

Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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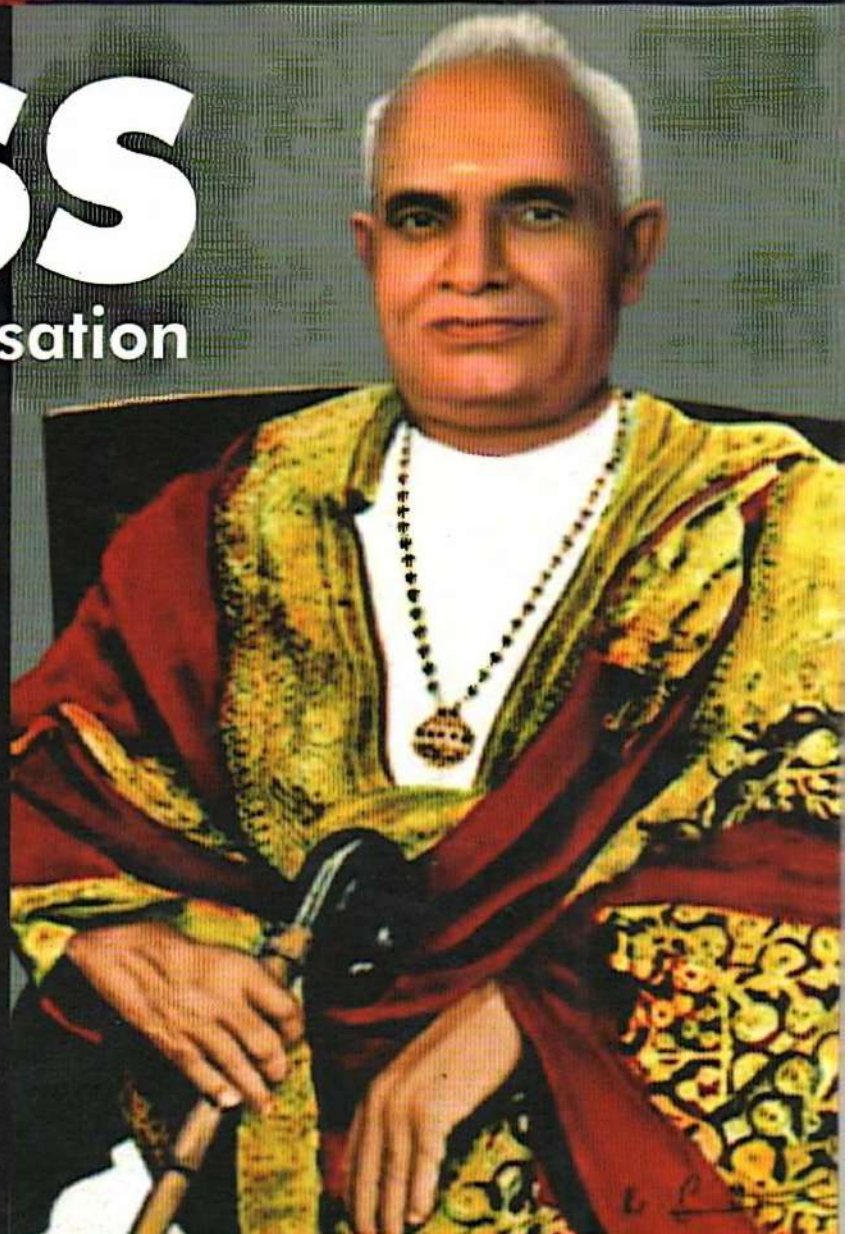
Happy New Year

KNSS

Umbrella Organisation
of a Brave Clan



In the Service
of Spreading
Education



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Ancient House of Ayurveda

Raagalaya
Music Competition

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Can't Herald this National fiasco

A Nehruvian legacy has become a source of ill-fame to his descendants or the other way. A newspaper he established to herald his political party has become a tool to his grandson and his mother to usurp its goodwill and assets for private gain through suspicious means. Though Nehru was its founder along with four others, it really belonged to India whose people provided the fund.

When Jawaharlal Nehru found his inability to defend effectively his modern ideals from reactionary forces of Indian National Congress, he thought to have a newspaper to project and propagate them. He had a few friends to join him and they together had a few shares, with Nehru holding a solitary one. The young Congress leader Nehru was a darling of the patriotic masses of India and donations poured in to start the paper, aptly titled National Herald. Most part of the funds reached him was not towards shares but as donations.

The first copy of National Herald came out of the press on September 9, 1938 from Lucknow. Initially Nehru was its editor but soon he handed over the charge to K Rama Rao while he remained Chairman of Board of Directors. Nehru, being an active politician always on the move across the country, could never be a full time editor. The British Government's press censorship and the fear of the moneyed people of annoying the government made the paper to always remain on the red. Though it was Nehru's paper, unlike today's politicians he never used his government to keep it in suspended animation.

Sonia and Rahul Gandhi along with three other loyalists formed a private company and made its office at the Herald Bhavan (supposed to be on rent) in New Delhi. The mother and son hold 76% of Young Indians and they along with Motilal Vohra, Oscar Fernandes and Sam Pitroda, all directors of the company, planned to take over the assets of the Associated Journals, the owner of the paper on paper, on the pretext of helping it to tide over their financial mess by advancing money to it. To meet this objective, they make the Congress Party, whose main office bearers are the same trustees barring Pitroda to lend money to Young Indians. Congress Party is not a business body but a political party that depends on public donations for its survival. It cannot lend money to Young Indians so that they can give it to AJL whose directors are also the same people. Their declared objective was to revive the paper but Rahul has already announced it has no such plan. Later Congress Party writes off the loan given to Young Indians. In other words, two persons, that too descendants of Nehru, used public money to buy the shares of a newspaper established by the donations of the public, to usurp its assets in various places of India, though the land was leased to it by government on long terms, and to enjoy the benefits for themselves and their descendants without incurring any personal expense. Whom they are attempting to fool?

Congress leaders shout over the top that their top leaders would not get any money out of the deal but fail to explain who would benefit out of all these conundrums?

Swami Chinmayananda, in his earlier avatar of Balakrishna Menon, was a journalist with National Herald. Manikonda Chalapathy Rau was its Chief Editor from 1945 to 1983. Since the entire newspaper was the result of public donations,



no particular person can claim its ownership and as such, India alone can take this over. That National Herald is revived or not is immaterial but the assets should be retained as a tribute to the spirit of freedom and the Government of India or the states where the assets are situated should take over them as a monument of a Nehruvian effort that ran out of time. ■

Jesus and Krishna

Refer your article on Christmas in December 2015 Issue where you have published my points on similarities between Christ and Krishna. There are some similarities.

Jesus performed many miracles, Some of them are: Calming a storm, Healing a paralysed man, Feeding 5000 men with just 5 loaves of bread and 2 fish, Walking on water, Healing two blind men.

Krishna performed many miracles some of them are: Killing of the demoness Puthana, demon Sakatasura and the Whirlwind Demon- all when he was a mere baby and Killing Bakasura in his boyhood days, Lifting of Govardhan Hill with his little finger and holding it like an umbrella to protect the people and the cattle from heavy downpour- in his boyhood days, Subduing of the terrible many-headed Hydra called Kaliya and dancing on its many heads when he was a small boy.

Let these holy scriptures Bible and Bhagvad Gita-guide us in our daily life.

Krishnan S Aiyer
Dombivili

Small Suggestion

There are thousands of organisations for Pravasis living in Maharashtra for art, culture, Welfare Service Society, etc. and out of them how many are serious about the welfare of the Sr Citizens living in Maharashtra because of whom now almost all the organisations are being formed. There should be Kerala Pravasi Senior Citizens welfare forum as well.

Who will take care of them? Will our various organisations take initiative in this direction

J Nair
Kalyan

Excellent Articles

I am a regular reader of Kerala in Mumbai. I love all your articles. Kerala in Mumbai is a magazine which

can be read by everyone at home. I would appreciate if you continuously put recipes. You can also add short stories and poems and about Bollywood news. Wishing the KIM Team a very happy and prosperous New Year.

Bincy Jacob,
Vasai

Feature on Kottakal Arya Vaidya Sala

The series on Kottakal Arya Vaidya Sala is very interesting. We are waiting for the second part of it. It will be good if you include more articles on Eminent personalities of Kerala. I like the quality and print of the magazine. I will be happy if you start series on 'The Malayalee presence in Mumbai and its suburbs' which was very interesting.

Rekha Shankaran,
Nerul

Keep up the good work

KERALA IN MUMBAI is now completing six years of publishing and day by day the quality and content is becoming better and better. At a time when reading itself is a boring job for several people, thanks to an overdose of TV Channels and their programmes, your magazine attracts everyone to its pages.

Keep up the good work.

Shanta,
Mira Road

All the best to KIM

I have been a fan of Kerala in Mumbai since its launch five years ago. I enjoy reading each and every article in it. My children also take interest in going through the magazine since the language is in English. Your Mumbai News round up is very interesting and one can get to know all the happenings of Mumbai Malayalees through this section. Wishing all the very best to KIM.

Ajaykumar,
Kharghar.

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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Happy New Year



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K V KUNHIRAMAN

BUSINESSMAN INVESTING IN EDUCATION

An educationist who is very keen to improve facilities in the school he has founded along with other Malayalees and a business entrepreneur, K V Kunhiraman has seen many ups and downs in his life and has come out unscathed and tall .



places in India, enduring untold hardships on the way and Kunhiraman's forefathers underwent a similar plight. His father came back and settled in Kerala.

So Kunhiraman grew up in his native village Aduthila in Pazhayangadi in Kannur District and completed his schooling there. His parents were the late Appukutty and late Janaki Amma. As a young man he was interested in sports and played football, badminton, volleyball etc. He was a student leader and active in student politics during his period of study. Later, he underwent the rigorous six month military training at Jabalpur in Madhya Pradesh. But he did not join the army for some reason and returned to Kerala to study at Vocational Training Institute as a machinist.

In 1964 armed with the Vocational Training Certificate as machinist, young Kunhiraman came to Mumbai, then called Bombay. He stayed in Bhandup along with other Malayalees.

"I can never forget those early days in Mumbai," he

reflects. "We Malayalees were a close knit community. We met after office hours and on Sundays, engaged ourselves in our Malayalee Association activities, celebrated Onam etc. We lived a simple life."

Kunhiraman can never forget those terrible days in the late 60's when Malayalees were targets of communal hatred by vested interests. This was during the elections when V K Krishna Menon stood as a candidate for the elections.

Our school has Government recognition. We would like to improve infrastructure in the school, have a bigger building, spacious playground etc. Donations are welcome to improve the facilities at our School.



■ KV Kunhiraman has had a colourful life. His father and grandfather were settled in Singapore

but that could not be the case with him. Because of the World War and Japanese Occupation of Singapore, Several Malayalees and other Indians came back to their native



Kunhiraman in his engineering factory unit.

Kunhiraman can never forget those terrible days in the late 60's when Malayalees were targets of communal hatred by vested interests. This was during the elections when V K Krishna Menon stood as a candidate for the elections.

He himself was a victim of communal hatred and arrested for a week along with 125 persons because they were Malayalees and supported V K Krishna Menon. Their case was pleaded for strongly by R K Karanjia of Blitz, he recalls.

"Any dhoti clad person was called Madrasi and target of their hatred," says Kunhiraman. "We started wearing pants to avoid their attacks."

"Mr Kurup owner of Madras café in Bhandup was our security those days," he says.

Kunhiraman shifted to Kishan Nagar in Wagle Estate and first worked as dye maker and machinist in a private company there.

"My first accommodation was a room in Kishan Nagar, Saraswati Sadan" he remembers. "Kishan Nagar in Wagle Estate was a huge area owned by Kishan Sheth, a Malayali. I got the room for Rs 1850, a princely amount, paid in

four instalments. The monthly rent was Rs 25," he says. For some years he worked with Kalyan Engineering Corporation and later at Electro Equipment Corporation, a Birla company, in Mulund where he got promoted as Tool room Supervisor.

It was here that Kunhiraman started his trade Union activities.

Unable to keep quiet at the harassment of the management, poor pays, heavy workloads etc, Kunhiraman and his friend, a Bengali formed a CITU Union and protested

Kunhiraman (third from left), during WEMA Onam celebrations



against the Management. When ultimately the company closed shop, the union's demands were accepted and the company gave the workers their dues. Like a true leader Kunhiraman took his dues only after all the other workers were given theirs.

By this time Kunhiraman was eager to take up new challenges. He started an Engineering Workshop with some partners called 'Prince Engineering' which ran for 5 to six years.

Kunhiraman purchased a building in Kishan Nagar, named it after his wife 'Pushpa Apartments' and started his own company Metal Arts on a small scale on the ground floor while he stayed with his family on the third floor of the same building. His business took wings and developed and now though he still has an office in Pushpa Apartments, he runs his factory in Paudwal Nagar in Wagle Industrial Estate. His company manufactures jigs, fixtures, CNC, WMC, Precision Works, Auxiliary Machinery Fabricators and Job works, in short all types of engineering jobs for international as well as Indian companies.

His son Shaji Kunhiraman who did his Production Engineering at Fr Agnels in Bandra joined him to look after the business. Shaji's wife is Sheena and they have a 11 year old daughter. Kunhiraman's wife is Pushpa, hailing from Thalasseri and she is a homemaker.

Their daughter Sheeba is married to Ajith and they are staying in Abu Dhabi. They have a girl studying in Std IX.

Kunhiraman has always been very socially conscious and works for the community's welfare.

He is one of the Founder members of WEMA (Wagle Estate Malayali Association) and is its current President. It had always been WEMA's members' aim to provide quality education to poor students and opened its English School in 2000. Every year the classes increased and three years ago its first batch of students appeared and cleared Std X (SSC) Examination in 2013. In



Kunhiraman with his family

WEMA English School caters to the children of the lower middle class in the vicinity and any child, irrespective of his parent's monetary status, is given admission here if he/she shows an inclination to study in English medium.

all these three years the school has achieved 100% result. The school appoints qualified teachers and trained staff to run it.

WEMA English School caters to the children of the lower middle class in the vicinity and any child, irrespective of his parent's monetary status, is given admission here if he/she shows an inclination to study in English medium. The School has about 650 students most of them, non - Malayalees . The school building is small but WEMA and its members have an earnest desire to provide more facilities and to construct a bigger school building. As President of WEMA, Kunhiraman's aim is to

provide more and better facilities to poor people who want their children to study in English medium schools.

"Our school has Government recognition. We would like to improve infrastructure in the school, have a bigger building, spacious playground etc. Donations are welcome to improve the facilities at our School," he says. The school is situated in a lane in Kishan Nagar and runs from the ground second and third floors of a building that WEMA has purchased.

Other activities of WEMA include Women empowerment kudumbasree programme, and WEMA is part of several Malayalee Organisations like All Thane Malayalee Association (ATMA) and Keraleeya Kendra Sanghatana (KKS).

Kunhiraman bemoans the fact that today there are too many associations among Malayalees of Mumbai. Earlier there were samajams alone at the various suburbs and all Malayalees of all religions joined them and worked together for their common welfare as one. But now apart from Samajams there are Ayyappa Seva Sanghams, NSS, SNDP, KCC, Associations of Malayalees living in a particular area, etc, the members are not able to concentrate on the activities of the Samajams alone. They prefer to spend time at the associations which are closer to their residences and thus the general activities of several old samajams are severely affected. "Hope things would improve and the younger generation take interest in these Samajams and bring them once again to the limelight," he says. ■



KENDRIYA NAIR SAMSKARIKA SANGH

Reviving The Nair Socio Cultural Ethos

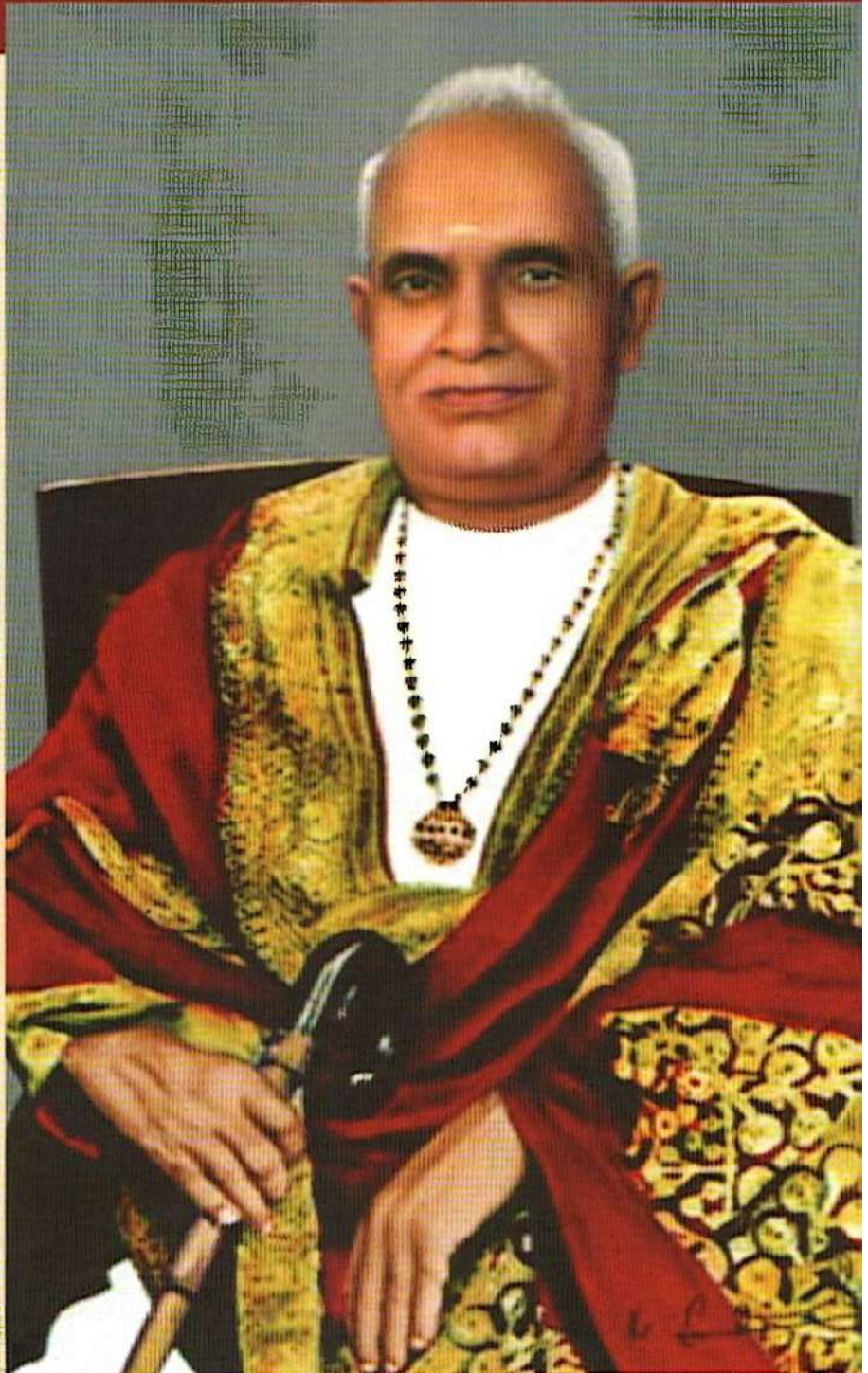
KNSS, Maharashtra is celebrating its 139th Mannam Jayanthi and Samskarika Sammelanam on Sunday January 24, 2016 at CIDCO Exhibition Centre in Vashi.



■ Kendriya Nair Samskarika Sangh (KNSS), a socio cultural organisation and Apex body of Nair Samajams in Maharashtra does not

want to trumpet the past glory of the Nair Community. Neither does it aim to bemoan the dwindling state of the community. Inspired by the Nair Service Society (NSS) founded by Bharata Kesari Padmabhushan Mannath Padmanabhan and other stalwarts on October 31 in the year 1914, a century ago, KNSS was registered as a charitable organisation on December 28, 2000 with the objective of rendering service to the society in general and the Nair community in particular. Its major objective is to bring together all Nair Seva Samithis in Mumbai and its suburbs and Maharashtra under its umbrella so that collectively they can assist the community at large and specifically the deserving and needy members of the community.

Other objectives include promoting the traditions and heritage of Nair community in Maharashtra and working towards a better understanding and realisation of their culture, developing a feeling of brotherhood, self reliance, self respect and entrepreneurship among Nairs. KNSS also states as its objectives to establish educational institutions, bestow scholarships and other community development assistance to the deserving and needy without any distinction of caste, creed or religion and to celebrate religious festivals, national holidays like Independence Day etc. An important objective of KNSS is to help the youth explore their



talents and encourage them to realize their full potential.

Mannath Padmanabhan the Great Visionary

“Some are born great, some achieve greatness and some have greatness thrust upon them.”

Mannath Padmanabhan was a great man in all respects. A school master turned lawyer, Mannam was born to a middle class Nair family on January 2, 1878 at Perunna near Changanassery in Kottayam District in Kerala. He was conferred the 'Bharata Kesari' title after his historic liberation struggle in 1959 which changed the socio political scenario in Kerala. In 1966 he was conferred Padmabhushan and a commemorative postal stamp was released on January 2, 1989.

As Mannam, (as he was popularly called), grew up, he was fired with a mission to uplift his community members from their ignorance and disunity. He discarded his 'Pillai' surname in order to overcome caste prejudice. The Nairs were falling into decline with loss of land, unemployment and a general process of disintegration. Mannam was influenced by his spiritual Guru Sree Vidyadhiraja Chattampi Swamikal and saddened by his bitter experiences of the then prevailing socio economic challenges, he urged the Nair Community to liberate itself from its extravagant lifestyles and meaningless rituals while reminding them of their past glorious history. The Nairs were a brave fighting community. He succeeded in uniting them to form a powerful community under the banner of Nair Service Society. He gave them a vision to rise from the weight of poverty, misery and ignorance.

With his persuasive eloquence but not a penny in his pocket, Mannam, the social reformer, educationist, freedom fighter, excellent orator, moved from village to village organising the Nairs



Sree Vidyadhiraja Chattampi Swamikal

Mannam was influenced by his spiritual Guru Chattampi Swamikal and saddened by his bitter experiences of the then prevailing socio economic challenges. He urged the Nair Community to liberate itself from its extravagant lifestyles and meaningless rituals while reminding them of their past glorious history.

into little village councils and setting up district councils with Nair Service Society at the apex level. He was the undisputed leader of his Community during his lifetime and even today his name inspires Nairs the world over. Under Mannam's farsightedness and meticulous leadership, NSS formed many branches popularly called 'Karayogams' in Kerala and spread its wings to other cities in India and abroad.

KNSS, Maharashtra

KNSS Maharashtra was formed to further spread afar the visions and

dreams of Mannath Padmanabhan. With the formation of KNSS, the activities of the affiliated units could be monitored and advice provided. It aims to become a platform for its affiliated units, for in unity lies the strength of the Malayalee diaspora.

Since its inception about fifteen years ago, KNSS has been actively working for the welfare of its members. One of its main objectives is to render financial aid to poor deserving students to continue their education, provide monetary help for medical treatment, and offer support to those who are in genuine need.

As the current General Secretary of KNSS, Mr Harikumar Menon says, “KNSS is not a communal organisation. It is an association of units that works for community development which will ultimately lead to nation building.”

Eminent Mumbai Malayalee personalities like Prof. K G K Kurup is the current President of KNSS, and Mr S R Pillai, noted industrialist and social engineer, is the Vice President, while Business entrepreneur Mr Harikumar Menon is the General Secretary and another business entrepreneur Mr M Vijayakumar is the Treasurer. The other office bearers are Mr S S Pillai Secretary, Mr D R Nair Jt. Treasurer and Mr C R Unny Internal Auditor. Managing Committee members are Mr Vijayakumar Pillai, Mr A R Balakrishnan Nair, Mr P Sethumadhavan, Mr Madhusoodan K Nair, Mr Shrikant Nair, Mr K R Viswanathan Nair, Mr V K Menon, Mr R D Nair and Mr R R Pillai.

Mr M Kumaran Nair is the past President and a Chief Patron, who has made rich contributions for the growth of the organization and is still actively involved in its day to day affairs.

The other Chief patrons of KNSS are Mr K V Pillai, Mr V G Nair, Mr S R Pillai, Mr M G Aravindaksha Menon, Mr Prakash Padikkal, Mr M K Nair, Mr

Current Office Bearers



KGK Kurup
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S R Pillai
Vice President



Harikumar Menon
Gen. Secretary



M Vijayakumar
Treasurer



S S Pillai
Secretary



D R Nair
Jt. Treasurer



C R Unny
Int. Auditor

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A R Balakrishnan Nair



P Sethumadhavan



Madhusudhan K Nair



Shrikant Nair



K R Viswanathan Nair



V K Menon

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Patrons are Mr V Rajendran Nair, Mr A R Balakrishnan Nair, Mr S Haridevan, Mr S S Pillai, Mr M G Venugopal Menon, Mrs Shantha R Pillai, Mrs Somalatha K Nair, Mrs Subhashini D Pillai, Mrs Indira A Menon, Mrs Prasanna V Menon, Dr Saraswathi T, Mrs Lalitha Vasan, Mr G K Vasu Pillai, Mr P Venugopal Menon, Mr K R Viswanathan Nair, Mr Vijayan Pillai, Mr M K B Nair, Mr Ajay Kumaran Nair, Mr Sanjeev Kumar Pillai, Mr Anand K Nair, Mr Gopalakrishnan Nair, Mr Sivasankaran Nair, Mr G Muraleedharan Nair, Mr V K Shankar Nair, Mr Sasindran Nair, Mr K Gopala Pillai, Mr C K Kumar, Mr Murali Nair, Mr V Vijayan Nair, Mr T P Haridasan Pillai, Mr M G Madhusoodhanan Nair, Mr A G Padmanabha Kurup, Mr K K Sivadasan Nair, Mr Ramesh N Pillai, Mr K B Sasidharan Nair, Mr Sreejith Pillai, Mr Rajan V Nair, Mr K Ravindran Pillai, Mr B D Shaji, Mr V N Gopalakrishnan, Mr N Unnikrishnan Nair, Mr Unnikrishnan Nair, Mr S M Nair, Mr D R Nair, Mr Suresh Nair, Mr T Sukumaran Menon, Mr Ponnath Chandra Sekhar, Mr M G Ravindran Nair, Mr P V Venu Menon, Mr B Vijayan Nair, Mr T Mohandas Nair, Mr N R K Pillai, Mr Charummoodu Radhakrishnan, Mr R Radhakrishnan, Mr K R K Menon, Mr Suraj S Nair, Mr M P C Nair, Mr Suresh Krishnan, Mr K N Pillai, Mr G Bhuvanendran Nair, Mr C A Nambiar, Mr R K Krishnan, Mr Das



R D Nair



R R Pillai

Menon, Mr Manoj Menon, Mr Anil Nair, Mr N R Mohanan, Mr K R Vijayan Pillai, Mr Ajit B Unnithan, Mr Prakash G Nair, Mr Sajeesh Pillai, Mr Rajkumar S Nair, Mr T P R Unny, Mrs Suja Vijay Pillai, Mrs Ashika Santhosh Pillai, Mr Jayaprakash P Nair, Mr Haresh R Pillai, Mr K K K Nair, Mr V K Menon, Mr Gopinath Anjath, Mr K G R Menon, Mr D R Nair, Mr R C Pillai, Prof.N Gopakumar Nair, Mr G G Pillai, Mr S Gopalakrishna Kurup, Mr Raj S Nair, Mr R D Nair, Mr Prabhakaran Nair and Mrs Madhavi Harikumar Menon.

Founding members are Late Mr C Divakaran Pillai Chairman, Mr V Rajendran Nair President, Mr K V Pillai Vice President, Mr G Radhakrishnan-Vice Chairman, Mr V Ramakrishnan Nair- General Secretary, Mr K P Chandran Nair Jt.Secretary, Mr A Ravindran Pillai Jt.Secretary, Mr K Shankaran Kutty Treasurer, Mr A Mukundan, Mr B G Kutty, Mr Premkumar R Kartha, Mr V Sasidharan Nair, Mr R K Rajendran Nair, Mr K S Nair, Mr Radhakrishnan Pillai, Mr K G

B Pillai and Mr Radhakrishnan Nair.

General Secretary Mr Harikumar Menon pays tributes to all these stalwarts.

Mr Parambil Jayakumar, Mr S Haridevan, Prof. Gopakumar, Mr Niranam Karunakaran, Mr A R Balakrishnan Nair, Mr E Krishnadas Nair, Mr Vijay Kumar Pillai, Mr Santhosh Pillai and several others also have done commendable service for KNSS in various capacities.

Activities

KNSS has 33 affiliated Units. (See Box next page). These Units collectively have about 25000 family members who are actively involved in social and charitable work. Their services even extend to cases of untimely or accidental death of hapless members by informing relatives of the victims, arranging for their funeral rites, etc. Most NSS Units have a very active matrimonial bureau through which alliances are fixed. Some of the Units have active womens' Wings, titled Mannath Parvathy Amma Mahila Samajam. The Units are also involved in making the younger generation aware of the rich Nair culture and involve them in cultural activities.

Every Nair could be a member of KNSS having *ipso facto* born in a Nair family.

KNSS Visions

KNSS plans to usher 2016 with new projects and visions of a stronger and socially committed organisation that would collectively work for the welfare of Nairs.

Another main objective of KNSS is to make the younger generation conscious of its cultural roots, by making them aware of their heritage and Kerala in Mumbai January 2014

Former Office Bearers



Late C Divakaran Pillai
Founder Chairman



V Rajendran Nair
Founder President



M Kumaran Nair
Former President



K V Pillai
Former Chairman

history. KNSS hopes to inculcate among the Nair youth, brought up in Maharashtra, a sense of the culture and traditions of their community as well as assimilate the good things from other communities. It has a youth wing and the younger generation are actively involved in it.

KNSS has also contributed its mite in the launching of Global Nair Service Society (GNSS) with its headquarters in New Delhi.

Members of KNSS always look upon harmony among religions and community as a fundamental factor for their own development as well as for the development of nation at large.

President Prof. K G K Kurup who is also the Vice President of Global Nair Service Society (GNSS) says "It is heartening to note a three - tier system (Karayogams, KNSS and GNSS) has emerged manifesting the aspirations of Nairs outside Kerala".

It is worth mentioning that the only unfulfilled dream of Mannam to establish a medical college is finally taken up by GNSS and land for the same is being acquired in Kerala.

KNSS has been registered as a charitable Trust under the Mumbai Public Trusts Act. KNSS has its Regd. office in Mulund (W) and Administrative office in Airoli. KNSS organises Mannam Jayanthi every year in the month of January. In the year 2009 Mannam Jayanthi and Nair Mahasangamam was organised in Airoli, where Mr R Balakrishna Pillai, former Minister of Electricity, Kerala Government inaugurated the Mannam Jayanti and envisaged a number of constructive activities. In the year 2011 Mannam Jayanthi was again celebrated in Airoli. In 2012 Mannam Jayanthi was celebrated in Mira Road where former Water Resources Minister Mr N K Premachandran graced the occasion. In 2013 it was in Powai where former Member of Parliament Mr N Peethambara Kurup was the Chief Guest. Noted Malayalam cine

artiste Kollam Thulasi also graced the occasion. In 2014 Mannam Jayanthi was celebrated in Bhiwandi. As part of the celebrations, Corner stones during SHILANYAS blessed by His Holiness Swami Krishnananda Saraswathi of Ramadasa Ashram, Badlapur for the proposed Mannam Memorial Complex were laid at a half an acre plot offered as a munificent donation by noted Businessman and philanthropist Mr V G Nair at the hands of the then President Mr K G K Kurup, Vice President Mr S R Pillai, General Secretary Mr Vijayakumar Pillai and Mr V Govind Nair scion of VGN family. The venue was sanctified by customary rituals and prayers. Mr Sreekumaran Thampi noted Malayalam movie Director and lyricist also graced the occasion.

In 2015 Mannam Jayanti was celebrated at Ramadasa Ashram in Badlapur, where His Holiness Swami Krishnananda Saraswathi graced the occasion and supported fully for the success of the function. In fact His Holiness Swami Krishnananda Saraswathi has always been a well wisher of KNSS. In this function Mr Perumuttam Radhakrishnan was the keynote speaker and Dr M Vasudevan was the chief guest. The salient feature of this Mannam Jayanti was that the NSS Mulund Unit organised a Community marriage for economically weaker section outside the Nair Community.

Mannam's last message conveyed to the community was to remain united, expressed by raising his thumb, having lost his verbal ability to talk. It is this parting message that KNSS is upholding and implementing in Maharashtra. Members of KNSS take the following oath : " I will incessantly think and make efforts for the progress of the Nair Community. But in those efforts, will do nothing to provoke the other communities."

Members of KNSS always look upon harmony among religions and community as a fundamental factor for their own development as well as for the development of nation at large. It wants to re - establish the visions of *Samudaya Acharyan* Mannath Padmanabhan namely universal brotherhood, nation building and community glory.

General Secretary Mr Harikumar Menon says, " Our cardinal focus is on Youth empowerment because youth is the future of any organisation and ultimately the future of our country at large" ■

Affiliated Units

There are thirty three units affiliated to KNSS. They are:

- Nair Service Society, Airoli
- Nair Seva Samithi, Ambemath
- Nair Service Society, Andheri
- Nair Welfare Association, Badlapur
- Nair Service Society, Belapur
- Nair Seva Samajam, Bhayandar
- Nair Welfare Association, Borivli,
- Nair Seva Samithi, Chembur
- Nair Welfare Association, Dombivili
- Nair Service Society, Kalamboli
- Nair Samskarika Samithi, Kalina, Santacruz (E)
- Nair Service Society, Kashimira, Thane
- Nair Welfare Association, Kalyan (E)
- Nair Welfare Association, Kalyan (W),
- Nair Service Society, Kharghar
- Nair Welfare Association, Malad
- Nair Samskarika Sabha, Matunga
- Nair Seva Samajam, Nashik
- Nair Service Society, Mira Road
- Nair Welfare Society, Mulund
- Nair Service Society, Nagpur
- Nair Welfare Association, Nallasopara
- Nair Seva Samaj, Nerul
- Nair Service Society, Navi Mumbai
- Nair Samskarika Samithi, Panvel
- Nair Welfare Association, Palghar
- Nair Welfare Society, Powai
- Nair Samaj Sangham, Sakinaka
- Nair Welfare Association, Thane
- Nair Community Welfare Society, Trombay
- Nair Service Society, Ulhasnagar
- Nair Welfare Association, Vasai
- Nair Cultural Society, Virar



KOTTAKKAL ARYAVAIIDYA SALA WORLD'S FIRST AYURVEDIC HOSPITAL

-Sathanath

The establishment of Kottakkal Arya Vaidyasala was a turning point in the social life. The region had a very high density of Muslims. The lower castes among Hindus were considered not only untouchable but pollutable. They could not come near the upper caste whereas Muslims could come near but could not touch them. This higher freedom encouraged the lower caste to convert to Islam.

The nineteenth century saw a decline in the popularity of Ayurveda, the life science of India, due to the intrusion of allopathic way of treatment and the encouragement given by the foreign rule. The Mogul rule prior to that also caused its gradual decline due to Unani and homeopathy schools of treatment. The major reason for the non-propagation of Ayurveda could be attributed to the non-communication among the leading physicians practicing in various corners of the country, lack of periodicals, absence of research and treatise on Ayurveda texts and so on. Further, only Brahmins were allowed to study *Ashtangahrudayam* and were taught in Gurukula system. Both strangled propagation of this science. Ayurvedic hospitals were unheard of and the upper caste practitioners treated only the rich and the mighty. The poor and low caste patients had to depend on low caste vaidyas, who were often illiterate.

Vaidyaratnam P S Varier (Panniyampalli Sankunni Varier) was very disappointed at the above state of affairs and was determined to reverse that

status. Panniyampalli is derived from the name of the Sri Varahamoorthy Temple of Nanmunda village near Kozhikode, where the *Variyam* had its roots. Eminent Malayalam litterateurs like Kerala Varma Valiya Koyithampuran, Kodungalloor Kunhikuttan Thampuran, Nalappat Narayana Menon, Vallathol, Punnasserri Nambi, Kaikkulangara Rama Varier, Swadeshbhimani Ramakrishna Pillai, V C Balakrishna Panicker et al were close to P S Varier. Kavikulaguru P V Rama Varier was his cousin and was staying with him.

The establishment of Kottakkal Arya Vaidyasala was a turning point in the social life. The region had a very high density of Muslims. The lower castes among Hindus were considered not only untouchable but pollutable. They could not come near the upper caste whereas Muslims could come near but could not touch them. This higher freedom encouraged the lower caste to convert to Islam. The economy of Malabar was based on barter system but by the advent of Arya Vaidyasala, people could get some instant cash by supplying them herbs, other medicinal plants, milk etc.

This brought the Vaidyasala and local people much closer. Vaidyasala became a refuge to the poor Muslims and other low caste people as they could get not only free treatment but also free food. They also got profitable occupation and employment. These matters were well documented in a *Mangalapatram* submitted by Muslims during Arya Vaidyasala's Silver Jubilee celebrations.

In fact the Arya Vaidyasala was a precursor of Ayurveda College, then called *Pathasala*. Vaidyaratnam took initiative to found Aryavaidya Samajam, inaugurated in 1903 in Kottakkal. Though the Samajam resolved to establish a college, it was confined to the papers in which it was written. P S Varier was much disappointed by the delay. He went around in Malabar and Kochi regions and sought monetary assistance. Promises he received in plenty. He constructed a building adjacent to Arya Vaidyasala in Kozhikode and the college was formally inaugurated by Kochunni Thampuran of Kochi on January 14, 1917. Varier formulated a syllabus for the college in consultation with prominent physicians and decided a degree of 'Aryavaidyan' to

those who successfully completing the course. There were no proper text books to cover the syllabus and so, he wrote two books *Ashtangashashiram* and *Bruhacchareeram*. In 1927, Dr P Ramankutty Warriar was appointed to teach surgery and modern methods of diagnosis. Warriar brought a lot of amalgamation of ancient and modern methods. Out of the initial 43 students, 14 came out successfully in 1921. In 1924 charitable hospital with 12 beds and college was shifted from Kozhikode to Kottakkal. The college did not charge any tuition fee.

The first national leader to come to Aryavaidyasala for treatment was young Jaiprakash Narayan, accompanied by his wife Prabhadevi, on the recommendation of Mahatma Gandhi. P K Warriar joined M P Narayana Menon, Kelappan, EMS Namboothiripad and other youngsters to receive them. Jaiprakash stayed there for two months. This visit allowed spreading the fame of Arya Vaidyasala across India.

When Madhava Warriar became MD, he brought several modifications and standardisation. He introduced wage scale according to the work, instead of arbitrary wages. Coconut fibre and wood used for preparation of medicines were replaced by electricity. For this purpose, he brought generators from abroad. Kerala has no electric supply those days. Machineries replaced manual labour in manufacturing medicines. New branches were opened in important cities.

One revolutionary change that took place was that patients came to the vaidyasala instead of physician going to the patient and people started buying readymade medicine instead of preparing them at home. Both helped Ayurveda reach to

a vast population. The first Ayurvedic nursing home in India was started on the occasion of silver jubilee of Vaidyasala and it was aptly named Arya Vaidyasala Golden Jubilee Nursing Home. Subsequently Platinum Jubilee Block (1979), Adi Sankara Block (1989) and Centenary Block (1999) were added. Hospitals were opened in New Delhi (2000), Aluva (2003), Kochi etc. There are 27 branches, 1500 sales offices and agencies spread all over India. Besides, there are clinics in Adoor, Aluva,

The nineteenth century saw a decline in the popularity of Ayurveda, the life science of India, due to the intrusion of allopathic way of treatment and the encouragement given by the foreign rule. The Mogul rule prior to that also caused its gradual decline due to Unani and homeopathy schools of treatment. The major reason for the non-propagation of Ayurveda could be attributed to the non-communication among the leading physicians practicing in various corners of the country, lack of periodicals, absence of research and treatise on Ayurveda texts and so on.

Ernakulam, Kannur, Kottakkal, Kottayam, Kozhikode (Kallai), Kozhikode (Mananchira), Palakkad (Vadakkanthara), Palakkad (Town), Thiruvananthapuram, Thrissur, Ahmedabad, Bangalore, Mysore, Mangalore, Chennai, Coimbatore, Madurai, Indore, Jamshedpur, Kolkota, Mumbai (Sion), Mumbai (Vashi), New Delhi and Secunderabad.

The Kerala model of treatment, Panchakarma etc were popularised by these nursing homes. Though most of the Ayurvedic text had their origin in North India, their practices were rare.

The relation between workers and management was excellent. When pension and bonus were unheard of, P S Warriar introduced them. Yet there was a workers' union but it did not make any impact. Nevertheless there was a strike in 1962. While the auditing was going on, workers demanded a wage increase. Warriar told them that he would consider it after seeing the audit report but that proposal was rejected. On January 10th, workers stopped work. Warriar had till then not witnessed a strike and did not know how to handle it. He decided to meet N Krishnan Nair who was then manager of *Mathrubhumi* and sought his opinion. Nair was against a lockout. Then he consulted Divakaran Namboothiripad of SIMCO of Shornur. His advice was, 'Be fair and be firm.'

Warriar's nephew Raghavan was to be married during that period. Warriar decided to keep the celebrations a low key affair and to avoid feast etc as the workers were on a fast. In a meeting held at Thiruvananthapuram, Labour Commissioner proposed to give the workers a loan of Rs.50. Warriar agreed with a condition that only permanent staff would get the loan. Workers did not agree and so strike continued. Finally strike was withdrawn when Rs 55/- was given to



permanent staff, a proposal of the management but projected as a demand of workers.

The maintenance of all the institutions is met out of the profit earned by the vaidyasala. Of the profit, 25% goes to Vaidyasala, 25% to hospital and 10% to the Ayurveda College. Of the remaining 40%, for the first 20 years, 25% would go to the family for its upkeep and remaining 15% would be going to procure assets for the family. After 20 years, this 40% would be divided between vaidyasala and hospital. This is stipulated in the will of P S Varier and is followed in letter and spirit till today.

In order to keep the science of Ayurveda alive and kicking, Warriar decided to organise annual seminars and contests based on research. The first seminar was held in 1964. In each seminar, a distinguished physician would present a paper based on his knowledge and experience while four or five doctors would present supplementary papers. They will be followed by discussions and all the proceedings would be given in book form to the participants of next seminar. These books form an indomitable source of knowledge to the coming generations.

Since 1981, along with the seminars, memorial addresses were also started. A 'who is who' of the participants would indicate the high standard of the seminars. P J Deshpande, K N Udappa,

Chandrasekhar Ganesh Joshi, I Sanjiva Rao, G D Singhal, V R Mehta, Swamy Ranganathananda, Dr M S Valiathan, H S Vazir, M L Gharote, Bimal Chhajer et al were some of them. All their addresses are available in print.

When V V Giri was governor of Kerala, he came to Kottakkal Nursing Home for treatment and he was happy with the way he was treated. When he was Vice President and finally President of India, he again came for treatment and Kailasa Mandiram was converted to be his residence. Not only his problem with leg was solved, the black tinge on his body and face also disappeared. It was Giri who suggested raising the college to a university with the help of union and state governments. Giri made the suggestion to Minister for Health N K Balakrishnan and he, in turn, to Chief Minister C Achutha Menon. The trust was not in favour of it as it involved with a lot of interactions with the government. In 1973, Menon reminded Warriar about the proposal and asked to consider it seriously. The college was then brought under a twenty member committee with ten appointees of Aryavaidyasala. The college now has provisions for post graduate studies in many branches and research. The college occupies a land admeasuring 22 acres.

In 1934 Aryavaidyasala acquired land in Kanhirapuzha near Mannarghat and also in Kanjikode and Kottapuram. A

factory was started in Kanjikode and herbal gardens were created in the other two places. A museum for herbal plants was also started so that the students could identify the plants without many problems. Medicinal plants from all over India brought and planted in these gardens.

Arya Vaidyasala had treated several patients with abnormal symptoms. One lady in Canada met with a motor accident. After being unconscious for fifteen days in a hospital, she developed terrible body pain, immobility and could not open her mouth. The hospital that treated her became helpless and discharged her with a comment, "we cannot do anything more." She was brought to Kottakkal in unbearable pain and she returned after two months fully recovered.

Several patients, given up by highly qualified doctors, were treated by Warriar and brought back to normal life. A patient from West Indies, was under treatment in the nursing home. He was paralytic below his waist and he could not pass urine and catheter was used by a nurse to remove the urine. One day the nurse did not turn up and the patient was very uneasy. When informed, Warriar prescribed a medicine to be applied around his navel. Within an hour, urine started passing and he was relieved of that uneasy state. The medicine used was a strange one. Powdered glass, cucumber stumble and excreta of rat made into a paste! ■

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PALIYATHACHAN

The *Paliyathachan* used to be the Prime Minister to the Maharaja of Cochin, through the 16th to the 19th centuries and the Maharaja of Cochin had honored the Paliyathachan with the title of *Mahadhyaksha* in 1681.



K. R. NARAYANAN

“*Kochi Paathi Paaliyathu*” was a very common statement prevalent in the era of the princely state of Cochin in Central Kerala. It literally meant that half of the Cochin kingdom was in the

possession of the then Paliyam family. If one looks into the history of the erstwhile Cochin State, one would be compelled to believe so, because the Paliyam family possessed a major portion of the landed assets and wealth in that princely territory. Not only that, the head of the Paliyam family titled the *Paliyathachan* - always had a say in the matters of state governance and administration. The *Paliyathachan* used to be the Prime Minister to the Maharaja of Cochin, through the 16th to the 19th centuries and the Maharaja of Cochin had honored the Paliyathachan with the title of *Mahadhyaksha* in 1681. This made the Paliyathachan the most superior power in Cochin State, next to or equal to the ruling king.

Cochin history has recorded more than twelve such *Paliyathachans* who were very powerful statesmen, administrators and great warriors. Among them, Komi Govindan Achan, a contemporary of Velu Thampi Dalava of Travancore and the Prime Minister of Cochin, during the tenure of Shakthan Thampuran Rama Varma Thampuran (1731), was reputed as the greatest and the most powerful.

There were many interesting stories prevalent about relations between the *Paliyathachans* and the rulers of the Cochin State. A village to the north of Thrissur, by name Mullurkara, was under the control of a local Nair chieftain called 'Manakottachan'. The Manakkottachans were notorious for their brutalities and atrocities. They used to kill and rob the people and confiscate their money and properties and the people were fed up of their cruel rule. Once the Maharaja of Cochin was stopped by the 'Manakottachan', while the former and his family were on their journey to their family temple at Pazhayannur. But, the *Paliyathachan* came to the rescue and

saved the Maharaja and his family from the army of Manakottachan. As a token of gratitude, the Maharaja gifted the village of Mullurkara to the 'Paliyathachan'. In view of this, the temple of 'Thiruvani Kavu' Bhagavathy also came under their control.

The *Paliyathachans* used to stay at a place called Chendamangalam or Chennamangalam, a small town, about 23 Km. north of Ernakulam. Presently, it is a panchayat in Paravur Taluk in the Ernakulam district of Kerala. Chendamangalam is a land covered by three rivers and seven inlets, with hillocks and large expanses of green plains as well.

The *Paliyam Palace*, residence of the *Paliathachans*, is considered one of the few architectural marvels of Kerala built by the Dutch. The Palace is over 450 years old and houses a collection of historic documents and relics. The hillocks at *Kottayil Kovilakom* are very unique in that it is the place where a

Hindu temple, a Syrian Christian church, a mosque and the remains of a Jewish Synagogue are situated, all within a range of 1 km of each other. The synagogue was built in 1614 AD and is in a peaceful wooded area. In the courtyard behind the synagogue, are the old Jewish graves, some of which date back to 1264 AD. There are the remains of the Vypeenakotta Seminary built for Syrians in the 16th century by the Portuguese. Adjacent to the seminary is an old Syrian Catholic Church built in 1201. It was here that the first printing press in India was established.

The history of the erstwhile Cochin State speaks loudly of the role played by the Paliyam family and *Paliyathachans*. In the recent times, two rather authentic books have been brought out about them. They are: "*Paliyam History*" written by M. R. Radha Devi and *Paliyam Charithram* by Srikumari Ramachandran. Later, Sajil Sridhar wrote a script on *Paliyathachans*, basing on the historical events and some facts. A Malayalam serial presented by the Door Darshan on the history of *Paliyathachans*, earned great appreciation and viewership and had bagged the National Film Academy Award. This, according to some, was one of the best Door Darshan serials produced in Malayalam.

The origin of the Paliyam Tharavad is said to be *Ilamkunnappuzha* in the present Ernakulam district. It is said that two ladies by name *Kunhikkaavu* and *Kochukutty* - of a renowned Nayar family of *Ilamkunnappuzha* were given in marriage to the *Villar Vattam* Royal family of *Chendamangalam* and the descendants of these two sisters constitute the members of the Paliyam



dynasty. Therefore, the Paliyam members are considered Kshatriyas on account of their paternal origin and Nairs on account of their maternal origin. It is said that their traditions and way of living are all like those of the Kerala Kshatriyas.

The main *Tharavad* of the Paliyam family is located at *Chendamangalam* in Ernakulam District. It was the biggest known joint Hindu family of Kerala, till it was partitioned in 1952. The number of members at the time of partition (1952) was 213. The deed was registered in 1956. This document is



P Jayachandran

considered the biggest partition deed of Travancore Cochin or Kerala State. The membership in the family has since increased to 443 in 1999.

Female members of the *Paliyam* (generally addressed as *Kunjamma*) were wed primarily to the *Namboodiri Brahmins*, princes of the *Cochin* Royal family or other Royal families of *Tranvancore* or *Malabar* areas and/or prominent *Nair Tharavads*.

The *Paliyathachans* owned the land from the present *Ernakulam* district to *Palakkad* district and had nearly 45 temples under their ownership. Later they formed a trust called the *Paliyam Group Devaswom Trust* to manage these temples. In addition to the temples, they maintained many elephants in these temples. Some elephants like *Paliyam Gangadharan* and *Paliyam Kuttikrishnan* are remembered even today.

In addition to the defence support and governance of the then *Cochin* State, the *Paliyathachans* have brought in quite a lot of reforms in the agriculture and the industrial sectors of the erstwhile *Cochin* State. The credit for establishing handloom textile industries in the *Cochin* State rightly goes to *Paliyathachans*, who brought *Chendamangalam* great reputation through its handloom textiles. Even today, *Chendamangalam "Neriyathu"* and "*Double Mundu*" bring back the nostalgic memories of the good old handloom industries of *Chendamangalam* to the *Keralites*.

Today, *Paliyam* family members can be found in almost every country in the world. Every year, they organize a *Sangamam* of the family members. The first *Sangamam* was organized in *Chendamangalam*, in 1999. There are many well-known personalities from this ancient aristocratic family of *Chendamangalam*. The reputed playback singer *P Jayachandran (Jayan Kuttan)* is perhaps the most familiar *Paliyam* member to the present generation. ■

KERALA IN MUMBAI CELEBRATES ITS ANNIVERSARY

Kerala In Mumbai is now entering its sixth year of existence and to commemorate its advent plans to recognise the services of eminent people of Mumbai and Kerala for the services on their chosen fields. It is being done in collaboration with its associate concern Raagalaya Academy of Music & Arts. Raagalaya is celebrating its twelve anniversary this year along with Kerala In Mumbai.

As in the past, this year Kerala In Mumbai is honouring an eminent personality of the art field from Kerala, Kaithapram Damodaran Namboothiri, the classical vocalist, light music singer, lyricist, dramatist, story-screenplay writer of films and now a film director. Though slightly ailing, he has promised to personally present on the occasion. Kaithapram has five compilations of his work so far in the market.

Kerala In Mumbai the most visible English Malayalam bilingual periodical of this metropolitan city has decided to honour some of the distinguished personalities of this city for their meritorious services in their chosen fields. All of them are continuing to do their work with increased vigour. These personalities will be honoured on February 7, 2016 in Mumbai.

In the past stalwarts like V Dakshinamoorthy, Arjunan, Johnson, K

Raghavan, M S Viswanathan, M G Radhakrishnan, M S Baburaj, O N V Kurup, Sreekumaran Thampy, P Leela, S Janaki, K J Yesudas, P Jayachandran and S P Balasubramanian et al were honoured by us.

Raagalaya Music competition

Raagalaya showed the path of encouraging young and unexposed artists by conducting musical contest and providing them platform for exhibiting their talents. It will be held on February 7 from 8 a m onwards in six categories in two groups based on the age of the category and the gender of groups. All participants will preferably sing songs written/composed by Kaithapram since he will be gracing the event from morning. For details, contact 022-29209959 or 2920 5641. ■



Felicitation during the 5th Anniversary of Kerala In Mumbai





A MULTI-FACETED PERSONALITY

E K NAYANAR



V N Gopalakrishnan 2001. He was in office for a total of 4,009 days, spanning 11 years. He was a prominent political leader of the Communist Party of India (Marxist) and was a member of its Politburo.

E. K. Nayanar was born on December 9, 1919 in Kalliasseri in Kannur district. Nayanar was drawn towards the national movement at a very young age under the influence of his cousin K.P. R. Gopalan, though his father Govindan Nambiar was unhappy whenever his son donned Gandhi cap as a student volunteer. When a Harijan girl was admitted in the family-run school, there

■ Erambala Krishnan Nayanar popularly known as E.K. Nayanar served as the Chief Minister of Kerala three times during 1980-81, 1987-91 and 1996-

was a commotion at home and his village. Young Nayanar also helped starting of a library in his village and named it Shri Harshan Library to commemorate the name of Harshan, a Harijan who was tortured to death at the Kannur Central Jail for participating in the national movement.

Nayanar participated in student movements in the Kalliasseri village as

a member of Balasangham. He dropped out of school in his final year when his political activities increased. He also faced severe opposition from his father for a brief time. For participating in an anti-liquor agitation, his father beat him up and subsequently he ran away from home.

Nayanar was influenced by the Socialist ideologies of leaders like P.

Krishna Pillai. Nayanar joined Communist Party of India in 1939 like to many of his contemporaries. He was entrusted with the task of organising the mill workers of Kannur district in secret. However, the management came to know about this and consequently dismissed 30 workers of Aaron Mill. An indefinite strike took place at the mill demanding reinstatement of the dismissed workers and seeking more concessions to the workers. Nayanar led a 46-day agitation, with outside support from P.



Nayanar with Harkishan Singh Surjeet, EMS Namboodiripad, E. Balanandan, A. Nallasivan and L. Balagangadhara Rao.

Krishna Pillai and A.K. Gopalan. In order to help the starving families of the agitating mill workers, rallies of farmers carrying farm produce were held. Workers and their leaders, including Nayanar, were beaten up and arrested. They were jailed for six months in 1940. The outcome of this agitation was that it benefitted the growth of the Communist movement in north Kerala.

During this time, the Pradesh Congress Committee with its Socialist orientation was organising a protest against rising prices of essential commodities and the oppressive policies of the government. Nayanar was one of the organisers of a protest rally at Morazha in Kannur district on September 15, 1940. During this rally a Sub-Inspector and a Head Constable were killed for trying to disrupt the meeting. Though Nayanar was not listed as an accused in the case, he went into hiding for six years. However, his elder brother was named as the accused at the instigation of the mill management and was sentenced to life imprisonment.

Nayanar played a significant role in the establishment of the Communist and farm worker's movements in Kasargod taluk and south Karnataka during this time. Even while trying to escape detection by the police, Nayanar worked in the Kayyur-Cheemeni areas of Kasargod under instructions from P. Krishna Pillai. The movement against the oppressive feudal system began to grow within a short span of time.

During this time another incident also happened. A Head Constable who tried to ill-treat and beat up some activists who were leading a demonstration was stoned by the party workers. The constable jumped into the Tejaswini river and drowned. Consequently, the police unleashed a reign of terror at Kayyur. Nayanar and some of his friends escaped to the East Eleri forests. Though Nayanar was not directly involved in this incident, he was listed as the third accused. Four other accused in the case were sentenced to death. He continued to work for the party *in cognito* until 1946, when the new provincial government decided to drop the case. Later on when he became the Chief Minister of Kerala, he started a Government College in the area in 1981 and the institution was later on renamed after him.

After the Kayyur incident, Nayanar switched over his activity to Travancore. For a livelihood, he even



Smt Sharada Teacher

served as a Proof Reader with *Kerala Kaumudi*, a Malayalam newspaper. He organised party activities from Thiruvananthapuram to Kanyakumari during this time and later on in Kottayam and Alappuzha districts. Nayanar continued working actively for the Communist Party of India. However, the cases against him were dropped after Independence.

In 1948, he was elected as Kannur Taluk Secretary and in 1955 as the Kozhikode Taluk Secretary. He was also a member of the National Council and State executive of the party. Following the proclamation of 'Calcutta Thesis' which led to the banning of the Communist Party in India, Nayanar was compelled to go into hiding once again. He was accused of being pro-China during the Sino-Indian War and was imprisoned under the Preventive Detention Act in 1964.

When the party was split in 1964, he was among the 32 members who walked out of the CPI National Council to form the CPI (M). He was a Central Committee member of the CPI (M) from the 7th Congress in 1964. Nayanar was elected to the Lok Sabha from Palakkad constituency and became a Member of Parliament in 1967 but was defeated in the 1972 election from Kasaragod. From 1972 to 1980, he was elected Secretary of the Kerala State Committee of the CPI (M) and again from 1992 to 1996. For the first time, he fought a tough battle in the by-election in 1974 at Irikkur in Kannur district and became a member

of the State Assembly. He was elected as an MLA five more times, twice each from Malampuzha (1980 and 1982) and Thrikkarippur (1987 and 1991) and once from Thalasseri (1996), losing only once. In 1992, at the 14th Congress, Nayanar was elected to the Polit Bureau.

On January 25, 1980, the party chose him to lead the first Left Democratic Front (LDF) coalition government as Chief Minister. He formed the government with the support of Congress (A) under A. K. Antony and Kerala Congress under K. M. Mani. The Sixth Kerala Legislative Assembly had 17 ministries and many of its ministers were from Congress (A) led by A.K. Antony. This was due a split in the Indian National Congress (Urs). Nayanar, with his convincing and persuasive skills, formed an experimental coalition government after nearly a decade. However, the government fell in after 20 months in government when a section of Congress MLAs led by A.K. Antony withdrew their support. But both the parties left for United Democratic Front (UDF) coalition and the Government was dissolved on October 20, 1981.

Subsequently, K. Karunakaran formed the government, and Nayanar became the leader of the Opposition and served from 1981 to 1987. When the Congress-led United Democratic Front government failed, the LDF won an impressive victory in 1987, though it had declared no truck with the Indian Union Muslim League (IUML). Nayanar became the Chief Minister for

a second time in 1987. But he did not complete his term of five years as CPI (M) decided to contest elections early in 1991 presuming a favourable political climate. But the Left party lost the elections and Nayanar became the leader of the Opposition once again. He resigned from that post the very next year when he was chosen as the Kerala State Secretary of the CPI (M) and was succeeded by V. S. Achuthanandan as the Opposition leader.

Nayanar initially had not contested the 1996 assembly elections. V. S. Achuthanandan who was projected as the Chief Ministerial candidate lost in Mararikulam in Alappuzha district. A faction in the party wanted Susheela Gopalan to be the Chief Minister, but when the matter was put to vote in the state Secretariat, Nayanar was selected to be the Chief Minister. He contested and won the by-elections in Thalasseri. In 1996 also, he became Chief Minister, though he did not contest the election and was leading the party as its State Secretary.

Nayanar led the LDF government when it launched Kerala's best known developmental and welfare initiatives since the land and educational reforms of the first Communist Ministry led by E.M.S. Namboodiripad. They included the successful efforts to strengthen the public distribution system, to boost agricultural production and to decentralise power and the inspiring mass campaigns that made Kerala the first fully literate State in the early 1990s. It was during his term as Chief Minister that the LDF launched the

People's Planning Campaign in 1996. It was the radical experiment in democratic decentralisation that caught the attention of the world.

Nayanar introduced several reforms during his tenure like the Kerala Coir Workers Welfare Fund Act, 1987, the Kerala Khadi Workers' Welfare Fund Act, 1989, the Kerala Abkari Workers Welfare Fund Act, 1989, the Kerala Construction Workers' Welfare Fund Act, 1989 and the Kerala Ration Dealer's Welfare Fund Act, 1998. The Kannur University was also established during his tenure.

Nayanar gave his wife Sharada Teacher and four children the freedom to choose the life they wanted, not necessarily as Communists, to believe in God, to worship in temples and to select their vocation. Nayanar married the niece of K.P.R. Gopalan in 1958 and they have two sons and two daughters.

Nayanar has authored several works both in English and Malayalam. He wrote poems occasionally. A few notable works include *My Struggle* (Autobiography, translated to Malayalam by himself as *Samaratheechoolayil*); *Doha Diary*; *Marxism-Oru Mukhavura* (Marxism-An introduction); *Nehru-Gandhi Oru Padanam* (Nehru-Gandhi A Study); *Karl Marx*; *American Diary*; *Ente China Diary* (My China Diary) and *Parliamentum Chila Vasthuthakalum* (Parliament and Some Facts).

Nayanar had been the Editor of *Deshabhimani* daily. He had worked in Chennai as correspondent of


Deshabhimani. He used to write a weekly column in this newspaper under the title *Munnottu* (Forward). He was renowned for his humor and humorous speeches. During his third term as Chief Minister, Nayanar also used to conduct a public interaction show, "*Mukhya Mantriyodu Chothikyuka*" ("Ask the Chief Minister") in AsianetTV Channel.

Besides ideological commitment, a lot of pragmatism too was needed in day-to-day politics to run democratic governments. It is this quality that has found Nayanar a place in the hearts of the people of Kerala, and perhaps makes him one of the most popular Communist leaders the State has produced, along with E.M.S. Namboodiripad and C. Achutha Menon. They were the multi-faceted personalities known more for their intellectual competence and administrative abilities.

Nayanar was admitted to the All India Institute of Medical Sciences (AIIMS) in New Delhi on April 26, 2004 for advanced treatment of diabetes, after a brief stay at the Medical College Hospital in Thiruvananthapuram earlier. On May 6, both his kidneys failed and he suffered a massive heart attack. An angioplasty was done and a block in the heart valve was removed. He was on life-support system since then. He died on May 19, 2004 at the age of 85.

Unmindful of the continuous rain, people thronged the AKG Centre, the State head quarters of the Communist Party of India (Marxist) and the Durbar Hall of the government Secretariat in Thiruvananthapuram. People also lined up the 600-km route that his funeral procession took overnight from Thiruvananthapuram to Kannur district. The people waited in long serpentine queues at the town halls in Kozhikode and Kannur to get a glimpse of his mortal body. A hero's farewell was finally accorded to him at the Payyambalam beach in Kannur, on May 21.

Nayanar was the last of the generation of political leaders in Kerala, feudal in origin and radical in politics, who had committed themselves to the lot of the ordinary and downtrodden people and earned their uninhibited respect, love and affection. "The bond that the genial politician with his seemingly innate populist streak forged with the man on the street, with his rustic dialect-laced humour, earthy logic, endearingly sharp tongue and Communist convictions had made him stand apart from most of his political contemporaries who were given to circumlocution and aloofness". ■



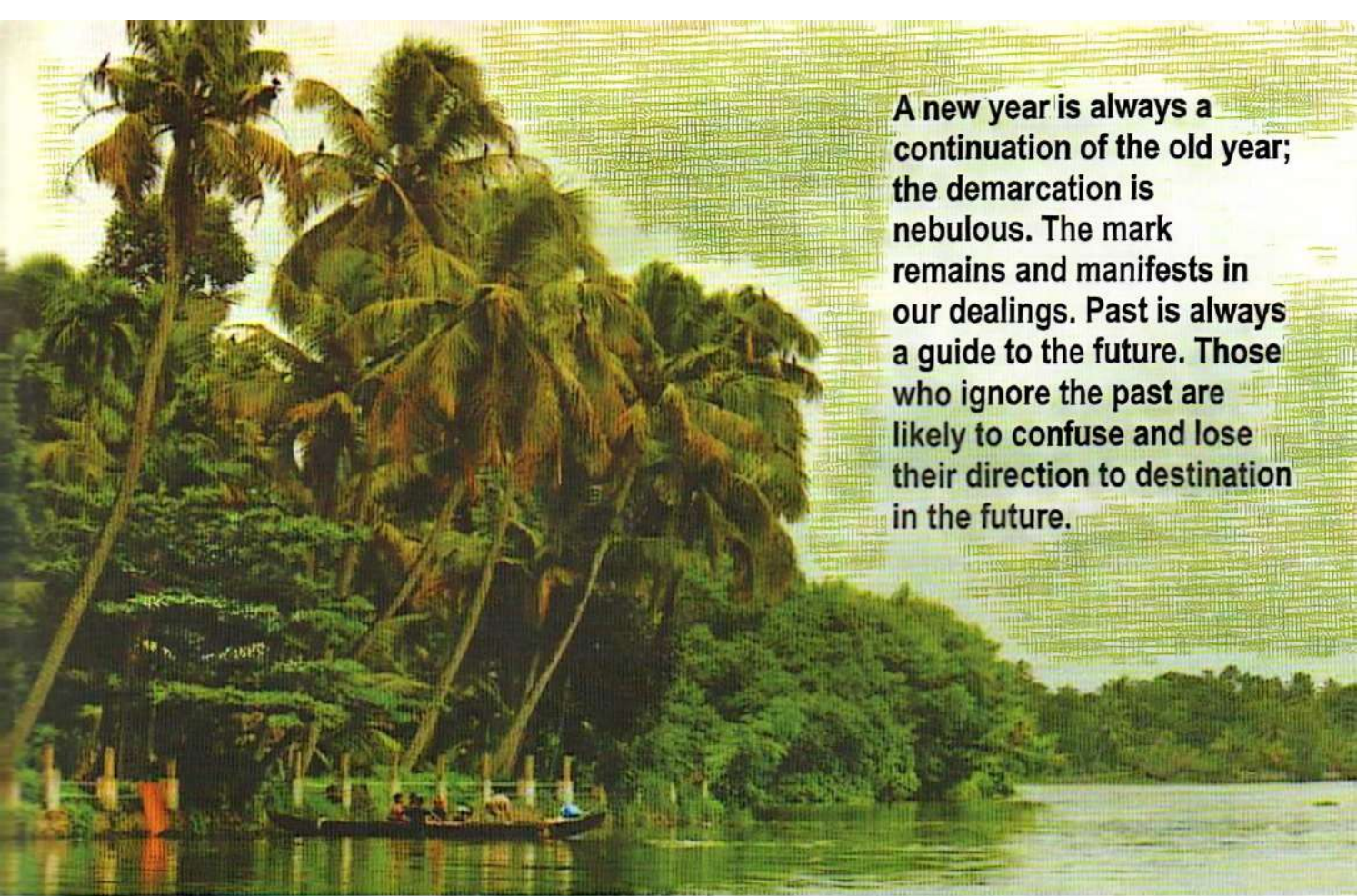
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A new year is always a continuation of the old year; the demarcation is nebulous. The mark remains and manifests in our dealings. Past is always a guide to the future. Those who ignore the past are likely to confuse and lose their direction to destination in the future.

DAWN OF NEW YEAR IN GOD'S OWN COUNTRY

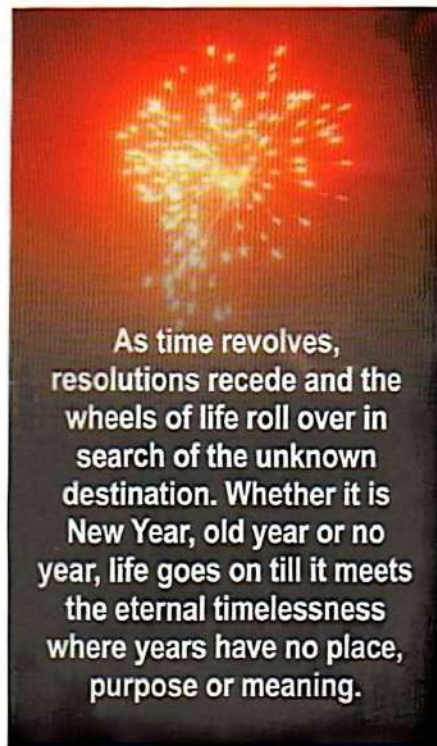


Jose Chemmassery

■ How did you spend your New-Year day? A normal and curious question posed amongst the new generation youngsters, when they meet for the first time in the New Year.

Dance party, stag party, yacht party, beach party, jazz party, booze party, rave party, finally drive after drinks party thus goes the answer depending on the age, gender, temperament and affluence of the respondent. Being away from the wild or mild parties now, basically due to my advancing years, I was alone. I was confined to my silent bed room literally sleeping whilst the new year dawned amidst merry making revelry, cacophony, celebration and colourful fire-works, cracker bursts in distant places over a large time zone.

My abstaining from the New Year celebration activities was also due to the genuine reason of my friend's daughter's



As time revolves, resolutions recede and the wheels of life roll over in search of the unknown destination. Whether it is New Year, old year or no year, life goes on till it meets the eternal timelessness where years have no place, purpose or meaning.

marriage which required my presence in Trivandrum. The social obligation was more dominant when I had to leave for the occasion. I must admit that I missed the midnight Mass in the local church along with the parishioners thronging for the chilly night service. I failed to witness the sad scene of the old man with a whisky bottle in his right hand, a wills cigarette hanging in between his dry lips, shabbily suited and booted, going bust to the deafening sounds of bursting crackers from his coat pockets when it struck twelve in the midnight. A piece of Cobana's plum cake, flavoured with Old Monk rum reminding us of the rich and sweet life that the new year is destined to bring forth, was also missing. A ceremonial lunch in the company of relatives and friends was the other important agenda for the day in the missing list. While New Year will recur every year after 31st December, marriage normally occurs only once in one's life time according to contemporary values and traditions. Thus my year end and

beginning of the New Year was spent in my village.

My neighborhood renders a peaceful ambience. A mini bungalow belonging to an NRI family opposite to my house is closed for more than nine months in a year. It belongs to an elderly neighbour who departed from this terra firma, leaving a barren plot of land to be inherited by ever increasing litigant dependants, rumoured to be nearing hundred in number. A palatial mansion in immaculate white built in the seventies with more than forty rooms stood as a monument of past glory and pride. Presently occupied by four members, it is eyed for acquisition by a nearby church hospital for their extension. Bereft of stray dogs, although the area was infested with several of them in the past and domesticated bitches the site was serene and silent. A retiree's paradise the area is scouted by NRIs for establishing their address there. The whispering winds and sound of tolling of church bells at regular timings are awakening the spirit of a person in semi conscious slumber expecting the rooster's alarm call in the morning. I was not expecting anything spectacular or earth shaking news or anticipating any inquisitive news breaking (I always wonder why they should break it?) from my neighborhood. A few sounds screeching from the racing bikes returning from the celebrations and a few unfriendly crackers exploding into the new year in distant neighborhood, I could hear in the chilly and nippy wee-hours of the New Year dawn. I did not react to these aberrations, though disturbing my sleep, but remained calm in the solitary confinement.

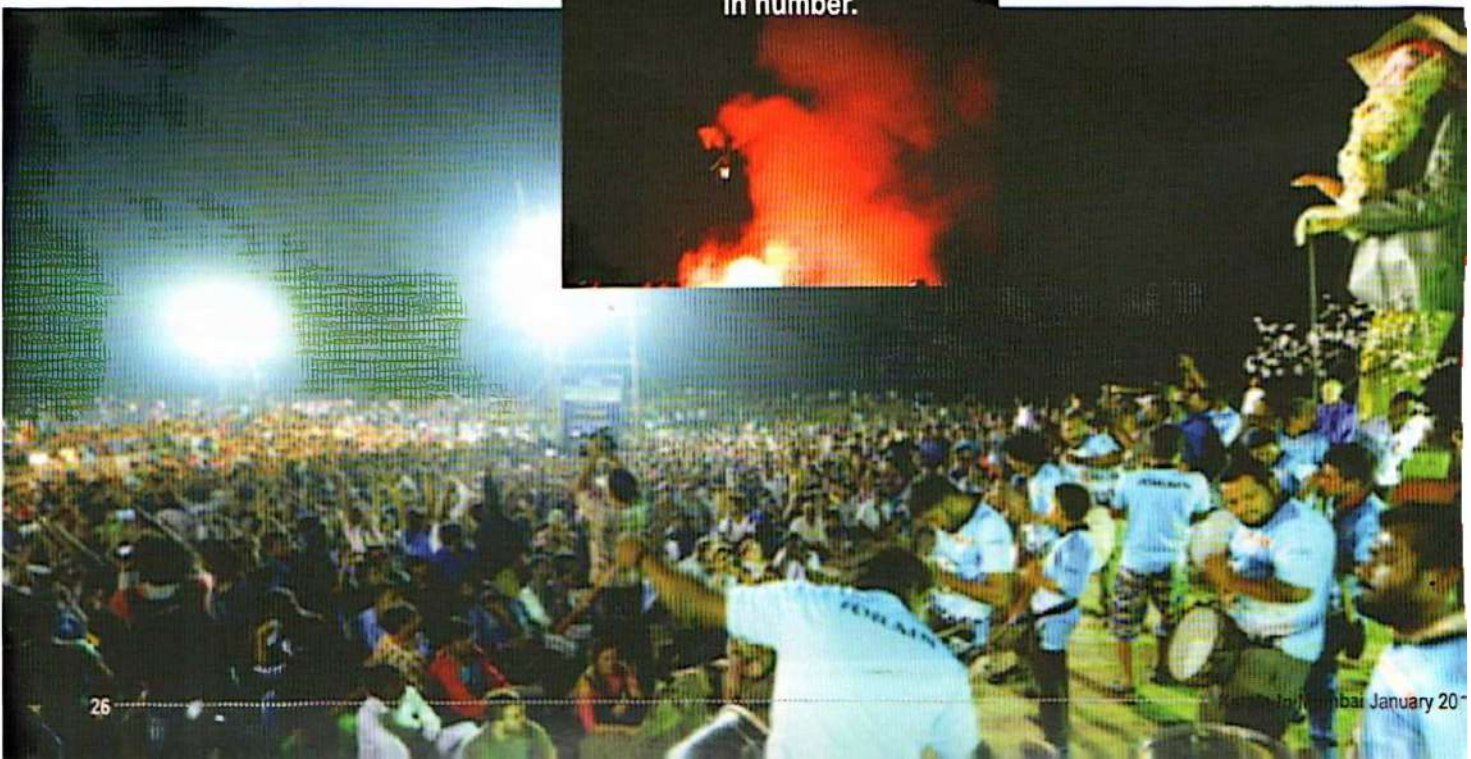
Eventless and listless it dawned. Daybreak in our villages start with a glass of black coffee to refresh the body and a newspaper to refresh the mind. Having gracefully accepted both these refreshments, I started scanning the newspaper intermittently sipping the hot and aromatic coffee. Suddenly I was attracted to the news item with bold letters, 'House breaking and robberies rampant in Ollur church vicinities'. I was curious to read more about it, as I am residing in the vicinity of the church. Such a peaceful area even stray dogs fear to enter and refuse to bark has become scary playing fields of night robbers. At home my people were scared and advised me to lock the front door from inside although outside gate and entrance iron grill were properly fastened from inside. I felt if we start locking the doors

My neighborhood renders a peaceful ambience. A mini bungalow belonging to an NRI family opposite to my house is closed for more than nine months in a year. It belongs to an elderly neighbour who departed from this terra firma, leaving a barren plot of land to be inherited by ever increasing litigant dependants, rumoured to be nearing hundred in number.

left, right and centre, we are likely to be treated as locker pieces and ornaments idling safely in bank vaults. The situation appears to be ridiculous, but alarming.

Whether the doors are locked from inside or kept open, the residents in the area have become scared and serious, their friendly smile vanishing from their faces. I heard later, that the youngsters in the area have formed a night watch squad with the objective to nab these night robbers and thrash them thus imparting to them a lesson on how to behave. The squad failed in catching the robbers, though some genuine chases were made after the fleeing night robbers. An elderly and sick lady residing opposite to our house while interacting revealed thus. There was flashing of torch lights and knocking on her windows in the early hours of 24th December. Small children in their house started crying at the sudden flash light and thundering knocks on the door in the wee-hours. The nightmare of lurking robbers made them panicky. Awakened from their sleep, they were frightened. The old lady already undergoing treatment for obesity, pressure and sugar, fainted and started palpitation.

The flash light and knocks on the window were in fact made by the squad to alert them about the possible appearance of the night robber there. But before they could pacify and convey the soothing message, "not to worry; we are chasing the robbers and have found one running this way", the old lady was impaled by the commotion and fell to a mild stroke. After a few days stay in the hospital she came back with a sizeable reduction in her bank balance, but her obesity, pressure and sugar remained high



as ever.

This church going, peace loving lady, sometimes concocting jealous and juicy stories of the neighborhood, I understand, is now in possession of mild weapons of self protection to thwart attacks from the robbers. These include pepper/chilly powder, one hammer weighing one kilogram and an iron rod two feet long with a sharp edge on one side for self defence. When a few armed robbers wearing dark masks, planto attack innocent and simple households, the frightened inmates fall victims resulting in injuries, and sometimes getting killed in the action. Some say the robbers wear a barkha or veil. Some allege that day time labourers are transforming into night robbers in pursuit of easy money and looting the weak and unprotected. Labourers are mostly migrants from other states in search of livelihood, visiting God's own country, to compensate the shortage of local labour. Our boys are willing to work in desperate conditions abroad leaving the local scene exploited by migrant workers. They are well paid as funding is made from NRI accounts. While the badge of NRI enhances the status locally, a lot of them are treated as second class

citizens doing manual and menial jobs in obnoxious conditions. The situation is bad abroad, but all the more dangerous and harming the local scenario, exposing the local residents to robbery, larceny and personal injuries.

Local police have taken protective



measures to control the dangerous incidents occurring from migrant violence. Reporting and identity submission of migrant labourers residing in the areas are mandatory to make follow up easy by the police. They have been given certain orders to curb the crimes. One commandment stipulates that "the fundamental responsibility of

the police is to catch the robbers and snatch operators. The police should catch the maximum robbers." The emphasis laid in this commandment clearly indicates their responsibility and accountability, calling for hard work and vigilance. This appears to be their New Year resolution.

Enjoying a retired life and practising vice and virtue only in moderation, I find no resolution to be made for the New Year. Hence I don't have the benefit to brag for a few days that "It is my New Year resolution," in the company of friends and relatives. As time revolves, resolutions recede and the wheels of life roll over in search of the unknown destination. Whether it is New Year, old year or no year, life goes on till it meets the eternal timelessness where years have no place, purpose or meaning.

A new year is always a continuation of the old year; the demarcation is nebulous. The mark remains and manifests in our dealings. Past is always a guide to the future. Those who ignore the past are likely to confuse and lose their direction to destination in the future. Happy New Year 2016. ■



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ALONG WITH THE STORY

– Kaithapram Damodaran Namboothiri

If I state that I have read the works of most of the prominent writers before the elite readers have seen them, and also rectify the errors they committed, many of you might accuse me of high talk. I know, but it is true. If I read the list of the people who brought their works like stories, poems etc to me, you would have a shock. Beypore Sultan Basheer, Balamani Amma, M T, Sugathakumari, Madhavikutty, Kakkad, Vishnunarayanan Namboothiri, O N V, Katammanitta, Appan, Vinayachandran, Balachandran, Narendraprasad, Rajakrishnan, O V Vijayan, Sakkaria, Mukundan, Malayattoor, Kavalam, Ayyappa Panicker, U A Khader, Narendra Menon, Punathil, Kakkattil, Mohana Varma, Prasannarajan onwards writers of modern age.

They had varied styles. Poems of Vailoppilli, written in his hand, would need at least ten corrections, as he would change his lines continuously every week. Even Devendra would not be able to read the sentences written by V K Madhavan Kutty et al. Sakkaria, Malayattoor and Sachchidanandan used to write in beautiful hand.

Vasuvettan by nature talks less, VKN would abuse, Basheer would write and also personally appear before me if I erred, Madhavikutty would surprise me by her skill and Katamman would roar. Balachandran, Aattoor, Civic, Venu et al they are red hot and Vijayan would make me cry.

Now I would reveal the fact. The scene is the proof reading section of Mathrubhumi. We would arrive there with sharpened pen in different shifts. Revisionist young Turks! There were a few elderly individuals too. Fine and beautiful! Proof reading has several problems. A single mistake would spoil everything. A wrong letter makes things abusive. And it would reach the readers too.

Thus, the writings and the proof for a certain Onam special reached us. Our group had Gangadharan Namboothiri of the weekly in it. He was an intelligent and experienced person. A vegetarian and linguist too! He was particular about dots, comma and semi-column as he liked butter and milk. Once a poet used the word

'Harisri,' and Namboothiri declared him unfit to be a poet as he did not use 's' after 'Hari'. Irrespective of the stature of the writer, he had a style, he used to affirm. According to him, anyone, working in proof reading section for a long time, would become a pessimist.

About VKN, he said that he used wrong characters. A proof reader has several benefits. Primarily, he could catch the mistakes of top writers. Secondly, he could read the latest work of all. He could get familiarised with the latest trends. He could have many experiences anew.

Suddenly, I saw O V Vijayan's hand writing. I became eager to read it but Namboothiri was in no hurry. He started



with a boring literary essay. I did not give up. I took Vijayan in my hand. Namboothiri said his dots and commas were erroneous. I did not yield to that obstructionism but moved forward. I saw the title: 'Kataltheerathu' (on the seashore).

I started reading. "When Vellaiyappan started his journey, there was a huge bawl from those present there. Gangadharan Namboothiri pointed out a missing character. Rectifying that error, I proceeded. I joined Amminiyedathi, Muthuvannan, Nakalechan and Kombipoosari going with Vellaiyappan to Kannur. The pedestrian path reminded us of the tragic journey of the earlier men and women. Palmyra trees swinging with the wind! I forgot my proof reading. My office too! I was walking with Vijayan along the long ridge. I felt the pain when the conversation of strangers became a noose around Vellaiyappan's neck. I sat down on the bench with Vijayan and Vellaiyappan. I lamented when Vellaiyappan went down with a food packet. I heard what he said in his dream. "Kundunnee.. My son!"

I sat with Vellaiyappan in another compartment. Intermittently I looked at sandy riverbanks, the change in the rhythm of language spoken in different village lamp posts, and the face of Vellaiyappan could see his sleepless son in his eyes.

The dawn was yet to break when I reached Kannur. I heard Vellaiyappan enquiring about the directions to the Kannur prison. Why? I was curious.

The dawn broke with the crowing and I accompanied Vellaiyappan to the prison located in Pallikkunnu. Vellaiyappan showed a piece of paper to the guard and became sympathetic. Why so? No idea!

"It is tomorrow?" asked the guard.

"I don't know. What's written on the paper?" asked Vellaiyappan.

"Tomorrow morning five o'clock." Sooner I heard the guard's words, my heart became faster. A sob, a drop of tears fell on the paper and made it wet. I held his weak hands. I lovingly looked at me.

Kundunni, his son came. The door opened and the father and his son looked into each other's eyes. I sat down and continued sobbing.

"My son, what did you do?"

"I don't remember, father. I could hear Kundunni's words.

"My son, did you commit murder?"

"I don't remember."

Who will save him now? My cry went beyond hearing.

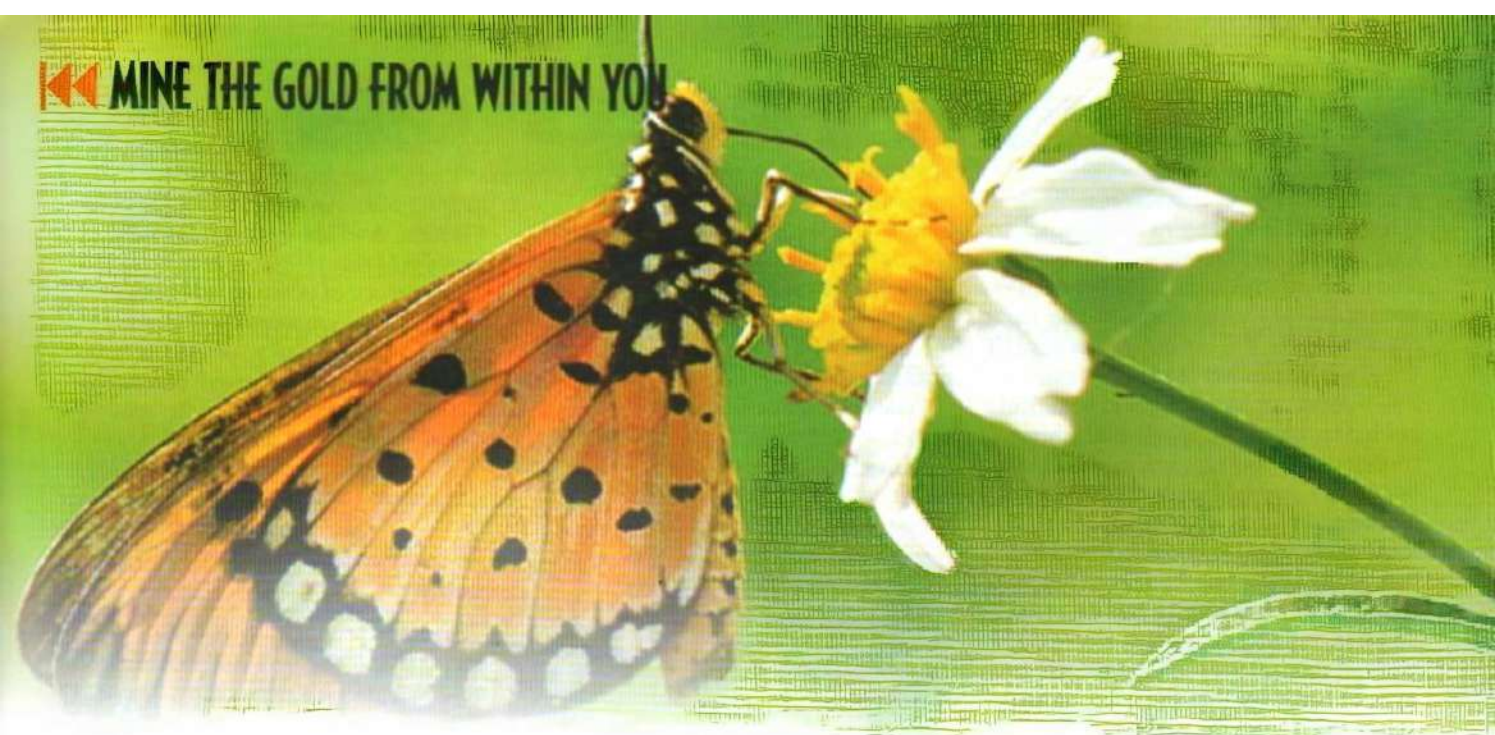
"Father, don't allow them to hang Kundunni wept. Last glance at Vellaiyappan reminded me of a death anniversary.

Three blows of a trumpet, announcing time of death by hanging. When he followed the scavengers and the dead birds, I sat helpless outside the prison.

I wept loudly, shaking the entire proof reading department. People woke up to sobbing. My eyes turned red and tears poured out. My lips trembled. The leaf of Gangadharan Namboothiri must have been the ink spread by my tears when looking at the missing full stop and mistaken character.

I came to know from the sketch drawn by my friend artist Madanan in the O Special that Vellaiyappan went later in the morning to the seashore with the food packet given by mother and threw it on the shore when the crows flew down. ■

◀◀ MINE THE GOLD FROM WITHIN YOU



The Prodigious Powers of a Positive Self-Image

As we have just ushered in the new year it is fitting and proper to think how we can develop a more positive, creative and beneficial self-image. Our self-image is the mirror in which we view ourselves and the world. A positive self-image gives a positive and optimistic understanding of life and reality. A negative self-image gives a distorted, perverted view of life and reality.



Prof. Dr. John Mathews Vazhappilly

■ Our self-image is the most important factor in determining success or failure in life. In the Bible, we read, "As a man thinks in his heart, so is he". An excellent truism. Hold a

positive picture of ourselves long and steadily enough in our mind and heart and we will be drawn towards it like a magnet. Professional Golfers tell us that when we putt, we have to visualize in our mind the ball moving along a certain line to the hole. Great musicians often play a concert in their imagination picturing an exquisite execution of the concert. The person who visualizes himself as a success will eventually succeed. When a man is positive and optimistic, the world itself conspires to give the best of blessings to him. You become what you aspire, provided you

are willing to perspire for it.

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.

Your self-image is your emotional and spiritual thermostat. Keep it well regulated. Let it pulse with enthusiasm and optimism. Your self-image is the heart-beat of your mind, the built-in clock that ticks away the hours of joy or sadness, ecstasy or agony.

Archaeologists, proud plunderers of time, have found hidden treasures in many parts of the world. How useful it would be if we, as creative archaeologists, dug a little inside ourselves beneath the debris of hurt feelings to find our bigger and better self. If we can remove the debris of failures and frustrations, we are certain to find treasures more precious than

those treasures from a bygone civilization. Personal treasures are self-respect, self-confidence, understanding and courage.

Dr. Carl Rogers' Theory of Positive Self-Image

Dr. Rogers maintains that the basic challenge of every human life is that of self-understanding and self-acceptance. He further postulates that no one can understand and accept himself as he is until another has first understood and accepted him for what he is. Finally, Rogers maintains that, once we have been accepted as we are and loved for what we are, the symptomatic problems with which most of us struggle in life will yield to this self-knowledge and acceptance.

The Story of Rapunzel exemplifies and substantiates the profound insight of Dr. Carl Rogers. It is the story of a

young girl, imprisoned in a tower with an old witch. The young girl is in fact very beautiful, but the old witch insistently tells her that she is ugly. It is, of course, a stratagem of the witch to keep the girl in the tower with herself. The moment of Rapunzel's liberation occurs one day when she is gazing from the window of the tower. At the base of the tower stands her Prince Charming. She throws her hair, long and beautiful golden tresses, out the window (the root-ends, of course, remain attached to her head), and he braids the hair into a ladder and climbs up to rescue her. Rapunzel's imprisonment is really not that of the tower but the fear of her own ugliness which the witch has described so often and so effectively. However, when Rapunzel sees in the mirroring eyes of her lover that she is beautiful, she is freed from the real tyranny of her own imagined ugliness.

Rapunzel's story is our own story too. We all have a desperate need to see in the mirror of another's eyes our own beauty and goodness. If this does not happen, if we are not accepted and appreciated by others, we tend to remain locked inside the prison house of our fears and insecurities.

Dr. Maltz's Psycho-Cybernetics In his book, Psycho-Cybernetics, Dr Maltz depicts the ugly self-image as the radical cause of most human inertia, failure and unhappiness. Dr. Maltz was a celebrated plastic surgeon and in the course of his research he discovered that when his surgical arts had removed some physical ugliness or assisted a person to a more pleasing physical appearance the patient frequently underwent a transformation of personality. He became more confident, more outgoing, and exhibited a newly emancipated human spirit. In pursuing his investigation of this phenomenon, he turned to the inner image, as opposed to the external physical appearance, and discovered that this inner self-image controls so much of human conduct and happiness.

What a Piece of Work is Man!

The accumulated wisdom of both western and eastern traditions

celebrates the god-like qualities of man. Unlike the rest of creation, we have been made in God's image for purpose of fellowship with Him. In God's sight we have tremendous value. Not only do we have a body so marvelously made, but we also possess a soul that is priceless. Fascinated by the mystery of man, the psalmist could not but exclaim :

"You have made him a little less than a god;

With glory and honour you have crowned him." (Psalm 8:5)

And 2000 years later, Shakespeare made a similar reflection in Hamlet:

"What a piece of work is man!

How noble in reason! How infinite in faculty!

In form and moving how express and Admirable!

In action, how like an angel!



In apprehension, how like a god!"

About 4000 years ago, Lord Krishna too spoke about the magnificence of an enlightened man : He who hates no single being, is friendly and compassionate, free from self-regard and vanity, the same in good and evil, patient; contented, ever devout, subdued in soul, firm in purpose, fixed on Me in heart and mind, and who worships Me, is dear to Me. (Bhagavad Gita 12:13-14)

Evolutionists like Henri M. Bergson and Pierre de Chardin envision a more magnificent self-image for the future generations to come. These prophets of a future utopia foresee higher, splendid peaks of excellence and perfection for man in the years to come. They say that men of the future will become immeasurably stronger, wiser and subtler; his body will become more

harmonized, his movements more rhythmic, his voice more musical. The average human type will rise to the heights of an Aristotle, a Goethe or an Einstein. And above this ridge new peaks will rise.

The theory of positive self-image highlights the immense potentialities hidden in the self-of man. As the waters of visible streams are small compared with those that flow below the ground so also the manifest qualities and powers of men are small compared with those slumbering in the heart and soul of man.

The Uniqueness of the Positive Self

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. When Henry Thoreau was eight years old, someone asked him what he was going to be when he grew up. "Why," said the boy, "I will be I." Thoreau's life exemplified the uniqueness of his personality. He lived all alone in the woods called The Walden Pond. He was a solitary philosopher and naturalist. His life style and sublime ideas were a great source of inspiration to Mahatma Gandhi. ■

To be Continued

PROFESSOR S SIVADAS

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Dr A P Jayaraman

■ Literature has a sublime effect ennobling human mind. Science literature since renaissance has an enlightening impact. In modern times when science and

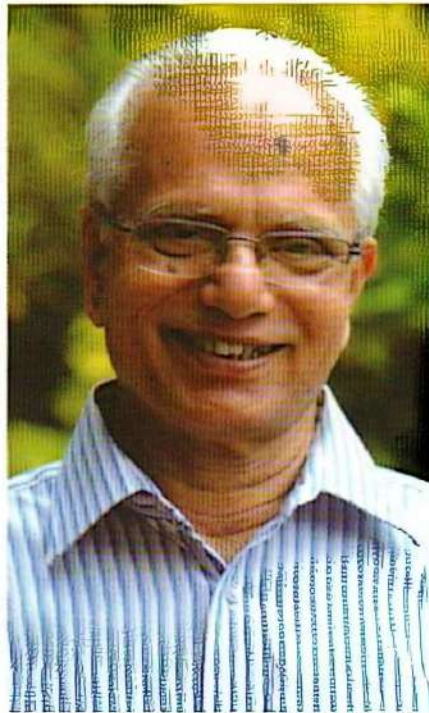
technology are critical variables of intelligent living, creative science literature has sustainable survival value. At the front end of supply chain of education, if science is innovatively introduced and coherently linked, next generation of students can confidently look up to a competitive world demanding exacting competence. That is the historical and historic role Professor Sivadas has been playing unyielding like Atlas.

If I were to give a perfect gift to any student in Kerala today, it will be a set of books authored by Sivadas. Not to have read his books is to be behind the times as he is always ahead of the times. He creates a culture blending information, knowledge, wisdom and values.

AMBASSADOR OF JOY

Learning science should be a joy is a sermon delivered vociferously and monotonously. But everything possible to neutralize the joy element in science is heroically done in the classroom. But Sivadas who authored a magnum opus of 300 pages in English-The Joy of Science-is fanatically faithful to his cardinal principle that learning science can be pure joy and sheer delight. Endearingly called the Isaac Asimov of Kerala for he has written 180 creative science books in Malayalam, he displays the alchemical transformation of sterile facts into indelible images as a gifted storyteller. He weaves rainbow of stories in blue skies within the restraints of evidence and constraints of scientific evidence.

I had the rich and rare privilege of working under and with him as a mentee for over four decades and it was



a splendid learning experience. Sivadas has nurtured a generation of creative science litterateurs in Kerala and has created a new genre of creative science literature often technically distinguished as Jayaraman-Sivadas Model. His stories in science and math were presented, narrated and enacted in International Storytelling festivals by me and my Chinese and Singaporean colleagues.

Sivadas was born in February 1940 in Ullal, Vaikom. He secured M.Sc in Chemistry at the age of 22. He joined CMS College Kottayam and retired as Professor and Head of department. Many of his postgraduate students have become professors and he has an eclectic style of teaching organic chemistry. He is presently engaged academically as the Chief Editor of Labour India Publications.

He has made seminal contribution to education. He is a stellar figure in education space interacting with nursery school children, teachers and parents and has developed better and

healthy concepts of learning. He has evolved novel communication techniques and strategies, effectively using diverse literary formats and activities to transform learning into an exciting experience. He has also published numerous books to help students and teachers to appreciate the joy of learning.

He had been an energetic and enthusiastic catalytic member of Kerala Sasthra Sahitya Parishat (KSSP) for over three decades and was immersed tirelessly in a variety of science popularization programs playing a pivotal role in Scientific Kerala. He has served as its Vice President, editor of KSSP periodicals and books and also as its Central Committee member.

ISAAC ASIMOV OF KERALA

He has been actively engaged in creative science writing for the last forty five years and has authored more than 180 books, besides publishing hundreds of literary pieces in periodicals and other media including radio and television. These literary creations cover a wide spectrum of literature ranging from science fiction to puppet dramas. These writings offer a unique blend of myths, folk, moral and social concept; and course abstruse concepts of science. The product of such a blend was not simply a mixture of literature and science. Instead, science was transformed to literature; they were models of literature with science as raw material for literary creations. These writings thus become models of communication techniques too, rendering knowledge and enjoyment to readers. Naturally they were well received by children and grownups; some books requiring several editions. 'Vayichalum Vayichalum Theeratha Pusthakam', Nature The Endless Book, for example created a record in sales; more than one lakh copies were sold out.

EDITOR PAR EXCELLENCE

He has several years of experience in



Dr. A.P.J. Abdul Kalam presents P.T. Bhaskara Panicker Emeritus Fellowship to Sivadas in the presence of Dr. Rajasekharan Nair



Receiving Vasudeva Keerthi Puraskaram of Vadavathoor NSS Karayogam from Thiruvanchoor Radhakrishnan.

editing books and periodicals. He has been the editor of EUREKA, the children's science monthly of KSSP for more than a decade, and was instrumental in developing many journalistic formulations in children's literature which are of immense use in making science interesting. The aim of such literary models was to develop not only scientific temperament among children, but also healthy ethical and social outlook. He has also served as editor of Sastra Keralam, the popular science magazine of KSSP, Bala Sastram, the wall newspaper which was once published by KSSP. He has also served as the Associate Editor of The Biographical Encyclopaedia for children published by the Scientific, Technical and Educational Publishing Society, Kerala. He has also worked as the consulting editor of Viswavidyanakosham, the 12 volume general encyclopedia published by the Writer's Co-operative Society (SPCS) of Kerala. He has also worked as the chief editor of the curiosity encyclopaedia for children, "How? How?" published by KSSP.

BOND BUILDER

He was with the Literacy Movement as Literacy Ambassador of Bharat Gyan Vigyan Samithi, New Delhi. He had been organizing reading promotion centres in Kerala with the assistance from 'The Book For All' co-action project of IFLA & UNESCO. Apart from writing for children and parents, he is actively interacting with parents in parent's workshops, motivating them and equipping them with abilities to direct their children. He has already interacted with more than a lakh of parents now. He is also actively

engaged in conducting learning workshops and personality development workshops for students. He is also actively engaged in organising creative science writing workshops for science



Sivadas and Suma Sivadas writers.

180 AND GROWING

At the National Conference on Creative Writing for Children where he was the star performer, he was asked to summarize his lifelong work and he responded.

- (1) Authored more than 160 books.
- (2) Worked as editor of Eureka, Sastrakeralam, Labour India Educational Magazines etc,
- (3) Talked in thousands of meetings of children about science and motivated them,
- (4) Arranged several workshops on

creative writing of science as well as appreciation of science in collaboration with Dr. A.P. Jayaraman as well as some NGOs,

(5) Conducted several workshops for teachers and parents for developing their vision on learning and growing and

(6) Actively participating in different spheres for cultivating scientific temperament and environmental ethics."

BEAUTIFUL MIND

When asked about two big challenges in creative writing in science for children he said, "The first and foremost challenge is to change the mindset of both science and literature professionals. Traditional compartmentalization of these two wonderful areas of human activities, namely science and literature, resulted in creating science activists ignorant of literature and literary men ignorant of science. Only when science is taught with an aesthetic flavour and fervor, it becomes beautiful and exciting. For this the science communicator (teacher or professional scientist) should be able to enjoy science with all its aesthetic beauty and flavour. So the mindset of people who teach or learn science is to be changed in this direction.

Science is now taught simply because it is included in the curriculum and students study it simply to pass the examination. This attitude should change. Science is a knowledge domain which also should be imbibed to make a perfect man. Scientific attitude is required for any civilized man. Science reveals the great secrets of nature there by expand the horizon of human vision. This attitude should be developed.

The second challenge is to educate the society to accept creative science

literature. "I used to feel that I was able to write so much because the parents of Kerala are ready to buy my books. Only because of that the publisher readily brought out my books. So the maturity of the society is a must for the birth of more and more creative science books."

DISCOVERY OF THE CHILD

We have his own words about his initiation, growth and development in creative narratology as he shared it with the delegates of the Mumbai Conference under the title-"I started my occupational career as a science teacher in 1962 by joining in CMS College, Kottayam, an institution started by the Church Mission Society of London, about 200 years ago. The free intellectual atmosphere in that senior college, a tradition built long ago by Europeans, helped me in nurturing my talents freely by reading, studying and interacting with people of all sections in and out of the college. I had developed reading habit in my early age due to the inspiration of my father, an erstwhile freedom fighter and scholar of Sanskrit. The rich library of the college and another such one, the Kottayam Public Library became my temples of learning. Earlier, there was no intention in this wide reading, except that it helped me to improve my teaching and communication abilities. But everything changed by my chance encounter with a great visionary, namely P.T. Bhaskara Panicker (PTB). It was in the sixties; one of my students talked about me to him and he wrote to me asking for articles in chemistry which I flatly refused, since I did not believe that I could write! Finally I wrote some and continued writing because of his constant encouragement and compulsion."

SYNTEHESIS OF VISIONARY SYNERGY

"Meanwhile, he talked about KSSP and asked me to convene a meeting to start its activities in my district, Kottayam. I sought the advice of another visionary, D.C. Kizhakkemuri, the great publisher of Kerala at that time. He asked me to invite another

visionary, the great physician and scholar Dr. G.K. Warriar to preside over the meeting. Thus started the working of KSSP district committee in Kottayam with the great Warriar as President and the simple inexperienced young man, myself, as its secretary."

"Thus I was forced to come out of the four walls of the college, meet and mingle with people of all walks of life including nursery school children. As the secretary I had to visit all schools and talk to hundreds of children. Thus I began to talk and talk, present science in simple language with all possible 'masalas' including stories, village



Professor S. Sivadas was awarded the 2015 Bala Sahitya Puraskar of Kendra Sahitya Academy for Malayalam for his total contribution to Children's literature at an impressive function held at Ravindra Natya Mandir, Mumbai on 14th November. Academy President, Dr. Vishwanath Prasad Tiwari is honouring Sivadas with the casket containing an engraved copper plaque and a cheque of Rs. 50,000.

idioms, funny dramatic presentations, folk tales, riddles, puzzles, folk songs and what not! Thus I learned to communicate with all, particularly children. Then, when PTB ordered me to write creative science stories, it was easy, it came naturally even without my conscious planning and writing. The language I used was the one every child in any village in Kerala enjoys; simple, funny with down to earth presentations."

"At first I wrote some stories based on chemical magic. Characters in those stories were my two sons and a daughter who only existed in my dreams! The settings were our own house. The atmosphere in the stories was purely rustic.

Naturally children liked them much. They were published in Eureka, the children's science monthly of KSSP. Even though children loved them, I was not sure of their quality. This was because I was not able to find any models or examples in English or other language and there was nobody to

advise me. I had to develop them myself. Later PTB compelled me to publish them as a book and he wrote a beautiful short introduction for it. Thus my first story book was published around 1970. To my astonishment, the book received Kerala Sahitya Akademi award in 1973!"

Professor's wife and soul mate, Suma Teacher, is a passionate connoisseur of gastronomy and is a renowned author and innovative researcher-demonstrator of pristine culinary skill and style. Her books numbering over twelve reflect bubbling originality and high-fidelity ethnicity. They have two sons, Deepu a mechanical engineer at Dubai and Apu, an Electronics doctorate engineer at Bengaluru. Professor Sivadas lives at Prasanth, Annankunnu, Kottayam, Kerala.

His luminous scicomp work is part of the contemporary history of Kerala in which he was witness, participant and creator of the evolution of Scientific Kerala. No other language in the world except Malayalam can claim the prolific seminal and creative output of a beautiful mind like that of Professor Sivadas.

Some Major Awards and Honours conferred on Prof.S.Sivadas:

- 1973 Sri Padnabha Swamy Award
- 1986 Kairali Book trust Award
- 1987 1991 1997 2000 Awards of Kerala Science and Technology awards
- 1990 NCSTC National Award
- 1991 IBBY Fellowship at Munich Book Museum
- 1994 Bhima Bala Sahitya Award
- 1995 Science Literature Award of Kerala State Language Institute
- 1997 NCERT National Award for Children's Literature
- 1997 State bank of India Award
- 1997 Kerala Sahitya Akademi award
- 1997 Bhima Gold Medal 2001
- 1997 Life time Achievement Award of KSIL
- 2007 Kerala Sahitya Akademi First Award for Science Literature
- 2010 AWIC's Life time Achievement Award
- 2014 Kerala State P.T. Bhaskara Panicker Emeritus Fellowship
- 2015 Kendra Sahitya Academy Bala Sahitya Puraskar
- 2015 K Thayattu Puraskar. ■

K ARVINDAKSHAN

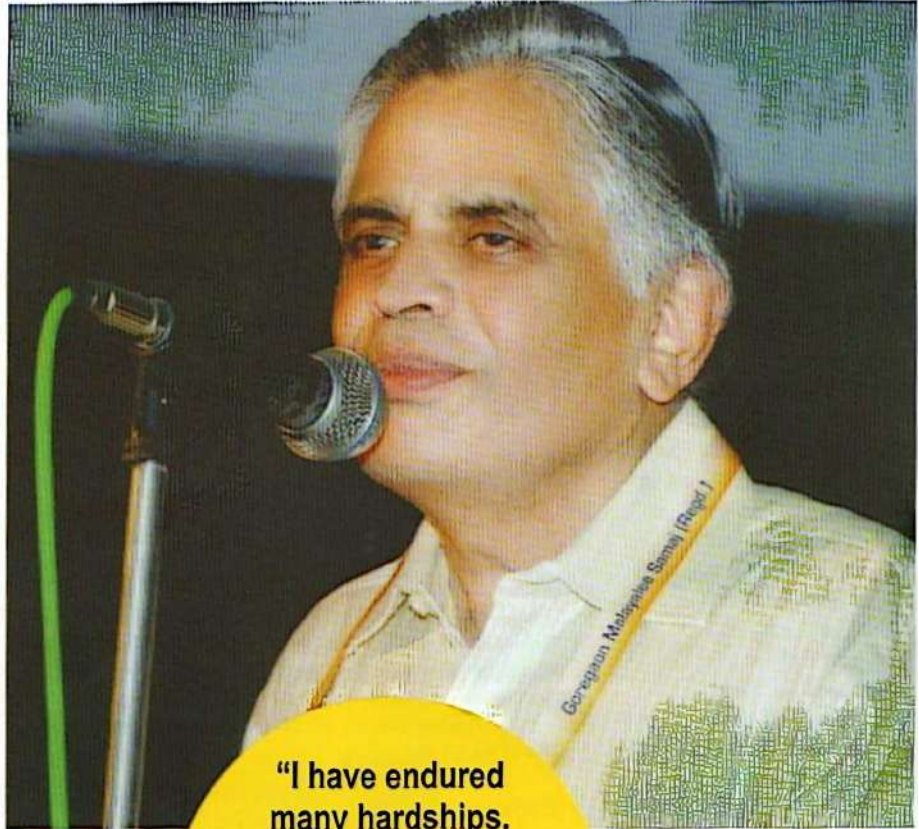
Senior Banker and Visionary

Social worker and professional banker K Arvindakshan is a Malayalee living in Mumbai for the past forty years. His father had settled in France but it was the son's destiny to live in Mumbai and work for the welfare of the society around him.

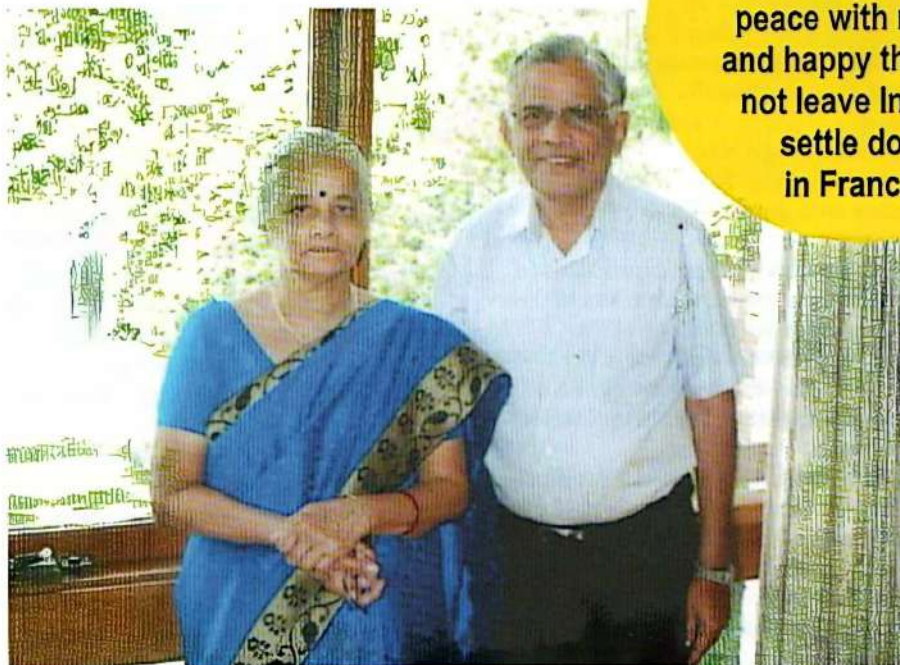
K Arvindakshan is a senior Malayalee having spent most of his life in Mumbai. Born in Calicut, in the late 30's, Arvindakshan spent his childhood in Mumbai because his father worked in the Army. After Independence, Arvindakshan's father, the late MPS Nair left for France and settled there. His mother, the late Subhadra Amma along with Arvindakshan, his sister and brother left for Kerala and settled at Kuzhalmannam, a rural village in Palakkad District. Arvindakshan completed his schooling in his village.

His father wanted to take the family to France and so once again his family came to Mumbai in 1959. Unfortunately his father passed away and he stayed back in Mumbai. Young Arvindakshan completed his graduation at KC College in Mumbai. He took up a banking job in State Bank of India.

After Graduation, to better his prospects, Arvindakshan left for Nice in France. But he could not adjust to the new environment there and decided to return to Mumbai. He continued in the



"I have endured many hardships. But I am at peace with myself and happy that I did not leave India to settle down in France."



Arvindakshan with wife Shantha

service of State Bank of India and ever since has made Mumbai his home. He completed the CAIIB examination and on the recommendation of SBI management he was selected as Associate Member of Indian Institute of Banking and Finance.

Banking Career

While in State Bank of India he opened SBI's International Air Cargo Complex branch at Mumbai International Airport, and was its first Branch Manager. Progressively, with his dedication and hard work, he rose in his banking career and retired as Dy General Manager of SBI. As Dy General Manager he was in charge of over 27 regional rural banks extending from Andhra Pradesh to the Far North East.

Social work

Arvindakshan is an active social worker and had been President of Ayyappa temple in Bangur Nagar for 24 years. He was actively involved in the construction of the Ayyappan Temple Complex and its Community Hall in Bangur Nagar.

For the last seven years, he is the President of Goregaon Malayali Samajam. The Samajam has purchased a plot of land in Bangur Nagar and as its President, it is Arvindakshan's vision to build an educational institution and auditorium on this plot.

In his native village where he studied, he opened a library Tapovan library the first of its kind there.

Family

Arvindakshan's wife, Shantha, was born in Coimbatore and she did her graduation from Avinasalingam Home Science College, Coimbatore. They have two sons, Dinesh and Ajit and a daughter Archana. All of them are well



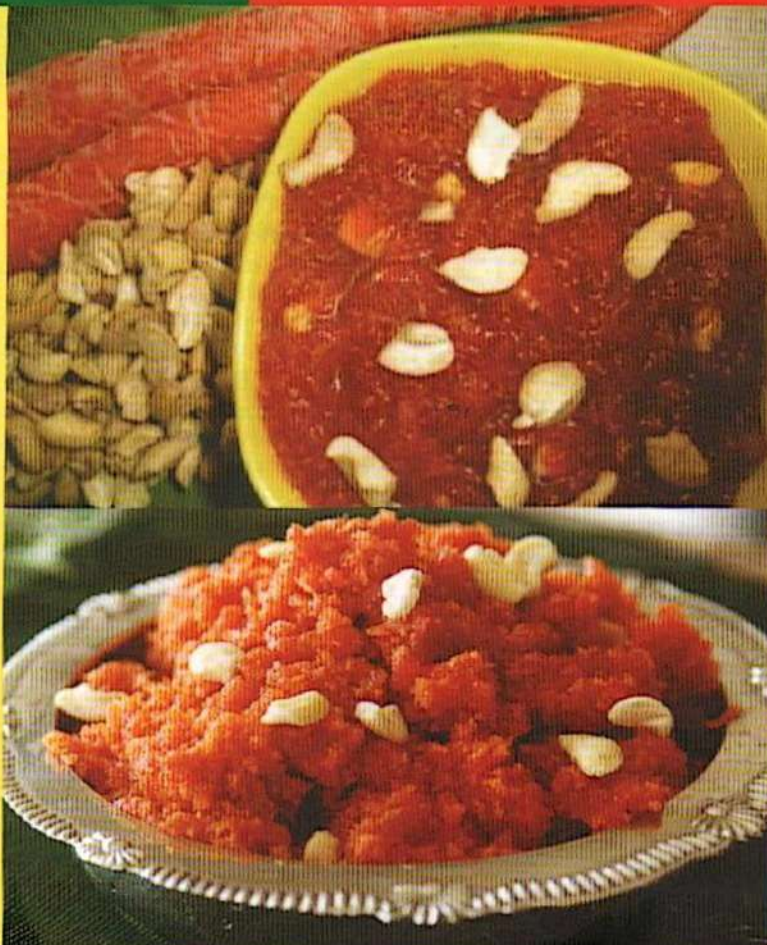
Arvindakshan (right) with Dr Suresh Nair (centre) at GMS Onam 2015

settled and while Dinesh lives in Dubai and Archana in Sydney, Australia, Ajit is in Mumbai. He says he has endured many hardships. But he is at peace with himself and happy that he did not leave

India to settle in France. Being a strong believer in God, he visits the temple everyday. He strongly feels that the day is saved and everything goes smoothly with the blessings of the Lord. ■

RECIPE

CARROT HALWA



PREPARATION

Wash the carrots with clean water and peel the skin with vegetable peeler. Scrap and grate the carrot. Add milk to the grated carrot and cook thoroughly well. Add Sugar to the cooked carrot and mix well. Continue Stirring on heat by adding ghee till it becomes to thick consistency. Fry Cashew nuts in one teaspoon ghee and add to the above mixture. Mix well and remove from heat. Add cardamom powder and mix well. Serve hot or cold.

INGREDIENTS

- | | |
|--------------------|------------|
| 1) Carrot | 0.500 gms. |
| 2) Sugar | 0.300 gms. |
| 3) Ghee | 0.200 gms. |
| 4) Milk | 0.500 ml. |
| 5) Cardamom Powder | 1 tsp. |
| 6) Cashew nuts | 0.100 gms. |

Recipe courtesy: Mani's Lunch Home, Matunga

ST THOMAS MARTHOMA SYRIAN CHURCH

St Thomas Mar Thoma Syrian Church in Santa Cruz is not just a place of worship. It involves itself in many charitable activities, runs a school for slum children and adult education classes, offers medical assistance to poor patients. Above all, its primary aim is to develop the community and thus contribute in the Nation Building.

The Malankara Mar Thoma Syrian Church according to the strong tradition is founded by St. Thomas, an apostle of Christ on his visit to India in A.D 52 and keeps an integral national identity of the "one, Holy Catholic, Apostolic Church" as declared in the Nicene Creed.

The Malankara Mar Thoma Syrian Church is Apostolic in origin, Universal in nature, Biblical in faith, Evangelical in principle, Ecumenical in outlook, Oriental in worship, Democratic in function and Episcopal in character.

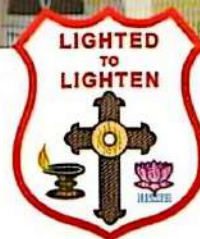
Origins

Some of its salient features are the strong Biblical emphasis, evangelical outlook, missionary Zeal, theological concerns and social commitments. Being an indigenous national church, it's autonomous, self-supporting and self-propagating. It is a part of Eastern Syrian Church.

Later on the Church came in contact with foreign churches like the Roman Catholic Church, Anglican Churches in tune with the political developments. But the church never gave up her independence. Even though a segment of the church went under Roman domination, the stream of independent church continued. So the Church is beyond the Catholic or Protestant demarcation because the Church had an Eastern origin even before the emergence of the Western Church.

The object and mission of the Church is to keep and safeguard the faith as revealed by Christ and taught by the Apostles, to promote the spiritual life of the faithful through the administration of the Sacraments and the preaching of the Word, and to proclaim the Gospel to all nations and to bear witness as per the instructions by the faithful. The motto of the church is "Lighted to Lighten".

The Church is at present blessed by the able leadership of thirteen bishops



and is headed by Most. Rev. Dr. Joseph Mar Thoma Metropolitan to occupy the Holy Apostolic Throne of St. Thomas. The Mar Thoma Syrian Church is a global church having its presence in every continent through its 13 dioceses which includes 1235 parishes and congregations. The Church is served by about 1100 clergy (Vicar Generals: Active 6, Retired 14, Active Clergy: 887, Retired Clergy: 193) who administer to the needs, spiritual and otherwise, of the laity which number approximately 1.6 million members.

The emergence of Mar Thoma Church in Mumbai

In the early years of the 20th century, youths from Travancore, Cochin and Malabar travelled to the far cities and states of the Indian subcontinent, including Bombay, for higher education and employment. The members of Jacobite, Mar Thoma and Anglican

Churches formed "The Bombay Malayalee Congregation" for social and spiritual communion and they organized joint worship services in Malayalam on Sunday(s) at the St. Mary's

Anglican Church, Parel. The first Malayalam service was held on Sunday, the 1st April 1934, which was an Easter Sunday.

On Sunday, 17th November 1940, the late Rev. P.J. Thomas from Ankola Ashram celebrated the first Holy Communion Service in the city, according to the Mar Thoma rites, at the St. Mary's Church, Parel.

The St. Thomas Mar Thoma Syrian Church, Santacruz West

Marthomites of the early 1950s, propelled with the strong desire to build a Church of their own, purchased a plot of land at Santacruz west on 13th March, 1953. Thereafter, having complied with the statutory requirements, the

foundation stone for the church building was laid on 1st March 1959 by the late Metropolitan the Most Rev. Dr. Juhanon Mar Thoma.

The St. Thomas Mar Thoma Church Building was dedicated on 21st February, 1960 by the late Metropolitan Rev Juhanon Mar Thoma and the First Holy Communion was celebrated on 22nd February 1960 by the same person.

At the 19th Annual General Body Meeting of the St. Thomas Mar Thoma Syrian Church, Bombay, it was resolved to request the church authorities to permit the Mar Thoma Syrian Church, Bombay to be allowed to function as two independent parishes namely 'Bombay Dadar Mar Thoma Parish' and 'Bombay Santacruz Mar Thoma Parish' with effect from 1st April 1960.

The request was granted and the Parish at Santacruz West commenced functioning as an independent parish from 1st April, 1960. Rev. C.G. David was its first Vicar.

At the General Body meeting held on 4th December 1960, it was decided to change the name of the Santacruz (W) parish as "St. Thomas Mar Thoma Syrian Church, Bombay".

In the years that followed, the parish grew in numbers from Colaba to Bassein in the Western suburbs and from Byculla to Vikhroli / Mankhurd in the central suburbs.

The Church started supporting an inmate at the Home for the Dying and Destitute run by the Missionaries of Charity of Mother Teresa at 4 Chapel Lane, Santa Cruz.

During the Silver Jubilee Celebrations of the Parish the Juhanon Mar Thoma Memorial Welfare Centre was constituted for community care and developmental programmes, aiming to

bring about socio-economic upliftment of the poor and needy, irrespective of caste, creed, language, or religion and for other social and charitable works.

In August 1990, a Transit Camp was organized by the Mar Thoma parishes for Indians returning from Kuwait during the invasion of Kuwait by Iraq.

In 1994, the Juhanon Mar Thoma



Rev Fr A T Zachariah



Rev Fr Abu Cherian

Memorial Hall was inaugurated by His Excellency Dr. P.C. Alexander, then Governor of Maharashtra. Rev. Dr. Alexander Mar Thoma Metropolitan unveiled portrait of the late Dr. Juhanon Mar Thoma Metropolitan, in the J.M.M. hall. In 1996, the Marriage Guidance Bureau was inaugurated on 1st January. In 2009, a plot of land at Jawahar Taluka, Thane District was purchased in the name of Mumbai Diocese in September 2009, for construction of Community Centre.

The parish celebrated the Golden Jubilee Year in 2009. The inauguration was presided by the Diocesan Bishop Rt Rev Dr Abraham Mar Paulose Episcopa on 11th April 2009. A number of programmes and projects were announced. On 27th December 2009, Golden Jubilee project "Construction of

an additional floor to the existing building" was blessed by the Suffragan Metropolitan Rt. Rev Dr Zacharias Mar Theophilus and the plaque unveiled. "Golden Couples" who have completed 50 years of marriage were felicitated and presented mementos, former Vicars, Asstt Vicars and members staying elsewhere were invited and felicitated.

On 22nd January 2010, a cultural programme was organised as a part of the year long celebrations.

The valedictory function of the Golden Jubilee Year was held on 11th April 2010. The event was graced by the Governor of Maharashtra His Excellency K. Shanaranarayanan. The Metropolitan the Most Rev Dr Joseph Mar Thoma presided over the function, in the presence of the Diocesan Bishop Rt Rev Dr Abraham Mar Paulose Episcopa. A souvenir and the Parish directory of 2010 were

released.

The construction of the additional floors were completed and on getting the Occupation Certificate the present Vicar and Asst Vicar have been staying there, since July 2015.

Current Scenario

The Mumbai Santacruz St. Thomas Church at present is having about 600 families in the membership roll pastored by Rev. A. T. Zachariah and Rev. Abu Cherian. The Executive Committee consisting of 51 members assist in administration. Various organizations catering to various age groups and area prayer groups are the main pillars in the church activities. Sunday School caters to the spiritual nurture of children, Yuvajana Sakhyam for youth edification, Sevika Sangham for

Staff of St. Thomas Marthoma School in Kurar



Women, Senior Fellowship for seniors function in the Church. There is a music team namely the Choir for assisting in the worship.

JM and SJM Centre

In 1985 when the Church celebrated its Silver Jubilee - a separate Charitable Trust was formed clubbing all social activities of the parish in memory of Late Metropolitan of the Mar Thoma Sabha, Rt.Rev. Dr. Juhanon Thirumeni and this Trust was named Juhanon Mar Thoma Memorial & Silver Jubilee Centre (J M & S J M Centre) and this Trust was registered with Charity Commission, Mumbai.

This Trust started a Balwadi Classes for the slum children in a small shed donated by one of its parish member Varghese. This shed is situated in the midst of a thickly populated slum area at Sanjay Nagar, Kurar, Malad- E. This small humble beginning turned out to

be today's St.Thomas Mar Thoma School at Kurar. This is an English Medium School catering to the poor economically backward children of Sanjay Nagar slum irrespective of their caste, creed or religion. Very low fees are charged for the students who can afford to pay. The church never denies admission to any student because he or she cannot pay the fees. No donations are taken from parents.

The school runs classes from KG to SSC and current students' strength is 1769. For the last five years the school has achieved cent percent pass in SSC. The church also helps its SSC cleared students to get admission in Junior colleges. A group of committed teachers under the able leadership of Headmistress Mrs Joice Dias put their full efforts to educate and make them useful citizens of the society. One of its students is now working as a lecturer in a city college.

When the illiterate parents realised the importance of education they too approached the church to teach them and so Adult Education classes for mothers were started.

Mission in Cooper Hospital

The JM & SJM Centre continues its mission by helping the poor and needy patients. It donates crutches to needy orthopedic patients and financial support for the poor patients to buy medicines which is done in collaboration with the Cooper Hospital and with the help of generous donors.

Integrated Village Development Programme (IVDP)

The Church has initiated an integrated village development programme at the Jawahar Village of Palghar District. This project also aims at the social development as well as the spiritual welfare of the people there. ■

With inputs from Fr Abu Cheria

MUSIC CORNER

Shalini Nair Promising Singer



Shalini Iyer is a professional singer with regular stage performances. Blessed with a melodious voice, her recent performance in New MHADA colony in Lokhandwala, Andheri (West) during Navaratri festival, was well appreciated.

"The response was amazing as the crowd was very encouraging but it was tiring as well - to sing for hours together and late at night. However I was lucky to be singing along with some established names who were guest artistes like Arvinder Singh and Kumar Sanu's son Jaan. My co singers were Rajesh Gadhvi and Rajubhai," she says.

Shalini developed a passion for singing from a tender age itself. She has learnt Carnatic Music from Smt Prasanna Warriar and Hindustani music from Pandit Triloki Prasad and Prabhuneji. Hailing from Kollengode in Palakkad District but settled in Mumbai, her parents are V Raman and Swarnam.

Shalini lives in Versova and is married to Umesh Sindhatra who is also a professional musician, playing the octopad and the mini drum and has been credited for playing in the movie 'Oh My God'. She says "I am fortunate to be married to a musician as we are performing together and doing the same shows, hence he understands my passion for music." She also teaches music to aspiring singers and her ambition is to do become a playback singer of repute.

Guru Vijayshanker



SUPREME COURT IGNORES INDIAN REALITIES



P.R. Krishnan

■ A Supreme Court Division bench comprising of Justice J. Chaleswar and Justice A. M. Sapre by an order on 6th December 2015 has upheld the constitutional

validity of Haryana government's amendments made in the Panchayati Raj bill. The amendment passed by the BJP led Haryana state legislative assembly on 7th September 2015 mandates that a citizen seeking election to the Gram Panchayat Samiti should have minimum educational qualification of 10th standard. If the contest is from the general category and for those belonging to scheduled castes, tribal communities and women, the qualification should not be less than 8th standard. The amendment makes it compulsory that any contestant from tribal and other backward community, who has not passed 5th standard, be it man or woman, cannot stand as a candidate for panchayat election. Not only this, but, if the contestants are having no toilets in their houses or are in arrears in payment of electricity bills, the aspirants shall stand disqualified to contest the elections. Further more, even if the contestants are having the stipulated educational qualifications and toilets and are not in arrears of electricity charges that is not enough. Because, in that, there is a further

condition that if they have taken agricultural loan and if the repayment is not completed, they cannot stand for election. Yet another criteria is that the contestant should not have more than two children. What prompted the Manohar Lal Khattar government in Haryana to bring this law was similar steps taken by the Rajasthan government following Prime Minister Modi's Swachh Bharat Scheme announced in his independence day speech.

On the basis of 2011 census 29 % of the people in Harayana have no houses

district in Maharashtra, just four hour derive from Mumbai, got electricity for the first time in their life on 17th December 2015 that is after 68 years of freedom. And that too not from Maharashtra government but solar energy through the collective efforts of 1000 villagers backed by an NGO and supported by a Sahakari bank.

One should not stop at this because this is not the story of a remote place of Maharashtra alone which is considered to be the most advanced states in India. There are thousands of villages in this country where similar conditions



prevail. In many places small children and the women are compelled to trek miles and miles every day to fetch drinking water and to gather fire woods for cooking. There are no schools where the children can go walking. The fact is that even if there are schools, they are situated beyond reachable distance. Innumerable villages in the countryside have no roads, hospitals or dispensaries and transport facilities. If this is the condition, the

question arises where and how the children will go to have literacy. Another side of the reality is that people in the countryside have no jobs and even if they get some jobs, the wages are so poor that the parents are unable to save anything from such meager amounts for children's welfare. They are therefore compelled to make children work to supplement their income. It is therefore no secret that even after 68 years of freedom, more than 34 percent of the

of their own. Where then they can have latrines and urinals. It is good that the bill does not stipulate further condition like provisions for bath rooms and other sanitation facilities. For example here is a story for Indians to read and know. It appeared in Times of India dt. 20th December 2015. The story reveals that inhabitants in 7 villages namely Manmohadi, Dakhnepada, Umbarpada, Wadpada, Haidoli, Bhatipada and Nawapada in Jawhar taluka of Palghar



although Indians are only 17% of the world's population. It is more than the open defecation in all sub-Saharan Africa. Researches reveal that OD is a cause of stunting. As a result, though poorer Africans are on average taller than Indians. This further means that close to 300 million Indian women and young girls sit out in the open, often in heat, cold and rain, and under constant threat of being watched, molested and raped. On the basis of this report India has more than one-third of the world's stunted children. This is because of undernourishment and lack of proper living conditions including houses.

In accordance with the central government rural sanitation programme 1986-99, there were eight million or more rural households are defecating in the open in 2011.

At this rate of improvement, the social science experts opine that it will take nearly 70 more years before India becomes open defecation free. The United Nations agency, Food and Agricultural Organisations report which came out on 16-12-12 has estimated that there are 230 million hungry and malnourished people in India. Thus we are better than only Congo, Chad, Ethiopia or Burundi, but worse than Sudan, North Korea, Pakistan or Nepal.

Strangely, on the basis of the index published by the Australia based Walk Free Foundation appearing in 18th October 2013 news papers, India is home for 50% of the world's modern slaves. This report is based on the Global Slavery Index. In terms of figures this is 13.3 million to 14.7 million people. They line in India as slaves deprived of all human dignity.

The estimated number of youths unemployed in the country is approximately 11 crores. They are spread over in 28% of the families in the country. Amongst them are 90 lakh rural women. These findings are based on a survey on employment and unemployment carried out by National Sample Survey Organization released before the Lok Sabha elections in 2014.

It is worth noting that as per the planning commission report submitted to the Supreme Court under the previous UPA government, if a worker is earning Rs. 22.43 per day i.e. Rs. 672.8 per month in rural areas and Rs. 28.65 per day i.e. Rs. 859.6 per month in urban areas, they can be considered above poverty line in this country. However, the point to be noted here is that there is no guarantee that the people in rural areas

people have no literacy in our country. This happens to be the position despite article 45 of our Republican Constitution mandating provision for free and compulsory education for children within a period of its commencement which began 65 years ago in November 1949. This is apart from the fact that crores of people in villages, towns and cities have no houses or shelters of their own. This happens to be so because the people have no land of their own in rural India to build houses and they are compelled to dwell in slums. If this is the position, the question arises where the shelterless people can build latrines, toilets and urinals. It is unimaginable that without houses to live, the children, girls and boys, can have access to education.

It is not strange that very often we read reports of farmers suicides in different parts of the country. These suicides occur because they are unable to repay agricultural loans taken from money lenders, banks and other financial institutions. These circumstances compel voter citizens to remain indebted to money lenders and banks. Hence regularity in payment of electricity bills becomes difficult. Thus, the conclusion is inevitable that any government which cannot provide basic necessities cannot claim to have the right to make a law prohibiting voter / citizens to contest Panchayat election if they have no toilets, education or are in arrears in payment of electricity bills and default in loan repayment.

When the process of adult franchise started in many parts of the world

including India, the right to vote was restricted to propertied class. Then it came to tax payers. The right thereafter crossed over to the ambit of people with higher education i.e. degree holders. It then got extended but was confined to men only and women came to be excluded. But things changed due to long drawn out struggles for universal right to franchise. Even then it took a long time for the women to get that right. Despite such progress in human society women were excluded from the preview of right to vote till recently in some of the Islamic countries. These are different parts and periods of history.

Based on the census of 2011, a report in Times of India dt. 20th December 2015 reveals that if this standard is applied in Rajasthan for zilla parishad election, 77.7 percent of all communities will be deprived of the right to contest the poll. In the case of Dalits, 83.9 will remain out of eligibility list in that state. Similarly 84.1 percent of the tribals will become disintitiled to contest. In the case of women as a whole, this will be 94.0 and in the entire women from Dalit and Tribal communities will automatically be out of contesting list. Strangely however any one from the disintitiled list can contest for legislative or Parliamentary election and can become M.L.A., M.P. or even Prime Minister.

As per a report authored by Santosh Mehrotra in Times of India dt. 6th October 2014, India leads the world in defecation (OD) with more than 600 million people defecating in the open spaces every day. This is 60% of the total open defecation in the world

urban areas can get jobs to earn even these much wages. The result otherwise is starvation and miseries. This position has not changed after the Narendra

Swiss banks by the rich which they had promised in its election manifesto. Thus the weak and poor people become weaker and poorer and the rich and

people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institution of the national life. (2) The State shall, in particular, strive to minimize the inequalities in income, and endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations.

The decision of the division bench of the Supreme Court is therefore not based on the realities of the Indian situations. Following this judgment many news papers, social media as well as political parties have come out with editorials and statements criticizing this view of the judiciary. Amongst them, the Times of India has termed it as an elite error. Since the Haryana government and the central government are both headed by the BJP and guided by the RSS, the Narendra Modi led union government may not prefer to go for a review of the judgment. The chief justice of India should therefore constitute a full fledged constitutional bench to reconsider this judgment in the national interest. ■



Modi led government came to power. On the contrary, industrialists and investors and other big business houses are being given more and more concessions while unbearable burden by way of high price rise is being imposed on the common people. This position continues and yet the BJP government does not take steps to bring back the more than Rs. 94, 50,000 crore rupees black money slashed in

wealthy grow richer and wealthier. This happens despite the fact *the preamble to our constitution proclaiming to all citizens*

(a) Justice, social, economic and political; (b) LIBERTY of thought, expression, belief, faith and worship; and (c) EQUALITY of status and of opportunity; and article 38 of the constitution mandating that (1) The State shall strive to promote the welfare of the

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Twelve year old Vishnu Achary evokes magic with his fingers as he plays the tabla for bhajans and other musical programmes on stage. His fingers flit gracefully over the instrument as he beats rhythm to the music.

Vishnu Achary has been learning to play the tabla since the age of 8.

Now twelve years old, he is learning tabla at Layasagara, Bhayandar, under the able guidance of Guru Aiyadurai Iyer. His teacher plays tabla, mridangam and dholki and has performed for numerous stage programmes, Carnatic music, bhajans, light music, etc. and also joins for singing on occasions.

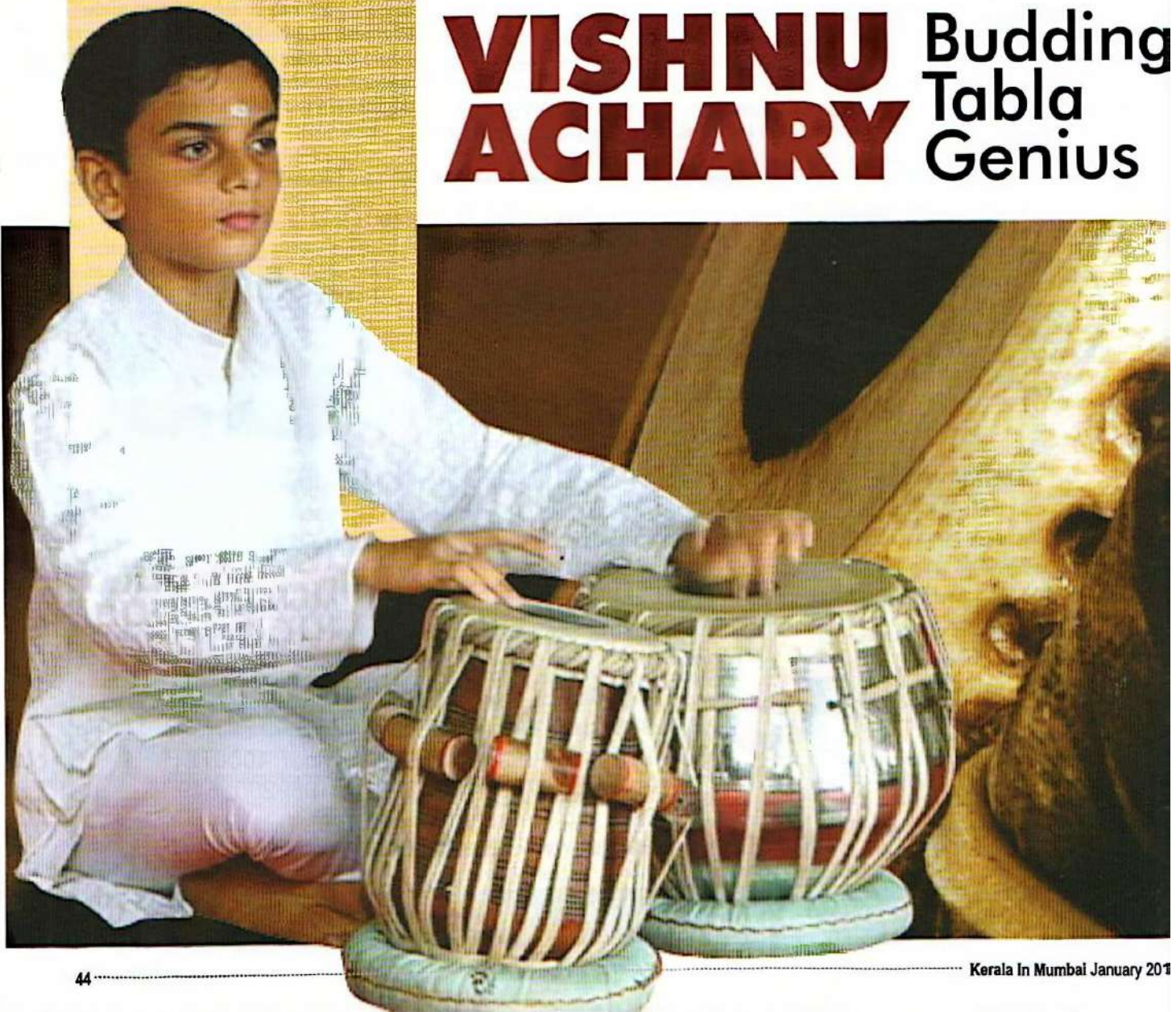
Young Vishnu has been interested in rhythm even as a very young boy. As early as the age of three he used to show an extraordinary interest in playing tabla. His father Aji Kumar says that he used to take plastic containers from the kitchen and play tabla on them and later he used to hide them along with his books. The family had to search for the containers. Seeing his extraordinary interest, his parents purchased a Ganjira

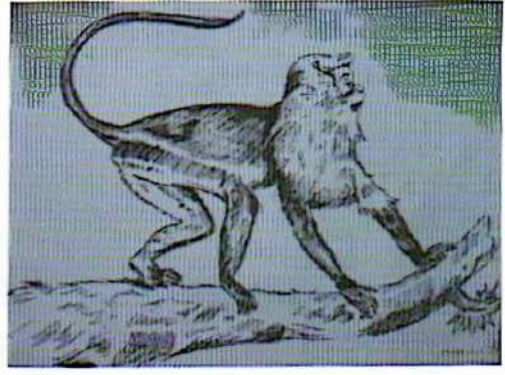
from Kerala for him. Young Vishnu used to play Ganjira with good rhythm. Then he demanded for a small 'chenda' which is sold on the streets. But seeing his interest, Aji Kumar bought a good and bigger 'chenda' from Kerala when they went there. After that, during Ganapathy festival just in front of their building, when the drums were being played during procession, he also used to play on the chenda with good rhythm along with the drums. He has performed on the tabla for several stage programmes across Mumbai.

Vishnu is studying in Std VI at St Paul's High School Mira Road and is the son of Aji Kumar Achary and Mrs Geetha Aji Kumar. The family, hailing from Kollam District, is settled in Mira Road.

Vishnu is also very interested in painting portraits and has made a lot of

VISHNU ACHARY Budding Tabla Genius





Drawings by Vishnu

drawings. Mira Road Malayalee Samajam publishes one of his paintings on their Quarterly News Magazine since 2012 regularly. Currently He is not learning any other instruments, but he is keen to learn the keyboard.

Vishnu has an elder sister, Rashmi, who is doing her BMS first year at Royal College, Mira Road. She has learnt Bharatanatyam and Mohiniattam and is now learning Carnatic vocal. She has given a lot of stage programmes in and around Mumbai. Rashmi's knowledge of music has been a great help to Vishnu to do better in his tabla practice. Aji Kumar is working in a pharmaceutical company in Goregaon and his wife Geetha is a home maker.



Vishnu on the tabla during a recent programme conducted by 'Shruti Madhura' troupe, Khar at Mira Road Ayyappa Temple

ELDER'S CORNER

Heaven on Earth



Sulohana Achan

■ Do come all of you! Hey, there! Do not hesitate. All of us are invisible for three hours. We will go to a 7th floor flat in Versova. See, in no time we reached here. The

front door is kept ajar. We will go to the front room balcony. Janaki Teacher 66 year old is sitting there with her two grandchildren, ten year old Abhay and five year old Vinay.

Now all of you should keep quite. I did say we are invisible, but if you make any noise with nose, mouth, throat, tummy, hand etc, it would be heard. So be careful please.

Abhay sitting close to grandmother said, "Grandma, you do tell us nice interesting stories. But, I want to hear different type of stories. Vinay never listens. He sleeps on your lap."

Vinay screamed, "Who said I sleep?"

I did hear yesterday's story. In that Bharata went to forest, then to Burma and killed many monkeys, donkeys and so on." Smilingly Vinay put his head on grandma's lap. Grandmother and Abhay laughed and laughed.

"Hey, No noise please. Let us enjoy the whole drama."

Abhay looked lovingly to grandmother, held her hands in his and said, "In your stories all go to heaven. When Sri Rama's arrow hit Ravana, he went straight to heaven. Ajamila who had not done anything good, casually in his deathbed called his grandson's name Narayana. At once, the messengers of Lord Vishnu took him to Vishnuloka. I just cannot understand how bad people get Swarga, and not Naraka. I also cannot understand why there is death."

Grandmother hugged Abhay affectionately and smilingly said, "Abhay, There are many rivers, clean ones and dirty ones. All rivers reach sea and merge into the sea. Then, there is no difference. All are happy. And another matter, see, and now

you are in fifth standard. You will go to sixth standard soon. Students from fourth standard will come to fifth and go to sixth. Like that, birth and death are necessary in this life, in this world. To tell you the truth, we make our place. See, in our home, love filled home, we make heaven. God is with us. We must think of him. He will guide us. Fearing without reason is unnecessary. My elders taught me many things. I teach you as much as I could. Science, maths, philosophy, history and many other things are needed to live a good life. We must keep away from doubt and fear. We get love from many sources. Love is the golden lamp for our lives."

Abhay embraced grandmother admiringly and Vinay too joined. All three saw heaven on earth.

Come friends, we got what we wanted. Let's go back. Tomorrow another visit and another lesson. ■

NEW YEAR PREDICTIONS FOR KERALA

God's Own Country has always many surprises in store but 2016 would be momentous for Kerala as it will be going for the assembly polls. This progressive state is however lagging behind in economic development with a high rate of unemployment. Despite a developed agrarian society, the agricultural output is dismally low with small farmers suffering and struggling to survive. Will the new year herald the much needed change in Kerala? Let us hope so.



Sriprakash Menon

■ The political fronts both the UDF and LDF have over decades ruled the state bringing sweeping social developments and reforms minus economic progress. With an agricultural based economy, the state's development pace has been always lagging. The successive state governments have also failed to establish non polluting agro based industries across the state.

The political patronage by both the left and right wing fronts have spoiled the working culture of the people. A highly skilled and educated local labour force is hardly affordable for both agricultural or service related sectors hence there is a massive influx of migrants from other parts of the country especially from Bengal, UP, Bihar and Orissa who are ready to work hard, keep the local economy moving besides making a living for themselves. Unskilled and skilled Malayalees will work either outside the state or country,



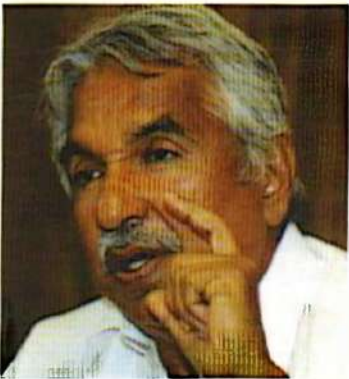
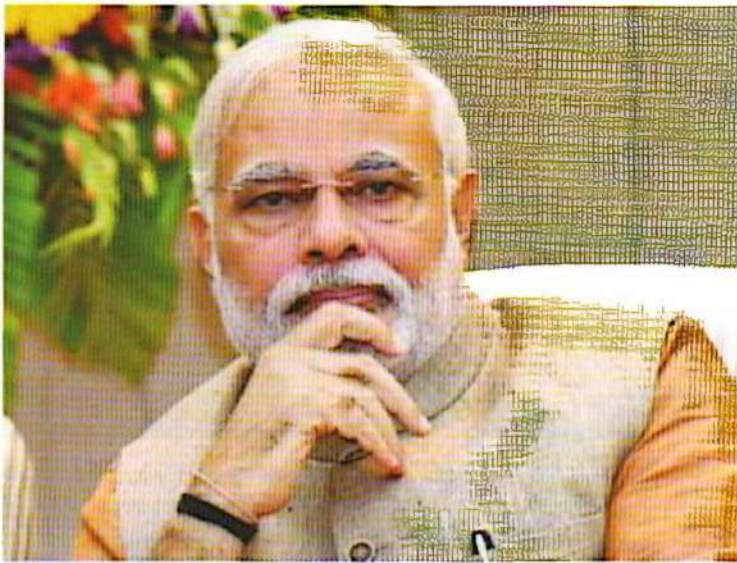
leaving the state to struggle on the services front.

Electricians, plumbers, carpenters (are not available in many towns) farm labourers, automobile mechanics charge premium rates for their service and are prohibitively expensive. State has no policy towards providing or controlling this most needed service sector in an open market. Else where labour laws govern while in service sector highly competitive monopolistic market price governs. Those lucky ones employed in the state or farmers who have no choice but to incur losses, live dangerously either with the help of outside remittances, bank loans or gold loans.

Kerala is perhaps the only state where a huge elderly population lives in loneliness in sprawling designer homes or old dilapidated ancestral (tharavad) houses. The fad for building swanky unmanageable house in one's own native state is an average Keralite's dream. A sweet home in the land of coconut is even more passionate if he/she is outside Kerala. In fact there is no job for the teeming young ones who are rooted in the state, so expecting a rehabilitative economic solution for those outside trying for 'home coming' is unimaginable.

Though the LDF is happy about the outcome of the recent panchayat elections and UDF was left sulking with the BJP emerging as a third alternative in the state. Congress though have been opposing BJP nationally, in Kerala they have a future if they hold up to the developmental agenda of the BJP at the centre. It may look strange but in politics survival does not always depend upon rhetoric or by raking up communal card which the left have been successfully doing at the cost of their diminishing numbers elsewhere in the country.

After veteran Congress leader and CM late Karunakaran, the state is yet to have a development oriented politician. And what raised the stature of Kerala CM Oomen Chandy in recent times,



was his political master stroke by getting the coveted Adani port project to the state. At least after the recent drubbing in local bodies elections, Congress should focus on development and progress rather than getting trapped in the 'intolerance or communal' propaganda unleashed by the vested interests.

Hindus, Muslims, Christians and all others in Kerala will surely aspire for progress and prosperity in the first place. Metro rail in Kochi, monorail projects in Thiruvanthapuram and Kozhikode and Kannur Airport are the other major developmental icons, which may come up by next year. The Palakkad Coach Factory, a project mooted since the late Prime Minister Indira Gandhi is yet to take off. This project would have given the much needed employment opportunity in the region.

The state Congress politicians have not been able to push this project despite UPA being in power for over decades. No one knows what is the fate of this project.

Kerala is a tourist paradise with travellers coming from all over the world. But what shocked the travel industry this year was the frequent hartal call given by political parties at the cost of state's main revenue earnings other being the taxes through the sale of alcohol. Spices, marine products, tea, coconut have been contributing to the economy other than rubber farming which is now badly hit by the slump in prices in the domestic market. Rubber farming has suddenly become unviable for several planters. Rice cultivation for decades have not been productive and the state government has done very little to improve the conditions of small holding

farmers. The state lost several golden opportunities for investments though it had several big gold companies in the state. The master plan to attract investments and provide proper infrastructure to the rich NRI entrepreneurs for the development of state including setting up of new IT parks in north and central Kerala may be still on the drawing board.

As a political laboratory, Kerala has provided






dramatic political outcomes, it got the first elected communist government in the world, it was the first state where a coalition front came to power and continues. When cinema stardom ruled in states like Tamil Nadu and undivided Andhra Pradesh, in Kerala superstar of yesteryear Prem Nazir lost elections. While communists were opposing Congress elsewhere, the CPI under CM late C Achutha Menon was ruling the state along with the Congress as its partner. Rejecting all political affiliations, a corporate group showed 'red flag' by defeating traditionally strong political parties creating political history in the recent Panchayat elections.

The digital savvy and mall visiting younger generation is more worried about his well being by progress and development than dreaming ideals and ideology for a 'better society' which their earlier generation did enough to usher the state in to the 'present mess' where the educated has no jobs and ones having can't afford a house. Though Kerala has immensely scored over other states in literacy, health and hygiene though standard of education is not world class, the highly alcoholic and diabetic population have become a major health concern besides the high suicide rates and the stories of neglect of its senior citizens.

State is bestowed with natural beauty, greenery and people with high sense of cleanliness and hygiene yet garbage and sewerage management is almost absent in many villages and towns. The entire state boasts of latest models of European and Japanese luxury cars but not a single express highway connecting the entire state. Petty political opportunism and lack of vision has held back the state for decades from development. Presently after farming, "the largest active occupation for Malayalees in the state would be politics".

Time has come for the electorate and political parties to realign their public policy for the good of the state. Who knows probably, Congress and other parties may talk and walk with the BJP for the progress and development of Kerala. Politicians should at least in the new year should stop the 'politics of maligning each other with slanderous statements' instead get to work in the interest of the people who bring them to the position of power. The rich and famous Malayalee entrepreneurs and professionals outside Kerala must be surely fed of Kerala politics. The state

government actually could have invited the industry leader oversee the developmental plan, if they have any. These influential key economic leaders could have been a great aid for the state to drive its economic agenda. The political parties and policy makers should remember, the next-gen Malayalee will 'choose progress and development and not sectarian politics'. ■




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A peep into the bygone era

Ashwathi

PR Krishnan is a veteran trade unionist, hailing from Kerala. He made Mumbai his home and area of action. He took part in and provided leadership for hundreds of agitations to secure rights and privileges of the labour front. He went underground and also behind the bars on several occasions and even lost his own flat in Bandra to the then government. He has more than six decades of positive action against the capitalists, imperialists, monopolists, foreign as well as Indian investors, contract providers, governments of various political parties etc and still continues his war against them. He was and

is member of many committees closely looking into the issues affecting the poor and workmen. He contributed enormously towards them. Besides preparing various documents for the organisations he is working for, he has written volumes for various periodicals and journals. Many of them were compiled and published in the past and scores of his books vouch for his dedication and untiring efforts. The book now under review 'Katannakramangalute Charitrarekhakal' (Historical documents of invasions) is his latest compilation, released last month.

Krishnan has a deep sense of observation and seldom misses any detail. He faithfully records them for the posterity and as such this book is a valuable guide for those who might get into research on Indian Trade Unionism. The journals which carried these articles earlier were not very well sought after and as such must have escaped the eyes of the concerned. Thus, this book provides a yeomen service to future leaders and theoreticians.



Krishnan proudly claims that he is oriented towards the left from the very beginning and that exactly is his strength as well as weakness. He is expected to project the leftist views and he does that very competitively but the conclusions he draws are debatable. While going through the entire book, one can easily recognise the 'coloured glass syndrome.' A student of history can easily point out a few flaws while he rightly deserves compliments for drawing excellent examples for his lines of argument. He argues against the office of governors of states and calls them as spoons in the hands of the political parties at the centre. He does not provide any alternate arrangement if

the post of governor is removed from the constitutional positions. Though they are practically appointed by the party governing at the centre, the President has discretionary powers of his own. Unlike the US, India follows the form of representative democracy. People's representatives elect the President and in a democracy, it could be that the party and the President elected could belong to different ideologies, if the president was elected before Lok Sabha elections. If the governor is directly elected

by the people, similar situation could still emerge. We should remember that the people might change their mind on the occasions of elections to the assembly and that of governor. Hence the office of governor is a necessary evil. We should also remember that it was the Janata Party that started the practice of changing the governors appointed by the Congress Party, instead of waiting for their tenure to elapse.

Krishnan might be off the tract when he stated that Tibet was an integral part of China. In the fifties, during Chou-en-lai's visit to India, China recognised Jammu and Kashmir as part of India and the then Prime Minister of India Jawaharlal Nehru recognised China's suzerainty over Tibet as quid pro quo.

Tibet was then ruled by Dalai Lama and Panchan Lama as in the case of Vatican City. The Tibetan problem erupted when China dethroned Dalai Lama and had Nehru objected to the formation of Tibetan government in exile, he would have been criticised for years to come. Krishnan is an ardent supporter of democracy, we gather so from his writings, but he forgets that China was never a democracy but an autocracy of a single political party that never allowed an opposition. The major drawback of the elitist leftists is that they forget that a party elected to govern a country or state should govern according to its policies and if that party does not follow their manifesto, the people could change them in the next election. One could only laugh to note that only the actions of the opposition parties are democratic (if the opposition includes leftists). If people with tainted images or defeated in elections are appointed governors, it is only because of the callous attitude of the public. Similarly, the arguments presented against the Second Labour Commission Report, look illogical and impractical, quite contrary to the laws of economics. Contradiction can be seen when the author sees King-Queen feudal system as imperialistic (a word used by leftists with contempt in public and adoringly in private) and but recommends their laws as adoptable (see Page 37 and 82).

The articles are written at varying times and hence their stress also might vary. A reader of this book may find several contradictions because of this aspect but as stated earlier, it has good reference value.

One would wish that before start printing, a person with good knowledge of Malayalam words and sentence structure should have been kept to rectify the errors. It is a paradox that these are published earlier and then compiled years after but yet carried numerous errors in grammar, sentence-structure and printers devil. These points may be noted before going for the second edition.

['Katannakramangalute Charitrarekhakal' by P R Krishnan, published by Green Books, Thrissur. Pages 192 and price Rs.175]

URMILA

EPITOME OF SACRIFICE

There are so many characters in Ramayanam and other epics who sacrifice for others and do not bother if they get extinguished themselves in the process. They emulate the sun, moon, air, trees, flowers etc. and are selfless. The sacrifice of Urmila, wife of Lakshmana, virtually remains unnoticed as she has been overshadowed by Sita and others.



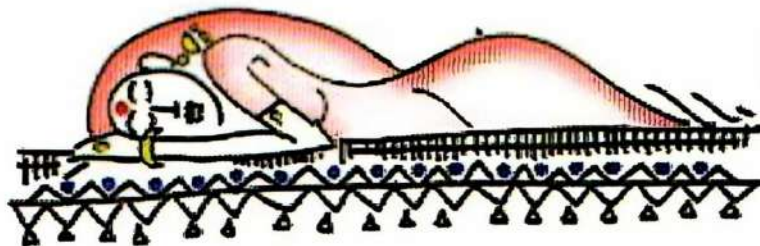
Damodaran Unny

King Dasharatha was constrained to grant two boons to Kaikeyi which she exploited by compelling the King to crown her own son Bharatha and send Rama to the forest in

exile for 14 years, renouncing all the pleasures of the palace. No doubt Sita and Lakshmana offered to accompany Rama. While Sita was justified in her action, Lakshmana also got the consent from his wife, Urmila who chose to live a life of prayer and strict celibacy within the four walls of the palace despite her status as queen of Lakshmana. In fact, she encouraged her husband to take care of his brother and sister in law during their exile while she promised to take care of her in-laws and others.

According to *Ramakatha*, immediately after his birth, Lakshmana was crying continuously till the child was placed near Rama. It is ironical that he continued to be near his brother while they were accompanying Vishwamithra for protecting his Yaga. He was determined to be with his brother throughout. However, Rama insisted that unless mother Sumithra and wife Urmila agreed, he would not be in a position to take Lakshmana along. Sumithra advised her son to follow the path of Dharma and accompany his brother for she knew that sometimes personal comforts have to be sacrificed for others' happiness. Urmila also wanted to accompany them, but Lakshmana convinced her to stay back in Ayodhya so that he could

concentrate on his brother and not feel guilty for being away from his wife. Lakshmana when approached by Goddess of sleep pleaded with her not to disturb him for 14 years so that he could serve his brother by foregoing his sleep and she agreed. As per Law of



nature, somebody had to take over Lakshmana's share of sleep and apparently Urmila took it over and eventually was balancing her sleep day and night and literally spending her life as Sanyasin within the palace itself thereby facilitating Lakshmana to fulfil his mission. After his victory over Ravana, Rama accompanied by Sita, Lakshmana and Hanuman reached Ayodhya. The arrangements for the coronation ceremony of Rama were in full swing. One day Lakshmana was surprised to see Rama entering Urmila's room. When he himself went to the

room, he was overwhelmed. He witnessed the spectacular sight of his brother going around the sleeping Urmila (Pradakshina) and offering flowers with folded hands at her feet.

"How could you do this?" questioned Lakshmana. "In fact, she should have prostrated at your feet." "No Lakshmana", Rama clarified. "Your wife's selfless action is much more superior to all of ours. We are indebted to her. She has looked after our parents and saved the very reputation of Ayodhya in our absence. She never complained about the suffering she had to undergo, voluntarily refusing to enjoy the comforts synonymous with the palace for such a long period. While you were taking care of us in the forest, considering it as your duty, Sita herself lucky to be with her husband in whatever adverse circumstances she had to face, but unavailable, in Ayodhya, it was Urmila who has set an example to all and proving 'Sacrifice is life,' he said.

When all the arrangements for the coronation were completed, Lakshmana was having a hearty laugh. It was the most hilarious moment of his life. He was dozing. He had to take over from Urmila. Urmila was awakened and Lakshmana could see a new glow in her face. "I am proud of you," he said. "We may be gold, but you are the real diamond. My brother was right," he reiterated.

Lakshmana promptly went back to sleep and Urmila witnessed the spectacular Ceremony along with others. She was undoubtedly the epitome of sacrifice. ■

WAR AND TERROR



Harsh Hari
Form 8
Shri Balaji Int'l School,
Malad (W)

The world is terror-stricken; all around there is war,
Can anybody tell me what all this is for?
For all these things, is there a good reason?
War, Terrorism, Arson and Treason?
Some say religion, but I say no.
Is this the right path that God would show?
Some say bad relations, well its partly true,
Arguments happen; but is this what you'd do?
Looking at the world's condition, what can I say?
Our soldiers might not even come home today.
Hearing the news, the family will cry,
They'll say, "He left without saying goodbye."
Now look at the condition in Syria,
Only Sadness and Death exist in that area.
Is all this really needed; this great loss of life?
Is it necessary to live at the tip of a knife?
In war, there's no one right or wrong, there's only who is left,
But still people carry on with terrorism and theft.
Terrorism and crime has a very high range,
But I still believe this world can change.
A little effort from us is all it will take,
And we'll cherish the great world we'll make.



O B Sreedevi's *Mazhakkooraappu* is out

The first compilation of poems by Smt O B Sreedevi, titled *Mazhakkooraappu* (Pre-rain clouds) was released at Thiruvananthapuram Press Club on December 18 evening before an august crowd. Malayalam poet Kureppuzha Sreekumar was the chief guest. Retired principal Smt Vasanthakumari received the first copy from the Chief Guest.

In his address, Kureppuzha pointed out that only a poetess could effectively handle the subjects covered in the book and a male could not even image the intensity of the feelings of female under transformation from a girl to a woman would experience. Most of the subjects a woman alone could express find mention

in these poems, he said. Sreedevi used very powerful imageries to attain the required intensity of expressions, he remarked.

Sreedevi is a resident of Hiranandani Gardens, Powai and used to contribute poems, stories and essays to various periodicals in Malayalam, especially published from Mumbai. Married to Sreekantan Nair, a businessman cum film actor, she has a daughter Dr Shruti, married and settled in England and son Shreenu, a student of Sound Engineering.



Poet Kureppuzha Sreekumar presents the first copy of *Mazhakkooraappu* to Retired Principal Smt Vasanthakumari. Sreedevi is seen at the centre.

SNGC new Bank Opening

■ Small co-operative banks are facing a lot of challenges. They must come forward and help small scale businessmen and win the trust of the common man, M I Damodaran, Chairman of Sree Narayana Mandira Samithi stated in his speech at the opening of the sixth branch of Sree Narayana Guru Co operative Bank (SNGC Bank) on December 11 at CBD Belapur. Chairman of SNGC Bank K S Bahuleyan mentioned that core banking has been started in the bank and it would soon be given status of a scheduled bank and provided affiliations with other banks because of its commendable service towards small scale businessmen and common people. Other personalities who spoke on the occasion were Lion Kumaran Nair who remembered that SNGC Bank had always helped small scale Malayali business entrepreneurs and Bhupesh Babu who said that the bank must be approachable to small scale and middle level businessmen who are now going to private financial institutions. Sabu Danieil, Navi Mumbai Municipal



SNMS Chairman M I Damodaran inaugurating the 6th Branch of SNGC Bank

Transport Committee Chairman said the CBD Belapur residents were looking up to the newly opened Branch with expectations. Vice Chairman of the bank, B Raj Mohan, A Basheeruddin Director Furnace Fabrica, Corporator

Pawalkar spoke on the occasion. The Bank Director and Board Members attended the function. The newly opened Bank is located in D Wing Kukreja Plaza near Udipi Krishna Hotel in CBD Belapur.

Kalotsavam at Gurudevagiri

■ Justice PP Mohandas, Ernakulam Family Court Judge , said that along with our rights we must also remember our duties to the society we live in. He was speaking at the concluding ceremony of 'Kalotsavam' the cultural competition organized by Sree Narayana Mandira Samiti Zone V comprising of Airoli, Vashi, Nerul, CBD, Kharghar, Kamote, Kalamboli Units. The venue was Anandraj Auditorium in Gurudevagiri, Nerul. Film actor Radhakrishnan Chennoth, N Sasidharan, President of SNMS, M I Damodaran, Chairman, N Mohandas, N S Salim Kumar, cultural committee Secretary, V V Chandran, Convenor PP Sadasivan, Navi Mumbai Convenor N S Rajan, Jt Convenor P S Premkumar, Unit Secretaries, Advisory Council members and several other office bearers of SNMS attended the function. Murali Perallasseri, Ambika Warasier, Sreemathy Moorthy, Rajeswari, Anitha Bhaskaran, were the judges for the cultural competitions.



SNMS Secretary N S Salim Kumar inaugurating the Kalotsavam



V V Achuthan being felicitated during the ceremony

Jwala awards presented

■ Jwala 2015 awards to personalities for their contributions in various fields during the current year were presented at a glittering ceremony.

The event that was held at Flamingo Hall in Matunga, had film director K Madhu as its chief guest. Prince Vaidyan, Chairman of Kashmir to Kerala Foundation was the Special Guest. V V Achuthan who won the Kalashri Award of Kerala Sangeeta Nataka Akademi and children who won prizes in the recently held Karate Championship were felicitated.

Lion Kumaran Nair, John Mathew of Charms Group, P R Krishnan and Prakash Padikkal spoke on the occasion. Madhu complimented U N Gopi Nair, Editor of Jwala, for holding this event without a break for the last eighteen years.

Charles Antony, Sabu Daniel, P V Vijaykumar, Uttam Kumar, Santhosh Mudra, Chithra Vijayan Nair, Ravi Thodupuzha, Jojo Thomas, Harikumar Menon, E P Vasu, Arjun Nair, Swapna Nair, Kalasri Lalita Kalalayam Nambisan, Mathew Rosevilla, Rajan V Nair Thane, K R Gopi, Suseendran Kunhan and Kinavallloor Saseedharan were the recipients of the awards. Officers of Thane Varthak Nagar Ayyappa Temple, Mulund Nair Welfare Society and Mulund Amala Mata Church accepted the awards presented to their organizations.

The award ceremony was followed by a music programme presented by Charles Antony. U N Gopi Nair proposed a vote of thanks. Adv.P R Rajkumar and Sindhu Nair were the comperes of the event.



P V Vijaykumar receiving the Award





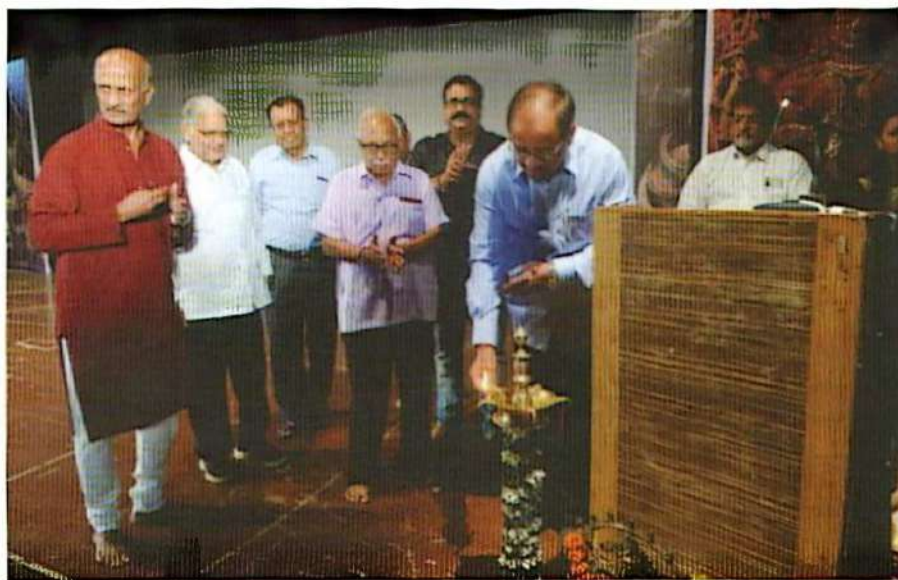
Dance Ballet Ramayanam

■ Tapasya school of Classical Dance and Music (Regd) launched its latest Dance Ballet Ramayana on 24th December at the Prabhodankar Thakrey Auditorium.

Tapasya School Of Classical Dance is the brain child of Smt Manasi Nair, Master Of Fine Arts from Nalanda Nrityakala Mahavidyalaya (Mumbai University) headed by Padmabhushan Dr Smt Kanak Rele. At present Tapasya has nearly 300 students learning this form of art at its four branches in the western suburbs.

The ballet Ramayana was part of the sixth annual day programme of Tapasya, and nearly 100 senior and junior students of the academy, ranging from the age of 7 to the age of 45 years performed that lasted for an hour and a half.

Gopal Shetty. Member of Parliament was the Chief Guest at the event and he



Gopal Shetty MP lighting the lamp at the inauguration ceremony

gave a very encouraging speech about Indian traditions and values, the Guest of Honour was AKG Nair (IRS Retd) who has been encouraging Smt Manasi Nair in all her endeavours.

The dance ballet Ramayana is conceptualized, directed and

choreographed by Smt Manasi Nair, music composed by Ganesh Iyer, lyrics by Ram Patwardhan, rhythm by Satish Krishnamurthy, melody by Vibhas Ranade, vocal by Manoj Desai and Meghana Desai. The show was compered by Tapasya Nair.



Smt Jayalakshmi Poduwal and her troupe performing Carnatic Vocal Recital at Ayyappa Temple in Goregaon during Mandalamasa p

Mandala Puja at Marol

■ Sree Ayyappa Bhakta Sangham devotees celebrated their Mandala puja on December 18, 19 and 20 at Blossom Society Grounds in Marol.

There was a bhajan session of Sangham members led by teacher Srilatha and accompanied by teacher herself on the keyboard and Vishnu Achary on the tabla, vilakku puja and Sampoorana Narayaneeyam parayanam by Sangham lady devotees, Gita chanting by members' children, trained by 82 year old veteran Bhagavad Gita teacher Smt Sati Balakrishnan of Blossom Society. The pujas and offerings were conducted under the aegis of Narayanan Namboodiri of Powai on the three days.

Students of Kalakshetram Dombivili presented a dance ballet Hariharasudha Charitam directed by Kalashri C Gopalakrishnan, and Bharatanatyam and Mohiniattam disciples of Gurus Radha Chandran and Geetha Vijayshankar of Marol, presented a classical dance programme. The celebrations concluded with annadaanam for a very large number of people of all communities at Marol Education Academy, procession of Lord Ayyappa with thalapoli and chendamelam and mahadeeparadhana on December 20 late evening.

The Sangham Souvenir was also released during the event by the office bearers of the Managing Committee.

This is the 41st Mandala Puja celebrations and coincides with the 50th anniversary of Blossom Society Marol whose members had formed Sree Ayyappa Bhakta Sangham in Marol.



Bhajan by Sangham devotees.



Souvenir release by office bearers



Mohiniattam by students of Guru Geetha Vijayshankar



Bharatanatyam by Guru Radha Chandran's students

Medical Aid to Adivasi Children

■ Nanma Charitable Foundation successfully completed the fifth phase of 'Empowering Dandwalgaon' with a day-long medical camp comprising full body check up of children affected due to malnutrition in the villages of Dandwalgaon, Nilmathi, Chinchthara and Morchandi.

A team of expert doctors diagnosed the Children for common illness symptoms and distributed medicines and offered expert medical advice. About 247 childrens were benefitted from the camp.

The team also distributed tooth brushes, oranges and milk to each of these kids as part of the camp. Nanma General Secretary Sunilraj, Dr. Abhay Gaikwad, Dr. Santosh Birla, Dr. Sachin



Medical Camp in progress

Bachare. E. Preman, Santhosh Balachandran, Divya Nair, Prasanth nair, Unnikrishnan E. U, Dattatray

hamare, Muralidas Peralasseri, Renjan Chendamangalam and others supervise the camp activities.

Annual Celebrations

■ Tru Indian Information & Guidance Society is celebrating its sixth anniversary on January 31, 2016 at 4 pm Holy Angels School Grounds.

Anand Neelakantan, working in a senior position in Indian Oil Corporation, and well known writer and author of 'Asura Tale of the Vanquished,' 'Ajay Epic of the Kaurava Clan' etc also script writer of 'Siya Ka Ram' that is telecast on Star Plus is the Chief Guest at the event where the celebrations would include a variety entertainment programme as well. The Sukumari Memorial Award and Samaj Sevak Award instituted by the Society will also be bestowed on that day to a deserving artiste and a social activist. A committee has been formed for this purpose with Adv Padma Divakaran as Chairman and Uma S Nair as Vice chairman. Lion P K Anandan, Ramdas K Menon, Sasi Nair, Sanpada, Kalamandalam Deepa Warriar, Girija Rajan panicker, Adv A Sukumaran are also members of this Committee.

For details contact Cee Gee Warriar on 9320986322.

'Bhakti Gana Sudha' a devotional orchestra was held at New Mumbai Ayyappa Mission Vashi during their 37th Mandala pooja Mahotsavam by the disciples of Nadopasana of Guru Smt Geetha Krishnan, (wife of Late Thiruvalla Shri Gopalakrishnan) on December 2.



PVK Nambiar inaugurates Kshetrakala Exhibition at Vasai Sabarigiri temple complex



New Malayalam Drama

■ Adam Theatres' (Mumbai) *Veruthe Oru Swapanam* is being staged on January 8, 2016 at Holy family High School Ground Vasai East, at Sacred Heart Church Auditorium Bhayander on January 9 and at Assissi Nagar, Chembur on January 24. The Malayalam drama is being directed by Shaji Kottayam, produced by Anthappan and Jollychan Jacob, President of Kerala Catholic Association, and script is by C K Sasi. For booking details contact Jollychan 8149718887/ 9890553662 or Anthappan : 022 28924550.

9th Death Anniversary (9/1/2016)

In Loving Memory of



Shri O. V. Achuthan Nambiar
(Annapoorneswari Stores,
Matunga)

Your Life, Words will continue to
inspire us forever.
We remember & miss your
presence every moment.

With love remembered by:
wife Devi Amma
and Family members



Aishwarya Pooja held during Mandala Pooja festival at Usha Nagar Ayyappa Seva Sangh on December 19 in Bhandup West.



Students of Navarasa Dance Academy under the guidance of Smt. Sushama Gopinath performed at Shivali Festival on December 6.

Volleyball Tournament

■ Twelve teams participated in the Dahisar Malayalee Samajam's Silver Jubilee volleyball tournament that was held on December 13 at Dahisar Sports Foundation Ground in Dahisar East. DMS President Balan Komath and Sports Committee Convenor Shaji Alappadan inaugurated the tournament. There were Trophies and Cash prizes for Champions, Runner Up, Best Striker and Best All-Rounder. Dahisar Sports Foundation A Team Won the Championship in a critical final match between DSF Team v/s Lexicon Boys. The twelve teams were divided into 4 groups with three teams in each group. There were league matches, Quarter finals, Semifinals and Finals to lift DMS Volleyball Trophy by the Champions. More than 100 players including Vishal Singh who is a player of Maharashtra State Volleyball Team and has been selected for National team for the season 2016-17, participated in the Tournament. Former MLA of Dahisar West Dr. Vinod Goslar gave the Champion's Trophy and Cash



Awards. Former National volleyball team member Jayaprakash Varadkar was the Special Guest to witness and encourage the players. The Teams which participated are Abhinav College Bhayandar, Nallasopara Boys (Malayali Team), Lawrence Cheers Borivali , Dahisar

Sports Foundation A, SVEC Boys, Pachha Maram Bhayandar (Malayali Team), NL sports Dahisar, Andheri Mahakali Kalikutookaar (Malayali Team), Nilesh Boys, Lexicon College Boys, Dahisar Sports Foundation B and Dahisar Malayali Samajam (Malayali Team).



Hill Garden Ayyappa Bhakta Sangham (HGABS) collected six cartons of relief materials for Chennai flood affected victims from members and well wishers which were handed over to the NGO collection centre on December 12 by HGABS Secretary Sashikumar Nair.



Sreelakshmi (D/o. Mrs. Sunanda & Mr. Anil Kumar, Sakinaka) married **Rahul** (S/o. Mrs. Omana & Mr. Ravi Shankar, Sakinaka) on 30th October 2015 at Shree Krishna Temple, Evoor, Cheppad, Kerala. Reception was held on 15th November at Jain Mandir Hall, Powai.



Sneha Radhakrishnan



Rishika Pillai



Indu Nair



Roma Motwani

Prize Winners

Sneha Radhakrishnan, daughter of C P Radhakrishnan and Jayashree won first prize in Mohiniattam Group 'C' at the Mumbai Malayalotsavam 2015 Powai- Sakinaka Zone, organized by Malayala Bhasha Pracharna Sangham. She is Std. IX student of Marol Education Academy.

Rishika Pillai, daughter of Mr and Mrs. Pravin Pillai won first prize in

Mohiniattam Group 'D' at the Mumbai Malayalotsavam 2015 Powai- Sakinaka Zone, organized by Malayala Bhasha Pracharna Sangham. She is pursuing her studies from M L Dahanukar College in 2nd year BMS.

Indu Nair, daughter of Mr. & Mrs. Ananda Padmanbhan Nair won second prize in Mohiniattam Group 'D' at the Mumbai Malayalotsavam 2015 Powai- Sakinaka Zone, organized by Malayala Bhasha Pracharna Sangham. She is F.Y.B.A. student of S.I.E.S. College.

Roma Motwani, daughter of Hareesh Motwani and Renuka Motwani won second prize in classical dance (Mohiniattam) in the Heritage of India Inter School Talent Contest 2015 organized by Lions Club of Bombay Vijay Nagar. She is Std. VI student of Marol Education Academy.

All the above prize winners are disciples of Guru Smt. Geetha Vijayshankar.



Sai Lakshmi Nair, daughter of Ravi Kumar and Bindu and disciple of Guru Smt. Geetha Vijayshankar, secured first prize in classical dance (Mohiniattam) in the Heritage of India Inter School Talent Contest 2015 organized by Lions Club of Bombay Vijay Nagar. She also secured second prize in Mohiniattam and First prize in Folk Dance Group 'C' at the Mumbai Malayalotsavam 2015 Powai-Sakinaka Zone, organized by Malayala Bhasha Pracharna Sangham. She is Std. VIII student of Divine Child High School.

Wedding



Dr. Vinod (S/o Dr. Venugopal Menon & Dr. Usha Venugopal, Vashi Navi Mumbai married Dr. Neha (D/o Mrs .Meera nambiar & Dr. Vijayan Nambiar. on December 6, 2015 at Adlux International Convention Center. Angamaly.

Mohini Nrithyati at Kurla

■ Kerala Sangeeta Nataka Akademi organized a Mohiniattam festival 'Mohini Nrithyati' in association with Nupur School of Dance Kurla headed by Nisha Gilbert, dancer and dance teacher on December 18 and 19 at Kohinoor City Club House in Kurla. Pallavi Krishnan performed on December 18 and Aswathy Srikanth, daughter of novelist M T Vasudevan Nair performed on December 19. KSNA West Zonal President Shrikant Nair lighted the lamp and inaugurated the function while Nupur School Director Nisha Gilbert welcomed the audience.



Dancer Pallavi Krishnan being felicitated by Nisha Gilbert and Shrikant Nair

Womens' Quiz Competition

Women's Wing of SNMS conducted Quiz Competition on the spiritual and religious works of Sree Narayana Guru for SNMS women members at its Chembur Complex on December 25. Womens Wing Ambernath Unit bagged the first prize, Mira Road Unit secured the second prize and Nerul Unit won the third prize.



First prize winner Ambernath Unit with SNMS President N Sasidharan

Kathayarangu

■ Mumbai Kathavedi organized a kathayarangu on December 20 at Lenin Hall in Ulhas Nagar 4. Noted writers Meghanathan, C P Krishnakumar and K B Said Mohammed were honoured during the event. Chief guest Girijavallabhan inaugurated the kathayarangu, C P Krishnakumar gave the keynote address, Suresh Varma was the moderator and Malayalabhumii Sasidharan Nair presided over the event. Kathavedi Convenor Sureshkumar Kottarakkara gave the Welcome speech and P K Lali proposed a vote of thanks.

Ghazal and Bhajan Sandhya

■ Dr (Major) Nalini Janardanan, feature writer of Kerala in Mumbai, family medicine specialist, IMA Sahitya Award Winner and well known Akashvani/ Doordarshan singer, enthralled the audience with her melodious ghazals and bhajans during the Kerala Festival (Keralotsavam) held at Pune on November 19 and 22. This festival was organized by the Kerala Tourism Department and KSNA and attended by ministers, MLAs, MPs and artistes.



Girijavallabhan addressing the gathering

Sri Shanmukhananda National Award to Prof T.N.Krishnan

■ International famous Indian Violin Maestro Prof T.N.Krishnan (age 87) was conferred Sri Shanmukhananda national Eminence Award for his lifetime contribution to Music on Saturday. The award carries a cash prize of Rs. 2.5 lakhs, a citation, shawl and a memento. On the occasion four budding artistes were also presented Sri Shanmukhananda Sangeetha Shiromani awards. The awards were presented to Trichur brothers Shrikrishna Mohan and Ramkumar Mohan for Carnatic vocal, Vishnudev Namboodiri (Vocal) Ms. Sriranjani Santhanagopalan (Vocal) and Sounak Chattopadhyay (Hindustani Vocal). After the award ceremony Prof T. N. Krishnan presented a "Parampara" Violin concert with his daughter Viji Krishnan and son Sriram Krishnan. TN Krishnan, a child prodigy, made his debut concert at the age of eight. At a young age he accompanied legends like Ariyakudi Ramanuja Iyengar, Musiri Subramania Iyer, Alathur Brothers, Chembai Vaidyanatha Bhagavathar and Maharajapuram Viswanatha Iyer. He is a recipient of Padmashri and Padmabhushan



The award to Prof .T.N. Krishna was presented by Shekhar Sen, Chairman, Sangeet Natya Academy and Dr. V.Shankar, President of Sri Shanmukhananda.

Mohini Nrithyati at Dombivli

■ Kerala Sangeeta Nataka Academy and Kalakshethram Dombivli jointly celebrated the coveted two day Mohiniatta Utsavam, Mohini Nrityati at Model English School, Pandurangwadi, Dombivli. It was inaugurated by Sunil Kumar of Goodwin Charities. On the first day the famous Mohiniattam dancer Pallavi Krishnan staged various

items. Among them, the padam 'Pingala', authored by ex-Mumbaite Namangalam Madhavan, is worth a mention with its electrifyingly dramatic scenes. On the second day Nanditha Prabhu, gave a performance which enthralled the audience with her inimitable style.



Nanditha Prabhu

Mohiniattam - an overview



Kalakshethram Performances

■ Kalakshethram, Dombivli celebrated its 31st annual function with dance and music programmes presented by its students on two evenings. The violin students, disciples of Balasubramaniam, the Carnatic vocal students, disciples of Prof. Omanakuttan and Bharatanatyam students, disciples of Pallavi Phuzumdar presented their talents. On the second day, Kalakshethram felicitated Guru Udyogamandal Vikraman for being selected for Pravasi Kalashree Award by Kerala Sangeeta Nataka Academy. This was followed by Mohiniattam and Kathakali by Kalakshethram students, all disciples of Guru Kalashree Kalamandalam C Gopalakrishnan. The Kathakali started with *Purappad Arangetram* of Chitra Muraleedharan followed by the innovative idea of "Sringara Paurusham", the romance scenes of three different characters of the valour of the hero (Pacha), and of a villain Kathi as well as of a ferocious character (Kari). The connoisseur audience gave a standing ovation for the outstanding performance by students, which was termed as "as good as any professionals". Earlier Kalakshethram had presented *Duryodhanavadham* each at Sanpada, Vasai and Ulhasnagar. It was Kalakshethram students, along with many Kathakali artistes from Kerala, who had performed at the famous Sopanam festival of Bhandup, the first day being *Nalacharitham 3*, and the next day *Keechaka Vadham*. Both were as good as any professional Kathakali troupes of Kerala. The performance of Guru Kalashree Gopalakrishnan deserves a particular mention for its perfect aesthetics and theatrical nuances of performance.



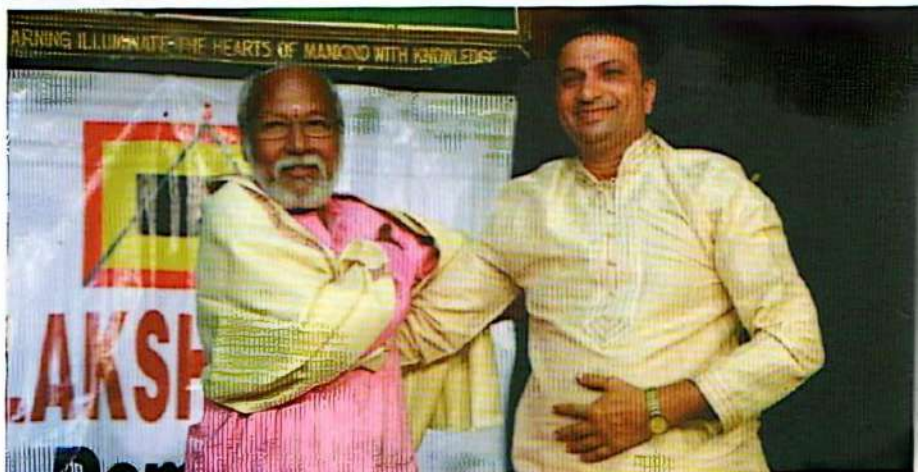
Rugmangadan



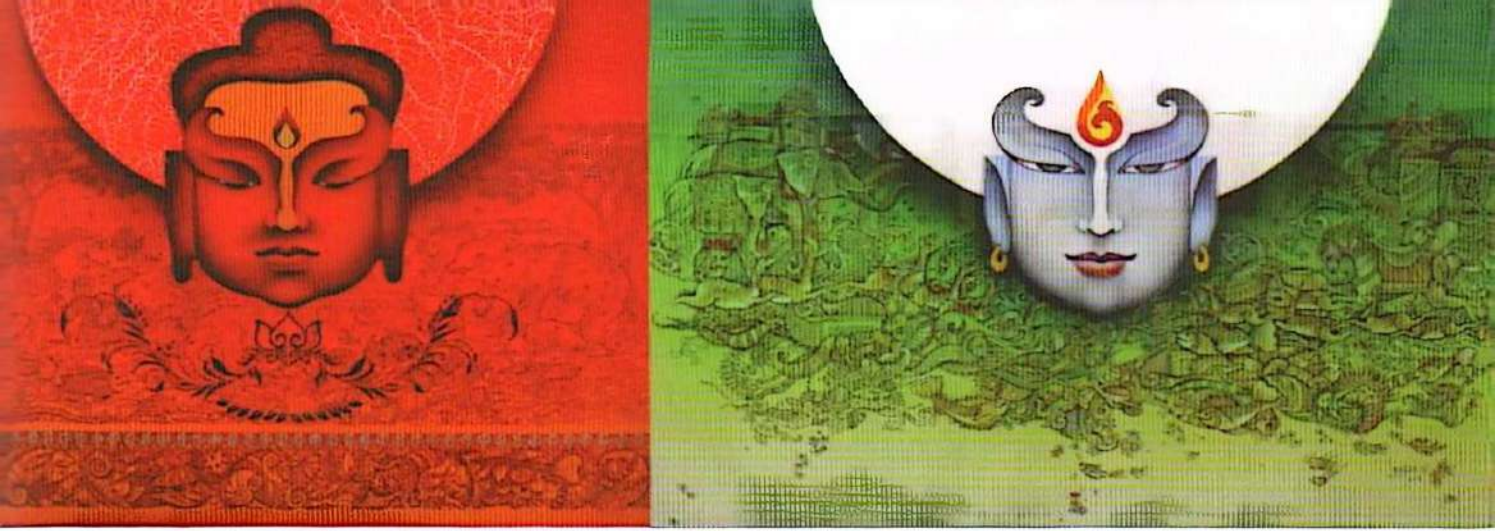
Kattalan

Kalashree Puraskar 2015

■ Kathakali dancer and teacher Udyoga Mandal Vikraman Pillai and drama actor and director V V Achuthan have been selected for Kalashree Awards 2015 instituted by Kerala Sangeeta Nataka Akademi. The Award carries a Certificate and cash award of Rs 15000 and will be presented to the artistes on March 27 at a function at Kanakakunnu Palace in Thiruvananthapuram by the Chief Minister of Kerala Oommen Chandy, according to KSNA West Zone President Shrikant Nair.



Kalakshethram was the first to felicitate Udyogmandal Vikraman who has been awarded Kalashree title. Kalashree Kalamandalam Gopalakrishnan of Kalakshethram felicitating Udyogmandal Vikraman



Painting exhibition by Malayalee Brothers

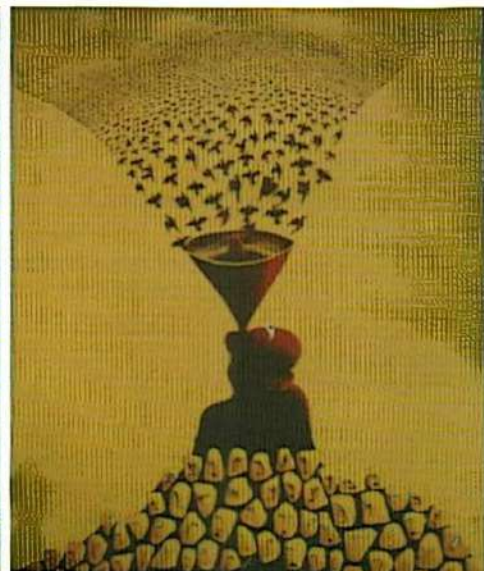
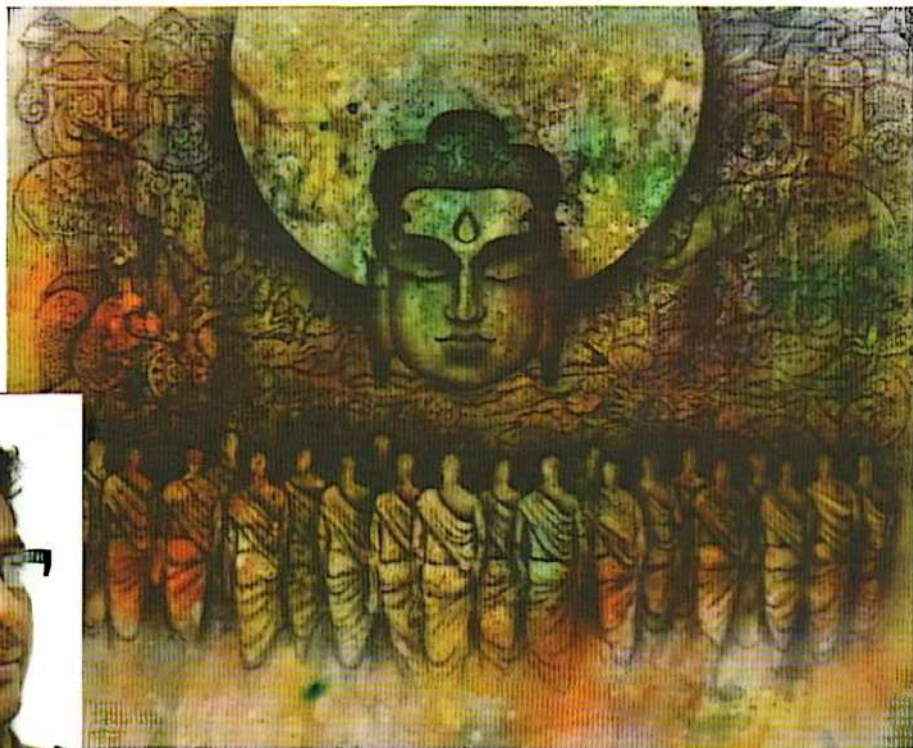
The well known art gallery of Mumbai, Jehangir Art Gallery recently witnessed a painting exhibition of two brothers Col Suresan and Nandan V P, both natives of Kannur.

The paintings were brought to Mumbai soon after an exhibition, titled 'The Siren' held in Chithrakala Art Gallery, Bengaluru. In Mumbai, it assumed 'June', signifying the expected rains after a long season of dust and heat. The title is very poignant as it indicates the escape route from the heat of living. Besides paintings, the exhibition saw a few illustrations drawn for books of poetry and other periodicals, drawn by Col Suresan. There were seven surrealistic paintings of him exhibited along with other creations.



Suresan is also a poet. His first compilation of poems, recently published, is titled "When Children playing parents".

Nandan is settled in Mumbai for the last twenty years. His nine acrylic paintings of Sri Buddha were displayed. Nandan studied his art from Brushman School of Arts in 1988 and so far had 12 exhibitions in various centres of India. Besides painting, he has worked for various Hindi films, TV serials and Ad films etc as designer.



-KVS Nelluvai

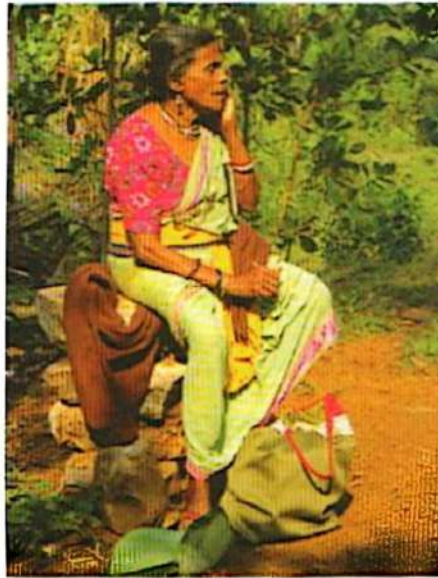
Dayabai insulted and thrown out of KSRTC bus

An enterprising and inspirational bureaucrat gave a slogan to the state of Kerala as 'God's Own Country'. The people living within and outside the state took pride of the slogan and did everything to hide everything unpalatable behind covers. Now it is time for Kerala to hide her face in shame on account of some regrettable incidence involving people drawing their salary from the funds provided by the public.

An elderly Mercy Mathew now known all over the world as Dayabai was insulted and thrown out of a Kerala State Transport Bus by the conductor and driver. We cannot expect every government employee to recognise every person boarding the bus but the employees are expected to behave with courtesy with each and every passenger.

Dayabai was an esteemed guest of Kerala and she was returning from a training course imparted by her to the new cadets of the police. Since she wanted to proceed somewhere nearby Aluva, she, unlike other dignitaries, chose to travel by the public transport. A few police personnel saw her off at Thrissoor Depot and got her into a bus coming from Vadakkencheri. Since she did not have a clear idea where exactly to get off except that the place was near Aluva, she bought a ticket to Aluva. Though she was willing to extend her ticket, the conductor insulted using abusive language and threw her, a seventy five year old woman without any pretensions, out at a dark spot on the way, a place she was not at all familiar with. It was 7.30 pm then.

Probably her wrinkled face, rustic looks and crumpled clothes might have misled the bus employees to think that she was a



person of inconsequential stature.

Mercy Mathew born into a rich family in Pala, Kerala, opted to serve the god by becoming a nun but realised soon that the real service to god is through serving the poor and downtrodden. She was only 16 then. By now she became a graduate in law but never opted to practice. Instead she preferred to use her knowledge for the benefit of the poor and the tribals. She moved to Barul village of Chhindwara district of Madhypradesh. Initially she was not accepted by the tribals and to make them accept her, she gave up all signs of a fashionable lady and started following the traditions of tribals including their food habits, cloths and the living abode. Now she lives in a mud hut.

For the upbringing of the tribals she offered Satyagraha, conducted campaigns for opening schools for the tribals, and

empowering the tribal people. She participated in Narmada Bachao Andola Chengara agitation, and fought for the tribals of Bihar, Madhya Pradesh, Haryana, Maharashtra and West Bengal. She was also present in Bangladesh during their war of independence. Presently she runs a school for the benefit the tribals in Barul Village. Her current passions are education and water conservation.

She has been widely recognised and felicitated by state, national and world bodies for services to the mankind.

Though the concerned employees conductor K N Shailan and driver A Yousuf are suspended by the KSRTC officials and Minister for Transport Thiruvanchoor Radhakrishnan apologise to her for the bad behaviour of his employees, the matter cannot be treated closed.

KSRTC is a loss making public utility and is made to run by heavy subsidy and loans from the public exchequer but the employees are least concerned about the responsibilities towards the public who are the basic source of their livelihood.

All employees of the government and associated corporations should be taught to be courteous to all, irrespective of the clothes they wear or the language they speak, especially when the people of Kerala are now depend on the migrants from other states for all their manual labour.

Though she was initially reluctant to file an FIR with the police, she ultimately filed one. "I decided to take up the issue for all those travelling in public transport. Every person has the right to live and travel with dignity," she said.



Cheating at this Age!

The position of Inspector General was the highest in a state though now it is the Director General's post. A longer line of DG cut short the line IG. Nevertheless, the IG is again claiming its due though not in the positive way.

Kerala IG T J Jose is now debarred from appearing for examination for one year by Mahatma Gandhi University. He is accused to have 'cheated' in LI M examination conducted on May 4 in Kalamasseri St Paul's College. A subcommittee of seven members headed by Prof C H Abdul Latheef, appointed by

the University found him guilty of two crimes. One, he bought inside the hall materials needed for copying and two, refused to hand over them to the invigilators when demanded. His defence of that it was a revenge for his action of reporting against certain university officials during his tenure of Chief Vigilance and Security Officer in the University, did not wash with the enquiry committee.

Following the accusation of cheating, Jose was transferred from Thrissur Range and a departmental enquiry found him innocent. Following the debaring from further appearance, the department is likely to reopen the case, it is reported.

It is still not clear what prompted Jose to appear for the LI M examination since it would not affect his stature as a senior IPS officer.



യമുനോത്രിയിലേക്ക്



കുന്ദം വിഷ്ണു

ഋഷികേശിൽനിന്ന് ഉച്ചയ്ക്ക് മൂന്നരക്ക് ഞങ്ങൾ പുറപ്പെട്ടു. ഇനിയങ്ങോട്ട് ശരിക്കുള്ള കയറ്റമാണ്, ഉത്തുംഗഹിമാലയത്തിന്റെ ഉയരങ്ങളിലേക്ക്. സമുദ്രനിരപ്പിൽനിന്ന് ആയിരത്തിയെഴുനൂറോളം അടിമാത്രം ഉയരമുള്ള ഋഷികേശിൽനിന്ന് കഷ്ടി പതിനോരായിരം അടി ഉയരത്തിലുള്ള യമുനോത്രിയിലേക്കാണ് യാത്ര. അത്തരം ഉയരങ്ങളിലെ അതിശക്തമായ തണുപ്പും അന്തരീക്ഷമർദ്ദത്തിലുള്ള കുറവുമുലമുണ്ടാകുന്ന മാറ്റങ്ങളും സാധാരണ നിലയ്ക്ക് ഒരാൾക്കും താങ്ങാനാവില്ല. അതിനാൽ 'പരിസ്ഥിതി പരിചയം' അഥവാ 'കാലാവസ്ഥ പരിചയം' (Acclimatisation) നടത്താതെ ആരെങ്കിലും യാത്ര തുടർന്നാൽ പലവിധ ശാരീരിക വിഷമതകളും നേരിടാനുള്ള സാധ്യത വളരെ കൂടുതലാണ്. അതിനാൽ കാലാവസ്ഥാപരിചയത്തിനായി ഞങ്ങളുടെ ബസ്സ് മുസ്സോറിയിലേക്ക് തിരിച്ചു.

വലിയ വലിയ കയറ്റങ്ങളും ചെറിയ ഇറക്കങ്ങളുമായി ബസ് യാത്ര തുടങ്ങി. അഞ്ചു മണിക്കൂർ വേണ്ടിവരും മുസ്സോറിയിലെത്താൻ എന്ന് ഡ്രൈവർ മുൻകൂറായി പറഞ്ഞു. വീതി കുറഞ്ഞ വളഞ്ഞു പുളഞ്ഞുള്ള നിരത്തുകളും കുത്തനെയുള്ള കയറ്റങ്ങളും ചുരങ്ങളും കാരണം വളരെ കുറഞ്ഞ വേഗതയിലാണ് പോക്ക്. ഇരുട്ട് വീണപ്പോൾ വേഗത ഒന്നുകൂടെ കുറഞ്ഞു. പക്ഷെ ഡ്രൈവറുടെ അനിതരസാധാരണ സാരഥ്യസാമർത്ഥ്യം പ്രത്യേക പരാമർശം അർഹിക്കുന്നു. പിന്നീടുള്ള ദിവസങ്ങളിൽ അയാൾ അത് സംശയാതീതമായി തെളിയിക്കുകയും ചെയ്തു.

മുസ്സോറി

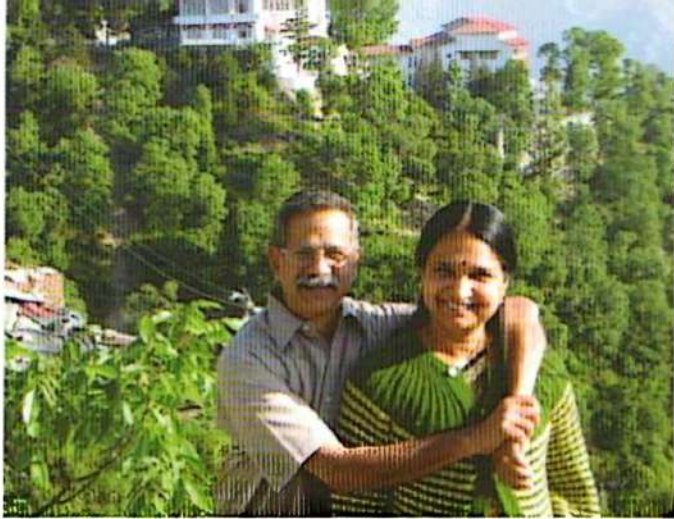
രാത്രി എട്ടരയോടെ ഞങ്ങളുടെ ബസ് മുസ്സോറി ഹോട്ടലിലെത്തി. നിരത്തിൽനിന്ന് കേറിച്ചെല്ലുന്നത് സാദാവികമായും റിസപ്ഷനിലേക്കാണ്. പക്ഷെ അതിനുപിന്നിൽ ഹോട്ടലൊന്നും



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കാണാനില്ല. പിന്നീടാണ് മനസ്സിലായത് റിസപ്ഷൻ ഏറ്റവും മുകളിൽ ടെറസ്സിലാണ്. ഹോട്ടൽ പൂർണ്ണമായും അതിനു താഴെയാണ്. ഒരു ചെങ്കുത്തായ മലയുടെ വശത്ത് അള്ളിപ്പിടിച്ചിരിക്കുന്നപോലെയാണ് അതിന്റെ നിർമ്മാണം. മലയിൽ ഒട്ടിച്ചപോലെ. ഏറ്റവും താഴെയുള്ള നിലയുടെ താഴെ, നൂറു കണക്കിന് അടി കൂണ്ടിൽ താഴ്വാരം. മുസ്സോറിയിൽ നിരവധി ഹോട്ടലുകളുണ്ട്. മിക്കതും ഇങ്ങനെത്തന്നെ.

മുസ്സോറി സമുദ്രനിരപ്പിൽനിന്ന് 5991 അടി ഉയരത്തിലാണ്. (ചിലർ ഇതിനെ മസ്സൂരി എന്നും പറയുന്നുണ്ട്. ഏതാണ് ശരി, ആവോ!) രാജ്യതലസ്ഥാനമായ ദൽഹിയിൽനിന്ന് 280 കി മീറ്ററും സംസ്ഥാന തലസ്ഥാനമായ ഡെറാഡൂണിൽനിന്ന് 35 കി മീറ്ററുമെ ദൂരമുള്ള മുസ്സോറിയിലേക്ക്. (സാമ്പദികമായി പറയട്ടെ, തിരുവനന്തപുരം കൊച്ചുവേളിയിൽനിന്ന് എല്ലാ വെള്ളിയാഴ്ചത്തോറും ഡെറാഡൂണിലേക്ക് നേരിട്ട് ട്രെയിൻ



Kunnam Vishnu with wife in Moussouri

ഓടുന്നുണ്ട്.) വേനലിൽ ദൽഹിയിലെ ചുടും പൊടിയും കൊണ്ട് വിഷമിച്ച ബ്രിട്ടീഷുകാരാണ് മുസ്സോറി എന്ന സുഖവാസകേന്ദ്രം കണ്ടെത്തിയത്. അവർ അതിനെ 'കുന്നുകളുടെ രാജ്ഞി' (Queen of Hills) എന്നു വിളിച്ചു. ഇന്ത്യയുടെ ഭരണ കേന്ദ്രം നിയന്ത്രിക്കുന്ന ഐഎഎസ്സുകാരെ പടച്ചുണ്ടാക്കുന്ന 'ലാൽ ബഹാദൂർ ശാസ്ത്രി നാഷണൽ അക്കാദമി ഓഫ് അഡ്മിനിസ്ട്രേഷൻ' സ്ഥിതി ചെയ്യുന്നത് ഇവിടെയാണ്. ഇന്ത്യയുടെ അഭിമാനകേന്ദ്രമായ ഇന്തോ-തിബത്തൻ ബോർഡർ പോലീസ് (ITBP) എന്ന അതിർത്തി കാക്കുന്ന പാരാമിലിട്ടറി ഹോഴ്സിന്റെ ഹെഡ്ക്വാർട്ടേഴ്സും പരിശീലന കേന്ദ്രവും ഇവിടെയാണ്. ഉത്തരേന്ത്യൻ പണക്കാര്യസേയും പ്രബുദ്ധര്യ സേയും ഇടയിൽ സ്വപ്നമായി നിൽക്കുന്ന നിരവധി പ്രശസ്ത ബോർഡിംഗ് സ്കൂളുകളും ഇവിടെയുണ്ട്. 1853-ൽ സ്ഥാപിച്ച ഇവിടത്തെ അതി പ്രശസ്തമായ സെന്റ് ജോർജ്ജ് കോളേജ് ഇന്ത്യയിലെ ഏറ്റവും പഴക്കം ചെന്ന കോളേജുകളിൽ ഒന്നാണ്. സമൃദ്ധമായ പച്ചപ്പും സുഖകരമായ കാലാവസ്ഥയും ധാരാളം വിനോദസഞ്ചാരികളെ അതിമനോഹരമായ ഈ നഗരത്തിലേക്ക് ക്ഷണിക്കുന്നു.

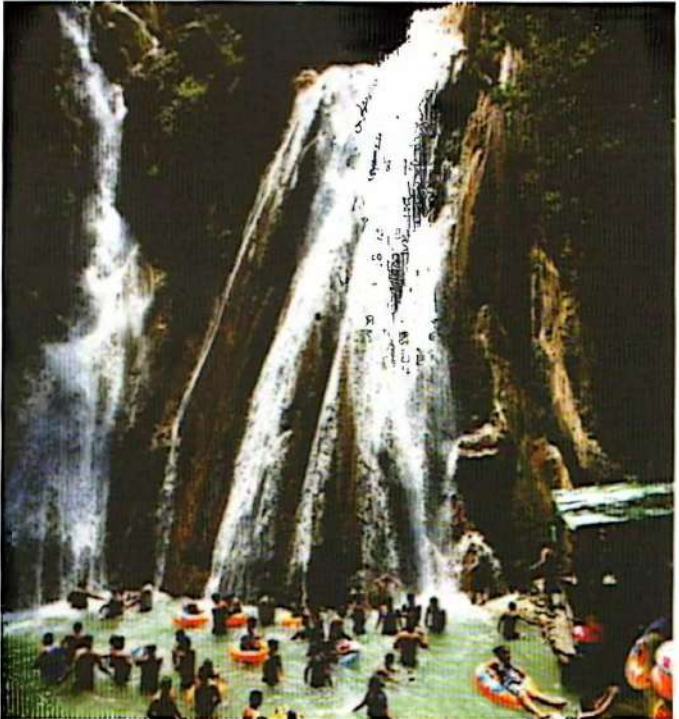
ഞങ്ങൾ എത്തിയപ്പോഴേക്കും ഇരുട്ടിക്കഴിഞ്ഞിരുന്നതിനാൽ വൈദ്യുതിവിളക്കുകളും ഏതാനും കെട്ടിടങ്ങളുമല്ലാതെ ഒന്നും കാണാൻമാനില്ലായിരുന്നു. മൂന്നു നില താഴെ ഇറങ്ങിയിട്ടാണ് ഞങ്ങളുടെ മുറികൾ. ഒരു മണിക്കൂറിനുള്ളിൽ ഭക്ഷണം തയ്യാറാകുമെന്ന് പാചകക്കാരൻ ഗണേശൻ പറഞ്ഞു. ഹിമാലയൻ യാത്രകളിൽ കണ്ട എല്ലാ ഹോട്ടലുകളിലും യാത്രക്കാരുടെകൂടെ വരുന്ന പാചകക്കാരന് അടുക്കളയും ഭക്ഷണത്തിന് ഡൈനിംഗ് ഹാളും സൗജന്യമായി ലഭിക്കും. അതാണിവിടത്തെ രീതി.

ഞങ്ങൾ മുറിയിലേക്കു വലിഞ്ഞു. അന്നാട്ടിൽ മുറികളിൽ എയർകണ്ടീഷനോ ഫാനോ ഇല്ല, പകരം ചിലയിടത്ത് റൂംഹീറ്റർ ഉണ്ടായിരിക്കും. കാരണം അവിടെ രണ്ടു കാലാവസ്ഥയേ ഉള്ളൂ, ഒന്നുകിൽ നല്ല തണുപ്പ്, അല്ലെങ്കിൽ അതികഠിനമായ തണുപ്പ്. ഒമ്പതരക്കു ഞങ്ങൾക്കു ശാപ്പാട് വിളമ്പി. ചോറ്, സാമ്പാർ, തോരൻ. രസം. ഞങ്ങളെല്ലാം വിശന്ന് അവശരായിട്ടാണ് ഉണ്ണാനിരിക്കുന്നത്. വിശപ്പിന്റെ ശക്തിയോ, ഗണേശന്റെ കൈപ്പുണ്യമോ എന്നറിയില്ല, എല്ലാത്തിനും നല്ല സാദ്. വയറ് നിറച്ചുണ്ടു. പത്തരയോടെ ഞങ്ങൾ സ്നാങ്കുറിനുള്ളിൽ അഭയം തേടി. തല തലയിണയിൽ മുട്ടിയതും സ്വപ്നം പോലും കാണാത്ത അഗാധനിദ്ര.

യമുനോത്രിയിലേക്കുള്ള വഴി

കാലത്ത് അഞ്ചരമണിക്ക് ചുടുചായയുമായി ഗണേശന്റെ സഹായി വാതിൽക്കൽ മുട്ടിയപ്പോഴാണ് ഉണർന്നത്. നീണ്ട ഏഴു മണിക്കൂർ ഉറക്കം. അന്നാട്ടിൽ വേനലിൽ വളരെ നേരത്തെ സൂര്യൻ ഉദിക്കും. പുറത്ത് ഇളംവെയിൽ പരന്നിരിക്കുന്നു. നാട്ടിലെ ഒരു ആറര മണിപോലെ. ജനലിലൂടെ പുറത്തേക്കു

തോക്കിയപ്പോൾ പൊന്നിൽ കുളിച്ചു നിൽക്കുന്ന കുന്നുകൾ. മുസ്സോറി മുഴുവനായി മനസ്സിലേക്ക് ആവാഹിച്ചെടുക്കാൻ ടെംസ്സിലേക്ക് പോയി. തലേ ദിവസംകണ്ട, നക്ഷത്രങ്ങൾ വാരി വിതറിയ, ആകാശത്തിനു പകരം തെളിഞ്ഞ മാനം. ചുറ്റും പുഞ്ചിരിച്ചു നിൽക്കുന്ന നഗരം. ഹോട്ടലിന്റെ പിൻവശത്ത് ഞങ്ങളുടെ ജനലിനെല്ലാം പുറത്ത് കുത്തനെ പത്തഞ്ഞറു അടി താഴ്ചയിൽ അഗാധത. ആകാശത്തുനിന്നു നോക്കുന്നതു പോലെ. വസന്തകാലത്തിന്റെ വരവറിയിച്ച് കുന്നിൻപള്ളകെല്ലാം വിവിധ ആകൃതിയിലും നിറങ്ങളിലുമുള്ള പലതരം പൂക്കൾ. അകലെ എവിടെനിന്നോ ഒരു പഴയ ഹിന്ദിഗാനത്തിന്റെ മനം മയക്കുന്ന ഈണം ഒഴുകി വരുന്നു. താഴ്വാരത്തിൽ വെളിച്ചം വീഴുന്നതേയുള്ളൂ. എങ്ങും പ്രശാന്തത. ആകപ്പാടെ മാസ്മതികമായ അന്തരീക്ഷം. പെട്ടെന്നു മനസ്സ് പറഞ്ഞു, ശരിയാണ്, നാം ഭൂലോകത്തല്ല, ദേവലോകത്താണ്. ആ അനുഭവം വിവരണത്തിനു അതീതമാണ്. കണ്ടിട്ടും കണ്ടിട്ടും മതി വരുന്നില്ല. പക്ഷെ മനസ്സ് മന്ത്രിച്ചു, യാത്ര തുടരണമല്ലോ. കുളിമുറിയിൽ ചുടുവെള്ളം തയ്യാർ. എല്ലാവരും കുളിച്ചു നവോന്മേഷിതരായി. എട്ടരയ്ക്ക് ഞങ്ങൾ പ്രാതലിനെത്തി. ഒമ്പതരയ്ക്കു മുമ്പായി ഞങ്ങൾ പുറപ്പെട്ടു. 230 കി മീറ്ററുണ്ട്



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യമുനോത്രിയിലേക്ക്. വളവും തിരിവും കയറങ്ങളും മാത്രമായി വീതി കുറഞ്ഞ പാത. അല്പം പോയപ്പോൾ, ഇടത്തുഭാഗത്ത് ഒരു നദി വളരെ താഴെ ശാന്തമായി ഒഴുകുന്നു. നദിയിൽ മണലൊട്ടുമില്ല, നിറയെ ഉരുളൻ കല്ലുകളാണ്. സാളഗ്രാമങ്ങൾ. ഇടയ്ക്കു സ്വർഗ്ഗത്തിൽനിന്നെന്നപോലെ കൊച്ചുരൂപികൾ ഉയരങ്ങളിൽനിന്ന് നദിയിലേക്ക് ചാടുന്നു. ആ കാഴ്ചയുടെ സൗന്ദര്യം അനുഭവിക്കാൻ, എന്റെ വാക്കുകളേക്കാൾ ഉചിതം, നിങ്ങളുടെ ഭാവനയെ ചിറകു വിടർത്തി പറക്കാൻ വിടുകയായിരിക്കും. ആ നദി യമുനയാണെന്ന് ഡ്രൈവർ പറഞ്ഞപ്പോൾ മനസ്സിലായി. ഇനിയുള്ള ഇനത്തെ യാത്ര മുഴുവൻ യമുനയുടെ കരയിലൂടെയാണത്രെ. ഇടതുവശത്ത് കുത്തനെയുള്ള താഴ്ചയും നദിയും. വലതു വശത്ത് മതിൽപോലെ നിൽക്കുന്ന കന്നിൻപള്ളയും. കുന്നിനെ ചുറ്റിവരിഞ്ഞു പോകുന്ന പാത മഹാദേവന്റെ കഴുത്തിലെ വാസുകിയെ ഓർമ്മിപ്പിച്ചു. യമുന, പുരാണകഥകളിൽ കേട്ടു പരിചയിച്ച യമുന. കാളിന്ദിയെന്നും യമുനക്കു ഒരു പേരുണ്ട്. സപ്തനദികളിൽ

പ്രാധാന്യമുള്ള ഒന്നാണ് യമുന. കുട്ടികാലത്ത് കുളിക്കുമ്പോൾ നിർബന്ധമായി ചൊല്ലിയിരുന്ന ഒരു മന്ത്രമുണ്ട്.

“ഗംഗേ ച യമുനാ ചൈവ
ഗോദാവരി സരസ്വതി
നർമ്മദാ സിന്ധു കാവേരി
ജലേസ്മിൻ സന്നിധിം ക്വരു”

അങ്ങനെ ദിവ്യനദിയായി മനസ്സിൽ പ്രതിഷ്ഠിച്ച നദിയാണ് മൂന്നിൽ പ്രത്യക്ഷപ്പെട്ടിരിക്കുന്നത്. ഇത് ജീവിതപുണ്യം. ശ്രീകൃഷ്ണൻ കളിച്ചു വളർന്നത് ഇതേ നദിയുടെ തീരത്തായിരുന്നല്ലോ. ആ ഗോവാന്റെ കാലടിപ്പാടുകൾ പതിഞ്ഞ ആ പുണ്യനദിയുടെ തീരത്തിൽക്കൂടിയാണല്ലോ ഞങ്ങൾ യാത്ര ചെയ്തുകൊണ്ടിരിക്കുന്നത്. ഭാഗ്യാതിരകേം എന്നല്ലാതെ എന്തു പറയാൻ!

യമുനയിലെ പരിശുദ്ധമായ, കണ്ണീരുപോലെ തെളിഞ്ഞ വെള്ളം കണ്ടപ്പോൾ പെട്ടെന്നാണ് കേട്ടു മറന്ന ഒരു കഥ മനസ്സിലേക്ക് ഓടിയെത്തിയത്. സതീവിരഹംമൂലം കോപവും താപവും സഹിക്കവെയ്ക്കാതെ ശിവൻ അസ്മപ്രജ്ഞനായി ഇരിക്കുന്നതു കണ്ട് ദേവന്മാരുടെ ആഗ്രഹപ്രകാരം കാമദേവൻ പൃഷ്ടപബാണങ്ങൾകൊണ്ട് ശിവനെ മദോന്മത്തനാക്കി. മദാസ്ഥനായി ഓടി നടക്കുന്ന ശിവൻ മദത്തിന്റെയും താപത്തിന്റെയും ആധികൃത്താൽ കറുത്തുപോയി. അവസാനം ശിവൻ കാളിദിയിലെ തണുത്ത ജലത്തിൽ മതിയാവോളം മുങ്ങിക്കളിച്ചു. അപ്പോൾ വെള്ളം കറുക്കുകയും ശിവൻ പൂർവ്വനിറം തിരിച്ചു കിട്ടുകയും ചെയ്തുവെന്ന് പക്ഷെ ഞാൻ അവിടെ കണ്ട യമുന കറുത്തതല്ല, തെളിഞ്ഞതാണ്. പക്ഷെ ദൽഹിയിൽ ഞാൻ കണ്ട യമുന കറുക്കുന്നതും വിഷമയവുമാണ്.

ഞങ്ങളുടെ ബസ് നിറുത്താതെ ഓടിക്കൊണ്ടിരിക്കുകയാണ്. ഇടതുവശത്ത് കൂട്ടിന് നദിയുമുണ്ട്. ഒരു വികൃതിക്കൂട്ടിയെപ്പോലെ, ചില വളവുകൾ തിരിയുമ്പോൾ നദി ഓടിയൊളിക്കും. പിന്നെ ഒരു വളവ് തിരിയുമ്പോൾ നിനച്ചിരിക്കാതെ പെട്ടെന്ന് വീണ്ടും ഇടത്ത് പ്രത്യക്ഷപ്പെട്ട് ഒപ്പം ഓട്ടം തുടങ്ങും. ഉച്ചയോടെ നദി കണ്ണീർനിന്ന് മറഞ്ഞ തക്കം നോക്കി സാരഥി ഒരിടത്ത് ഒരു പുഞ്ചോലയ്ക്കടുത്ത് ബസ് നിറുത്തി, ഗണേശന്റെ വിളംബരം, “ശാപ്പിടലാം.” ഞങ്ങൾ ബസ്സിൽനിന്ന് ഇറങ്ങി.

കൃശഗാത്രിയായ ഒരു കാട്ടുസുന്ദരിയാണ്, ഉരുണ്ട കല്ലുകളിൽ ചാടിപ്പാടി ചിരിച്ചുകളിച്ച് നൃത്തംവെച്ച് കുന്നിറങ്ങിയോടുന്ന ആ കാട്ടുചോല. ഏതാനും അന്നാട്ടുകാരായ കുട്ടികൾ വെള്ളത്തിൽ കളിച്ചിരുന്നു. ഞങ്ങളെ കണ്ടതും അവർ ഓടിപ്പോയി. ഒരു കുറ്റിക്കാടിന്റെ മറവിൽ ഞങ്ങൾ ആണുങ്ങൾ മുത്രശങ്ക തീർത്തു. സ്ത്രീകൾ അല്പം അകലെ ഒരു പാറയുടെ മറവിലേക്കു മറഞ്ഞു. കാട്ടുചോലയിലെ സമൃദ്ധമായ തണുത്ത വെള്ളത്തിൽ ഞങ്ങൾ കയ്യും കാലും മുഖവുമെല്ലാം കഴുകി. ഗണേശൻ തളികകളുമായി തയ്യാറായി നിൽക്കുന്നു. കാലത്ത് പുറപ്പെടുന്നതിനുമുമ്പ് ഭക്ഷണം തയ്യാറാക്കി കരുതിയതാണ്. ഇനിയുള്ള ദിവസങ്ങളിൽ അങ്ങനെയായിരിക്കുമെന്നു തോന്നുന്നു. പ്രകൃതിയുടെ മടിയിലിരുന്ന് വഴിയോരഭക്ഷണം. ഏതെങ്കിലും ഒരു പുഞ്ചോലക്കരയിൽ. ഇലുമ്പിച്ചിശാതവും (ചെമൻ റൈസ്) സലാഡുമാണ്. ഗണേശന്റെ കൈപ്പുണ്യം പറയാതെ വയ്യ. പക്ഷെ അതിനേക്കാൾ എല്ലാവരും ആസ്വദിച്ചത് ആ അന്തരീക്ഷമാണ്. മരങ്ങളുടെ ചുവട്ടിൽ, പാറപ്പുറത്തിരുന്ന്, ചോലയുടെ പശ്ചാത്തലസംഗീതത്തിന്റെയും ഇളംകാറ്റിന്റെയും അകമ്പടിയോടെ പ്രകൃതിയുടെ ഊട്ടുപുരയിൽ ഇരുന്ന് കഴിച്ച ആ ഉച്ചയൂണിനോളം സുഖിച്ച ഒരു സദ്യയും ഇതേവരെ ഉണ്ടിട്ടില്ല. ഊണു കഴിഞ്ഞ് ചോലയിൽ ഞങ്ങൾ കൈ കഴുകി, ഗണേശൻ പാത്രങ്ങളും, അഞ്ചു മിനുട്ടുകൂടി വിശ്രമിച്ച് ഞങ്ങൾ യാത്ര തുടർന്നു.

കുറെ ദൂരം ബസ് നിറുത്താതെ ഓടി. ഞങ്ങളിൽ പലരും ആ ഉച്ചയൂണിന്റെ സുഖത്തിൽ മയക്കത്തിലേക്കു മയങ്ങിവിടുന്നു. ഉണർന്നപ്പോഴും ബസ് നിറുത്താതെ ഓടിക്കൊണ്ടിരിക്കുകയാണ്.



St George School

വലിയ വലിയ കയറ്റങ്ങളും ചെറിയ ഇറക്കങ്ങളും. പാതയ്ക്കു വീതി കുറഞ്ഞപ്പോലെ തോന്നി. ആദ്യം പറഞ്ഞപ്പോലെ ഒരു വശത്ത് അഗാധമായ കൊക്ക. മറുവശത്ത് മതിൽപോലെ പാതയ്ക്കുവേണ്ടി ചെത്തിയിറക്കിയ മല. എതിരെനിന്ന് ഒരു വണ്ടി വന്നാൽ എന്തു ചെയ്യും എന്ന് ആശ്ചര്യപ്പെടുമ്പോഴാണ്, ദാ, എതിരെനിന്ന് ഒരു ജീപ്പ്. ഡ്രൈവർ വഴി കൊടുക്കുമ്പോൾ, ഇടതുവശത്ത് ഇരുന്നിരുന്ന ഞാൻ ജനലിൽക്കൂടി കീഴോട്ടു നോക്കി. പാതയുടെ ഒരം കാണാനില്ല, കൊക്ക മാത്രം. ചക്രങ്ങൾ നിലത്തു മുട്ടുന്നുണ്ടാകുമോ ആ വോ? വീണ്ടും നേരെയായപ്പോൾ ഞങ്ങൾ ദൈവത്തിനും സാരഥിക്കും സ്തുതി ചൊല്ലി.

അല്പംകൂടി പോയപ്പോൾ ബാർക്കോട്ട് എന്ന ഗ്രാമം. അവിടെനിന്ന് ഒരു പാത തിരിഞ്ഞു പോകുന്നുണ്ട്, 30 കി മീറ്റർ ദൂരെയുള്ള ശ്യാനാചട്ടിലേക്ക്. ആ വഴിയിൽ മനുഷ്യവാ സമൃദ്ധ ഏറ്റവും ഉയരം കൂടിയ ഗ്രാമമാണത്രെ അത്. ബാർക്കോട്ട് കഴിഞ്ഞയുടൻ ഒരു പാലം. ബസ് യമുനക്ക് അപ്പുറത്തേക്ക് കടന്നു. ആ പാലത്തിനും തൂണുകളില്ല എന്ന് പ്രത്യേകം ശ്രദ്ധിച്ചു. പാലം കടന്ന് ഏറെ ചെല്ലുന്നതിനു മുമ്പുതന്നെ ഞങ്ങളുടെ ബസ്സിൽ പോലീസ് കൈ കാണിച്ചു. പെർമിഷൻ പരിശോധിക്കാനാണത്രെ. ഡ്രൈവർ എല്ലാ രേഖകളും കാണിച്ചു. എല്ലാം ശരിയാണ്. പക്ഷെ പോലീസല്ലേ, വിടുമോ? കയ്യിൽ ദക്ഷിണ വെച്ചുകൊടുത്തിട്ടേ വിട്ടുള്ളൂ. ഇന്ത്യയിലെവിടെയായാലും പോലീസെല്ലാം ഒരുപോലെയാണ്. അവരുടെ ദൃഷ്ടി ബാധിച്ചുവോ, നിയമവിധേയമായി പോയാൽ പോലും, ദക്ഷിണ കൊടുക്കണം. നിയമവിരുദ്ധമായാലും വേണം, കുറച്ചധികം വേണം എന്നുമാത്രം. ഇനി ഇവിടെനിന്ന് ആറു കിലോമീറ്റർ കൂത്തനെയുള്ള കയറ്റമാണ് ഹനുമാൻ ചട്ടിലിലേക്ക്. ■



The driver, Cook Ganeshan and their assistants



ROSES IN BEAUTY CARE

Rose water and rose oil are useful in skin and hair care routines. Roses were a prominent ingredient of Ayurvedic medicines.



Dr. (Major) Nalini Janardhanan

■ Greeks and Romans used rose petals to give a sweet fragrance to their baths in ancient times. Most of the beauty products nowadays include rose as an ingredient. Rose water, Rose essential oil, Rose distillate these rose

essences do much more than adding their fragrance to the product. In fact rose petals, rose water and rose oil are useful in skin and hair care routines. Roses were a prominent ingredient of Ayurvedic medicines.

What are the benefits of rose essences?

- 1) **Skin toner:** Rose water is a natural skin toner and astringent. It helps to tighten pores and restore suppleness of skin. Unlike alcohol-based toners, rose leaves the skin smooth, not dried out.
- 2) **Cleanser:** Rose water helps to remove dirt and make up on the face, acting as a cleanser (Take a small ball of cotton, dip it in rose water and gently wipe your face).
- 3) **Soothes Skin:** The natural rose oils help to retain moisture in skin making it soft and smooth.
- 4) **Sunscreen:** Rose is a rich source of Vit

C and an excellent sunscreen. Make a lotion mixing cucumber juice, glycerine and rose water. Apply it on skin before going out in sun to prevent sunburn.

5) **Moisturiser:** The natural oils in rose and rose water help to hydrate revitalize and moisturise skin. So it is useful for dry skin.

6) **Prevents dark circles around eyes:** Soak thin swabs of cotton in rose water and put them on closed eyes to prevent dark circles. Rose is also useful in soothing tired eyes (as in computer work). Soak a cotton pad in rose water and apply on closed eyes to reduce puffiness and reduce redness of eyes.

7) **In Acne:** The antibacterial property of rose helps in curing pimples. Rose oils and rose water are good for gene-prone skin. Rose water also controls oil secretion thus suitable for oily skin.

8) **Skin diseases:** Rose water helps in soothing irritated skin and reducing redness hence useful in treatment of Eczema, Psoriasis and Rosacea (due to the anti-inflammatory properties).

9) **Anti ageing:** Rose is helpful in keeping skin smooth and young, keeping wrinkles at bay.

10) **Antioxidants:** Rose contains Vitamin 'C' which is a good antioxidant. It helps to protect skin cells from damage.

11) **Natural fragrance:** Since Rose has a

natural fragrance it is useful in beauty products. Its delicate aroma is more pleasant than other artificial fragrances.

12) **For curing Stress:** Used aromatically, rose calms and soothes mind. The fragrance of rose is effective in reducing stress and depression. Rose water and rose oils are used in soaps, shower gels, aromatic incense sticks, creams and lotions for the aroma of rose is a mood enhancer. Adding rose petals to a warm bath helps to improve your mood and also helps you sleep better. Rose fragrance makes you feel relaxed.

13) **Antibacterial:** Rose protects skin from bacterial infections. It also aids in healing scars, cuts and wounds.

14) **For Scalp and Hair:** Rose water is useful in curing itchy and flaky areas of scalp in dandruff. Rose water is a natural hair conditioner and revitalises the hair. Improving blood circulation, it also promotes hair growth. Rose water also helps to control the inflammation on scalp on various skin diseases.

15) Rose water is known to maintain the PH balance of skin. Rose also helps in healing sunburns. Rose is suitable for all skin types. This fragrant flower is a magic potion in beauty care keeping the skin velvety soft and smooth. It helps to rejuvenate and keep our skin young and supple.



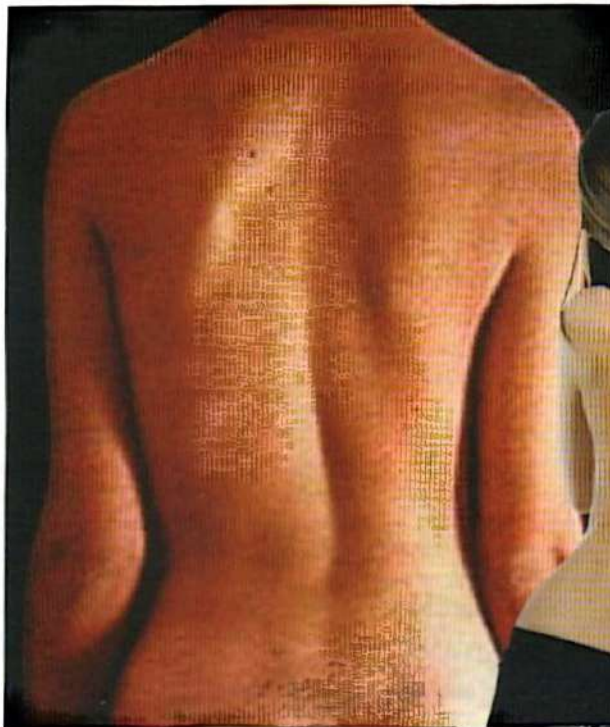
SCOLIOSIS

- Dr (Major) Nalini Janardhanan

03 December is being observed as the “International Day of People with Disability”. Every year UN announces a theme for this day. The theme for 2015 is “Inclusion matters: access and empowerment for people of all abilities”.

From Visual and print media we recently came to know about a brave woman from Delhi, 'Ira Singhal' who topped the Civil Services Examination this year in General Category, inspite of her disability. Her spine is bent and she can't twist her arms completely, but she was determined to be an IAS officer. She wanted to do something for the benefit of physically handicapped people. In her words: “My physical condition has never deterred me from pursuing my dreams.”

Ira Singhal is having a type of locomotor



disability (which affects the bones, joints and muscles leading to severe restriction in the movements of limbs) called “Scoliosis”.

Scoliosis is a lateral curvature in the normally straight vertical line of spine. The curvature can be a single curve to right or left like 'C' or two curves like 'S'. It is not a disease and it does not come from carrying weights or

sleeping or standing postures or games or minor leg length abnormalities. It is only a disorder of spine. Limb length inequality can cause Scoliosis. Scoliosis affects

mostly women and may run in families. It is usually mild and may not require treatment. But severe types may affect heart, lungs or joints.

There are basically 2 types of scoliosis:

Nonstructural: - Spine is structurally normal and the curve will be temporary. Doctor may be able to find out and correct the cause.

Structural:- In this, spine has a fixed curve. The causes may be birth defect, injury, infection or diseases affecting spine.

Scoliosis can be idiopathic (cause is unknown) or secondary (due to various diseases or conditions affecting muscles and nerves).

Congenital Scoliosis: is scoliosis present at birth which may be due to genetic conditions. It may be temporary. But a birth defect or presence of tumors can lead to permanent scoliosis.

Idiopathic Scoliosis: This is most common in children aged 10-12 years and early teens. It is more seen in girls. Most of them may be hereditary and may not require treatment. Idiopathic type stops after puberty when skeletal maturity is reached (curvature may occur in late adulthood due to osteoporosis). The degree of curve may worsen as the spine grows. So treatment is advised. If treatment is required they can continue normal life after treatment. Routine physical examination and X-rays are done to monitor the progress of scoliosis and effects of treatment.

Secondary Scoliosis: This is the result of neuromuscular conditions like Spina Bifida, Mytonma, Spinal muscular atrophy, cerebral palsy, polio or injuries to spine.

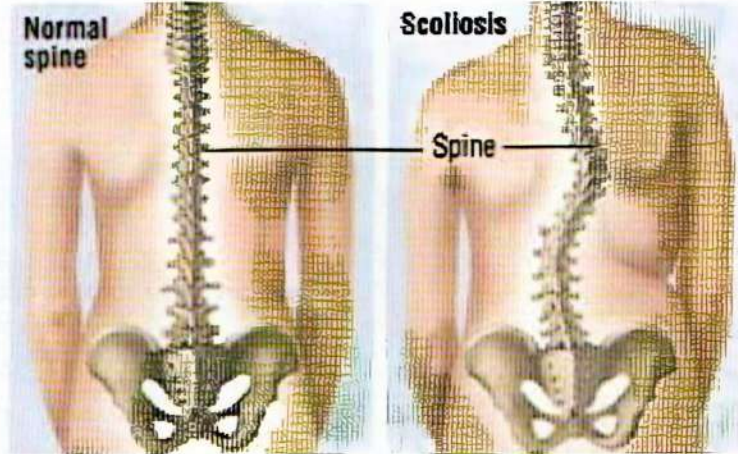
Diagnosis:

Signs: Uneven shoulders or prominence of one shoulder blade due to rotation of ribcage, uneven musculature on one side of spine, rib prominence, uneven hips (one hip higher than the other hip), uneven arms or leg lengths, asymmetry of waistline. There may be pain in shoulder, neck or buttocks and very rarely backache.

The doctor takes medical history and family history and later does a physical examination of the patient. Various tests like X-ray spine and MRI are advised to know the shape, location, pattern and severity of the curvature.

Treatment: Treatment is based on the age, how much the patient is likely to grow, the degree and pattern of the curve and the type of scoliosis.

Mild Scoliosis: is less than 20 degree - 30 degrees. No treatment is required. Only regular checkups done every 4-6 mths.



Moderately severe Scoliosis: 30 degree 45 degree. If the patient is growing up, 'Bracing' is done (wearing a brace).

Severe Scoliosis: 40 degree- 50 degree.

Surgery is advised to fuse together 2 or more bones (Spinal Fuswo) in spine. Some implants or metal rods may be put (spinal rod replacement). Surgery is

done to correct curve or stop it from getting worse when the patient is still growing, when the curve is severe or if the curve is getting worse.

Physiotherapy is advised especially in scoliosis after injury or illness. Posture training is given using positioning supports like pillows, wedges, rolls or corsets.

Exercises: Sports, Gymnastics, walking, running and weight bearing exercises help to keep bones strong.

Ira Singhal was allotted IRS after selection in 2010 but when the Dept of Personnel Training refused to give her a posting because of her deformity, she had to fight for her position. She won the battle last year.

She is MBA and BE in Computer Engineering. After topping this year's Civil Services Exam, she became an IAS Officer.

Ira's message to the differently abled people is "Accept who you are and never pity yourself. You are not useless!" Hats off to the brave girl of India!

SAD DEMISE



Mr. K. Radhakrishnan Nair

(27-11-1948 10-12-2015)

(Founder of M/s. Shelcast Corporation)

*"God saw you were getting tired, and a cure was not meant to be
So he put his arms around you, and whispered come with me
With tearful eyes we watched you, as we saw you pass away
Although we love you deeply, we could not make you stay
Your golden heart stopped beating, hardworking hands at rest
God broke our hearts to prove to us...
He only takes the best"
He left us, to be in the safe hands of GOD and to be at peace.*

Deeply mourned and missed by -

Wife Ramani R. Nair
Daughters & Spouses Rupika and Vinod Nair, Deepika and ShubhankarChakraborty.
Son & Spouse Nikhil and Romila Nair
Grandchildren Dhruv, Ishika Nair, Sakshi and Raksha Chakraborty

PRE-REHABILITATION STAGE



Dr Sujatha Nair

■ Addiction is a disease afflicting the entire family. No one asks to become addicted to a substance whether alcohol or drugs when they start using it, the substance controls the

person when it reaches a stage of addiction and not the other way round as assumed by people around. Hence, they need to be treated with as much compassion and love as those afflicted by any other disease and require the right treatment for the same.

Countless people suffering from the throes of addiction to alcohol and drugs continue to do so, due to lack of awareness of existing help, ignorance about the nature of the condition by the person suffering and the loved ones around them [co-dependent]. Add to that the denial in the person addicted and in the co dependent, and the suffering is only prolonged.

The fights between the family and the person addicted; The advices given to stop drinking/using when the person is intoxicated falls in deaf ears. Doctors are approached, psychiatrists, psychiatric medications are started, all to no avail. The condition progresses and worsens physically and psychologically. The family cushions the person from consequences of addictive behaviors and actions after using. Thus the family running around the person act as enablers to the addict.

A co dependent can under the guidance of a therapist enable a person addicted to substances to come into treatment

The co-dependent first has to begin undergoing counseling from the therapist themselves they require as much or more treatment as the person addicted to drugs or alcohol. Thus they regain their individuality and take their own assertive stand and stop enabling the dependent.

Once the co dependent comes into

treatment and experiences change within themselves, the dependent eventually comes into treatment [the wife of one of our clients underwent counseling for herself for nearly a year before he finally came into treatment. He is today nearly four years sober.]

Never speak to the dependent when he/she is intoxicated. Step out or keep quiet however provoking the person can get. Under the influence of the substance the person anyways is unable to register what is spoken nor is there any receptiveness.

The next morning - when the person is sober, in remorse or in a hangover is the right time to approach the person. Even then what can be said is something to the effect that if you feel the need to stop living and drinking or using the way you are and are sick and tired of it, help is available at so and so place.

You can share what you go through when you see the person intoxicated and inebriated and what you have done to yourself psychologically as a person living with him/her. There must be no blame here but a responsibility assumed.

The person addicted to alcohol/drugs must be made to assume responsibility for the consequences of actions done under intoxication.

Remember that you are not responsible for his/her using, nor are you responsible for his/her recovery.

Pre-rehab facilitated by a therapist- This is a unique facility not offered by most rehabilitation centres in India.

The experiential counselor meets the dependent when he is sober in the morning and motivates him/her to come into treatment voluntarily. The requirement of an experiential counselor and not a regular psychologist with no addiction background is that, the person who is afflicted is at a point in his/her life wherein he/she feels that it is their destiny to drink/use and die, life cannot be any different from the daily despair, remorse, anger emotional rollercoaster

ride of using. When they meet a person who has been there, done that and gone beyond addiction towards a life filled with joy, awareness and peace, it becomes a ray of hope and then an inspiration to walk the path taken by the experiential person and do the things done by them to reach where they have reached. What seemed like a quicksand now becomes a stepping stone to move ahead.

In case the client is living away from their families, in a foreign land or out of their native town, then the therapeutic team can go where the afflicted person is and living near the person, continue to meet him/her whenever the person is sober, sharing and motivating the person.

Thus the therapist becomes a constant mirror reflecting where the person needs to go to and do to get into the wagon of treatment.

This does require client-specificity and planning on an individual basis. at times counseling everyone around the person including the house help and friends as co-dependents.

The denials are broken, reality is surfaced and put on the table and in the face in such a manner that the person addicted to the substances have to admit and accept the problem and begin looking at a solution which is voluntary, residential treatment which provides and creates an alternate way of living and life.

This is called a Pre-rehab stage on the road to getting back to living... The team at Anatta Humaniversity provides such a facility, we have travelled to as near as Nagpur, Delhi, Karnataka to as far as Malaysia, Dubai and the USA, facilitating the pre rehab stage, being a support to the families and a catalyst in getting the person addicted to alcohol and drugs into residential care.

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Website- www.anatta.in



Ramayana kaatte

Abhimanyu

Year: (1991)



Lyrics: Kaithapram Damodaran Namboothiri
Singer: M G Sreekumar, Chitra, Chorus

Music: Ravindran
Raagam: Natabhairavi

Karthika



Kaithapram

രാമായണക്കാറ്റേ - എൻ നീലാംബരിക്കാറ്റേ
തങ്കനൂൽ നെയ്യുമീ സന്ധ്യയിൽ കുങ്കുമം പെയ്യുമി വേളയിൽ
രാത്രിബന്ധനങ്ങളിൽ സൗഹൃദം പകർന്നു വരു
(രാമായണക്കാറ്റേ)

രാഗം പുതുരാഗം ഈ മണ്ണിൻ മാറിൽ നിറയാൻ
വർണ്ണം പുതുവർണ്ണം ഈ സന്ധ്യയിൽ അഴകായ് പൊഴിയാൻ



Ravindran

പമ്പാമേളങ്ങൾ തുള്ളിത്തുള്ളുമ്പും ഭംഗമേളങ്ങൾ ആടിത്തീമർക്കും
സിന്ധുവും ഗംഗയും പാടുമ്പോൾ കാവേരിത്തീരങ്ങൾ പൂക്കുമ്പോൾ
സ്വരങ്ങളിൽ വരങ്ങളാം പദങ്ങളായ് നിറഞ്ഞുവാ
(രാമായണക്കാറ്റേ)

മേലെ പൊൻമലകൾ കണിമരതകവർണ്ണം പാകി
ദൂരെ പാൽക്കടലിൽ തിരയിളകി സ്നേഹംപോലെ

ഈണം ഈണത്തിൽ മുങ്ങിത്തുടിച്ചു
താളം താളത്തിൽ കോരിത്തരിച്ചു
പൂക്കോലം കെട്ടാൻ വാ പെണ്ണാളെ
പുത്താലം കൊള്ളാൻ വാ പെണ്ണാളെ
സ്വരങ്ങളിൽ വരങ്ങളാം പദങ്ങളായ് നിറഞ്ഞുവാ
(രാമായണക്കാറ്റേ)



M G Sreekumar

Produced by V B K Menon and directed by Priyadarsan for Anugraha Cine Arts, Abhimanyu was mainly shot in then Bombay. Its story, screenplay and dialogues were written by T Damodaran. While Ravindran composed music for songs, background music was provided by Johnson.

Main actors were Mohanlal, Shankar, Ajayan, Jagadeesh, Ganeshkumar, Cochin Haneefa, Rami Redd, Mahesh Anand, Geeta, Sukumari et al.

It had five songs. They were all well received. K S Chithra and M G Sreekumar were the main playback singers.



K S Chitra

VETTA

■ Produced by Hanif Mohammed for Red Rose Creations and directed by Rajesh Pillai, Vetta is a family thriller. Kunchacko Boban, Manju Varier and Indrajit are the main actors. Vijayaraghavan, Sandhya, Irshad, Prem Prakash, Dr Rani, Kottayam Nazir, Mithun Ramesh, Jeevika, Rajeev, Baby Akshara and Nandana are also in the cast. Arunlal Ramachandran wrote the screenplay. Shan Rehman composes music for lyrics written by Manu Manjit.



THOTTAVATI

■ In this George Varghese directed film, cameraman P Sukumar, Manoj K Jayan, Kottayam Nazeer, Nandulal, T G Ravi, Sunil Sukhada, Kailash, Nandu Poduval, Sunil Babu, Subi Suresh, Ushaida are the main actors. K Suresh Kumar writes the story, screenplay and dialogue. K Naushad, Rafiq Ahmed, Hari Narayanan Jofi Tharakan wrote the lyrics and Sejo John sets the tune for them.

UTAL

■ Urmila Mahanto, an actress known for her Hindi, Assamese and Bengali films is in the lead in Utal. She is a graduate from FTII, Pune. Vijay Babu is the hero. The story and direction is by producer Pradeep Nair. Sanal Aman is an important role in this film.

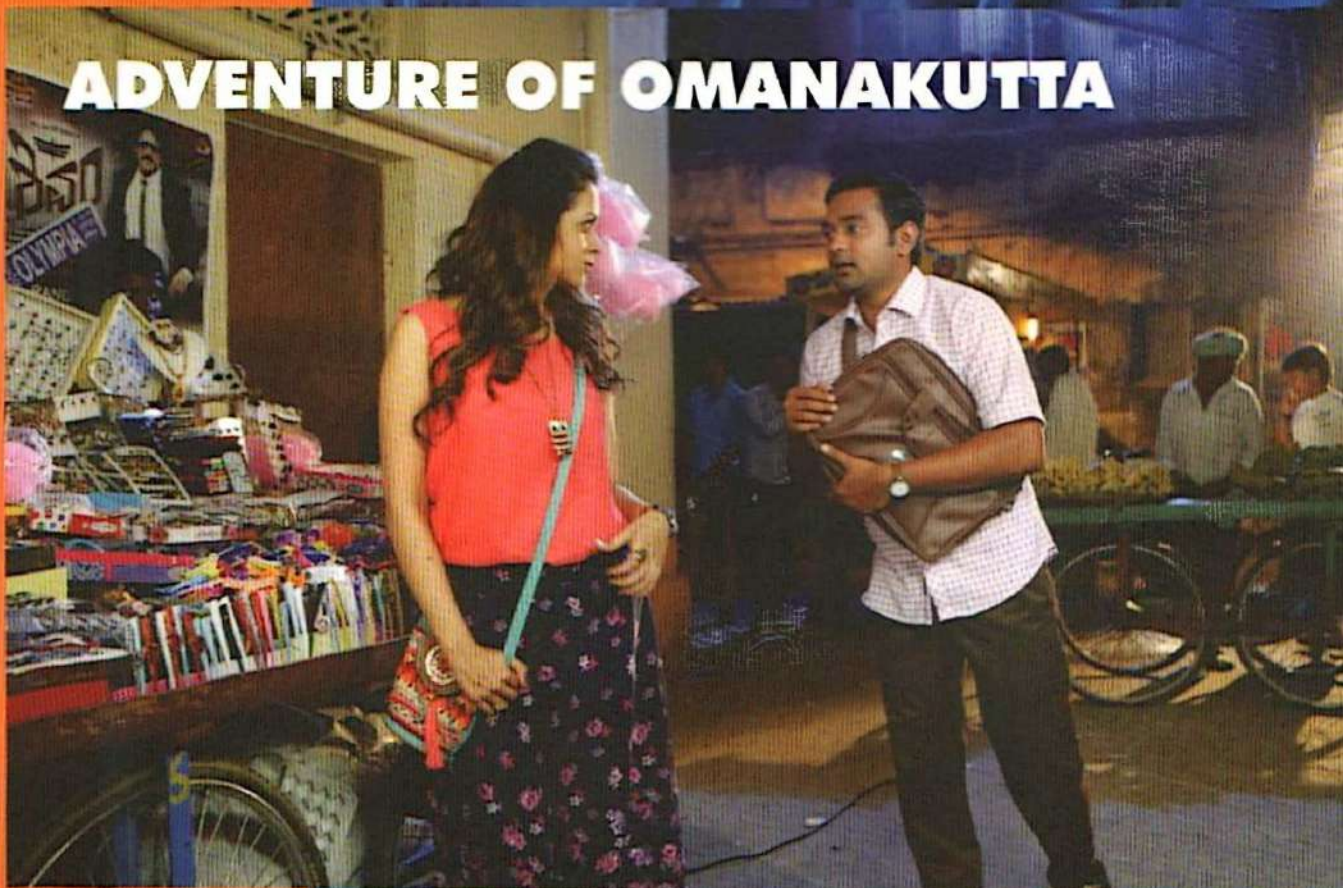


GODSE

■ Vinay Fort and Mythili share prime space in Godse produced by Santhosh Manikoth for Snehanjali Productions and directed by Sheri Shyju Govind based on own story. Joy Mathew, Indrans, Mamu Koya, Santhosh Kizhattoor, Surjith, Shrijith Pokkan et al are also in this movie. Biji Bal scores music for the lyrics written by Anil Pachuran.



ADVENTURE OF OMANAKUTTA



■ Antony Binoy produces Adventure of Omanakuttan for Four M Entertainments and V S Rohit directs it from his own story. The lyricists are Samir Abdul, Hari Narayanan and Manu Manjit and the music composers are Arun Muralidharan and Don Vincent. Screenplay is written by Samir Abdul. The principal actors are Asif Ali and Bhavana. Other actors are Siddiq, Aju Varghese, Saiju Kurup, Sivaji Guruvayur, V K Prakash, Sindra, Lakhmi Priya and Archana.

MALGUDI DAYS

■ Three brothers Vishakh, Vivek and Vinod jointly wrote the story and screenplay of Malgudi Days and also direct it. It is produced for V Company. Main actors are Saiju Kurup, Irshad, T P Madhavan, Sathyadev, Binoy, Master Vishal, Sailaja Nair, Baby Janaki and Baby Alvi Francis. Lyrics are written by Kumar Ambadi, Shyamlal and Vinayak Sasikumar and music is scored by Dr Pravin.





Kerala in Mumbai

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