Gopakumar found time to pen books on various subjects, directed a film *Jeevan Mashai* in 2001 and a serial for Doordarshan *Verukkal* (Roots).

He won the Kerala Sahitya Akademi award for 'Suchindrum Rakhakal' besides many other awards during his three decades of journalistic career.

Film producer M O Joseph passes away

MO Joseph who gave several immemorable movies in the seventies and eighties died on January 8 in Chennai. He was 80. His production house Manjilas was name to reckon with.

Joseph a native of Trichur was educated in Ernakulam. His father Joseph Manjila was manager of the Shenoy's group there. Joseph's close friend T E Vasudevan, producer and distributor of films paved the way for his entry into movies. He was Production Executive in Associated Productions in 1951. With friends he started a film producing company under the name Navajeevan Films and produced two successful films *Nadan Pennu* (1967) and *Thokkukal katha parhayunnu* (1968). Soon he formed his own production company Manjilas. Till he produced his last film *Paarha* in 1985, he was an undisputed leader in the field along with Merryland's Subramaniam and



Udaya's Kunchacko.

Malayalam film industry soon found a plethora of good family entertainers from his banner Manjilas.

His first film was *Yakshi* written by Malayattoor Ramakrishnan and directed by K S Sethumadhavan.

His other movies were *Adimakal*, *Kadalppalam* (1969), *Vazhve Mayam*, *Aranazhika Neram* (1970), *Pani theeratha veedu*, *Anubhavangal Palichakal* (1971), *Devi*, *Punarjanmam* (1972), *Chukku*, *Kaliyugam* (1973), *Chattakkari* (1974), *Chuvanna Sandhyakal*, *Makkal* (1975), *Lissy*, *Ponni* (1976), *Guruvayur Kesavan*,

Agninakshathram (1977), *Njan Njan Mathram*, *Aniyara* (1978), *Ezhu Nirangal* (1979), *Ivar* (1980), *Parankimala* (1981), *Odukkam Thudakkam* (1982), *Eenam* (1983), and *Para* (1985).

While Sathyan acted in all his movies till he died, K S Sethumadhavan directed 15 of his films. When he Sathyan died of Leukemia in Chennai, his entire last journey was shot by

Manjilas and exhibited along with Sathyan's 'Anubhavangal Palichakal', one of last films. Most of his films were based on novels written by well known writers of Malayalam. Malayattoor, Uroob, Padmarajan, Thakazhi, Pamman, Ayyaneth, K T Mohammed, Parhappurathu, K Surendran, etc were some of them. Thoppil Bhasi, I V Sasi, Bharathan, Jessy, Malayattoor Ramakrishnan, A Vincent and Alleppey Ashraf directed his other movies.

He is survived by wife Kunjamma; and children Josy (Chennai), Mathew (Dubai), Beena (Delhi), Ruby (Mascot) and Anu (Mumbai).



Kerala in Mumbai

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