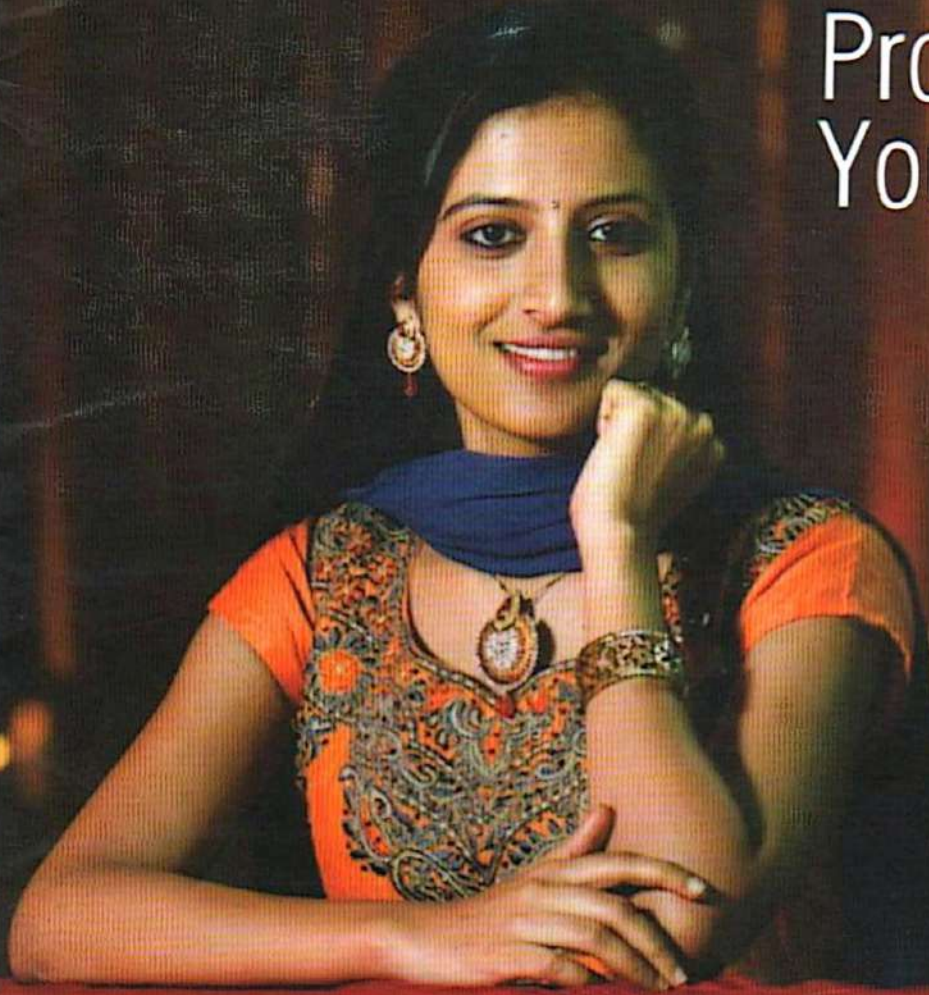


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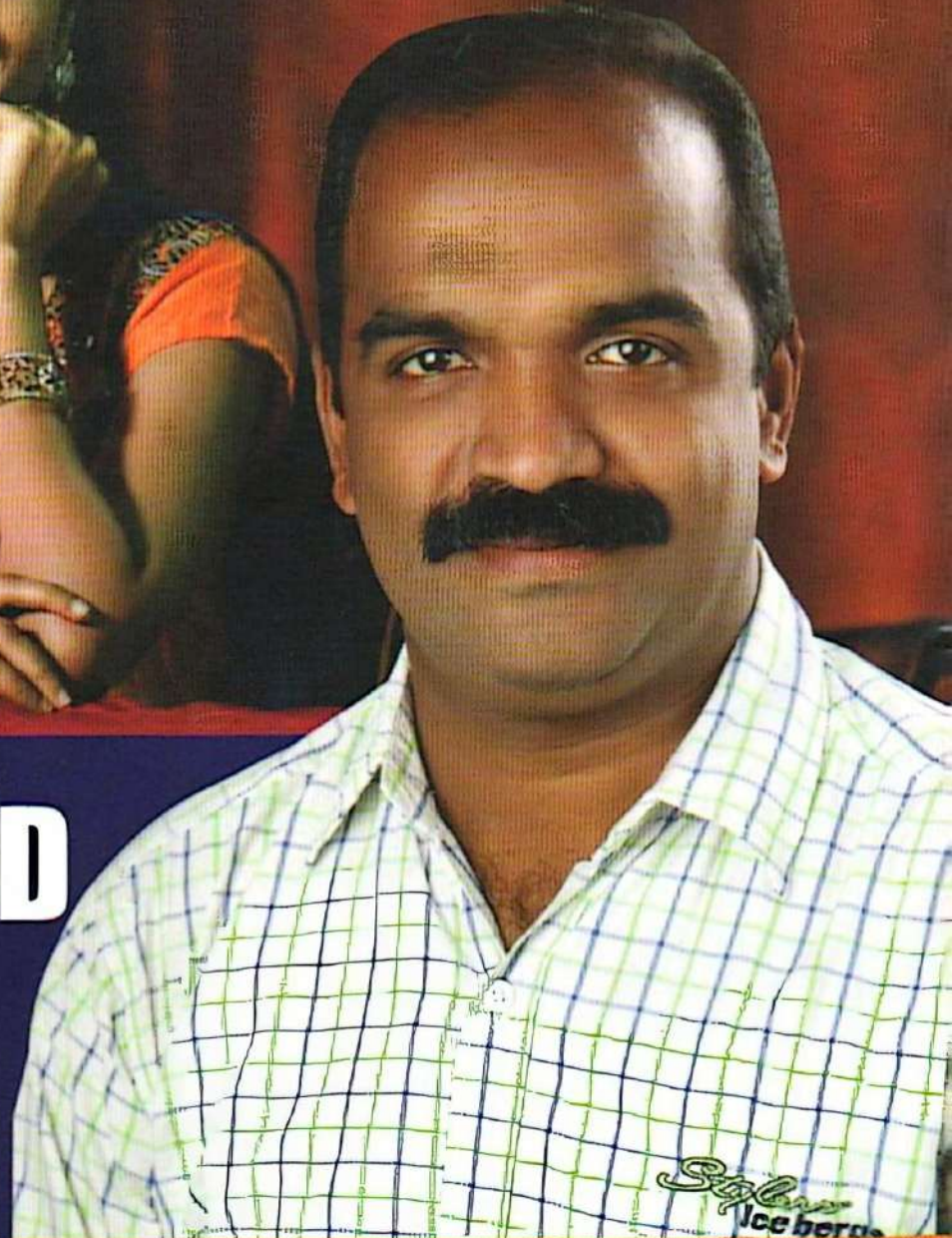
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Vol. 6 No. 2 Price Rs. 70 May 2015

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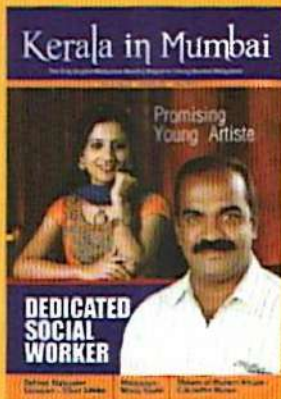


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Samajam - Silver Jubilee

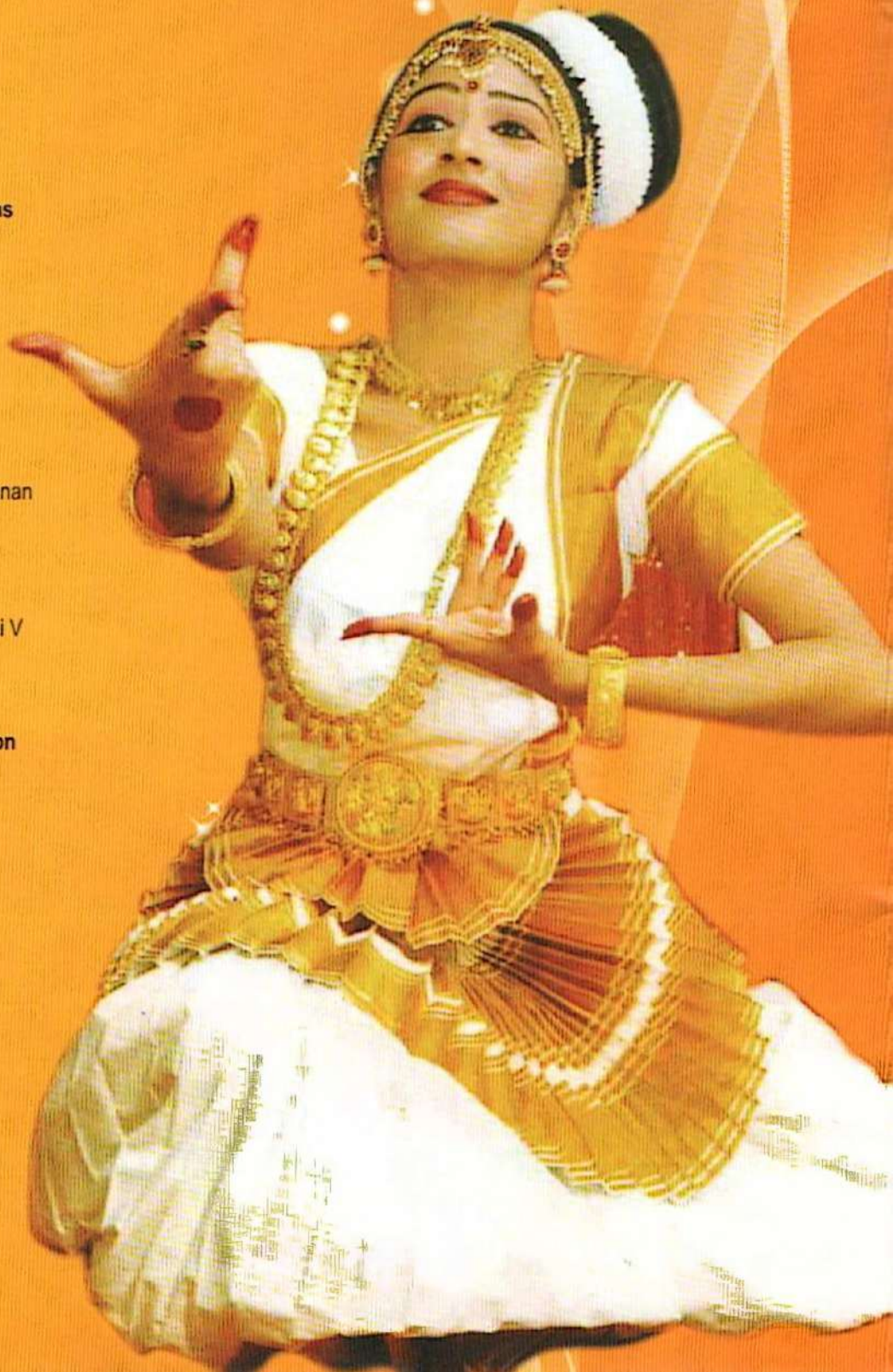
Malayalam
Movie World

Makers of Modern Kerala -
C Achutha Menon

IN THIS ISSUE



- 05 Editorial
Indian politics need new directions
- 07 Cover story Sunilraj
Lakshmi Venkatachalam
- 13 Malayalam Litterateurs
Dr M Leelavathy Satyanath
- 18 English writing in India
K R Narayanan
- 21 Makers of Modern Kerala
C Achutha Menon V N Gopalakrishnan
- 25 You are born to succeed
Prof John Mathews Vazhapilly
- 27 Places of worship in Mumbai
Sree Krishna Temple Sion Lakshmi V
- 34 Mumbai News Digest
KIM News Bureau
- 42 Silver Jubilee Wedding Celebration
Jose Chemmassery
- 47 Poem Broken wrist
Lakshmi N
- 48 Health Stomach Problems
Dr (Major) Nalini Janardhanan
- 49 Poem Mathrubhakti
Adv Prema Menon
- 52 Malayalam Movie World
Sathyan & Biju V Nair



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Indian politics need new directions

India gained its political freedom sixty years ago. Our forefathers fought for it to usher a new era that could bring prosperity, peace and a fast development for the nation. Now their souls must be turning in their graves wondering what is happening around.

Kerala In Mumbai is an apolitical periodical magazine and as a matter of policy does not comment on the political events. Nevertheless, what is happening around do not allow us to keep silence albeit temporarily.

From Pandit Jawaharlal Nehru downwards, there is a steady deterioration in the aspirations of the common man, though the time has brought inevitable changes on the surface. The mixture of good old cautious approach and the surge of modern technology is responsible to this change. While inaugurating the Bhakra Nangal Dam, Nehru declared that the dams, factories producing steel, fertilizers, machineries etc would soon become modern temples. Many private companies such as Tata Airways, Tata Institute of Fundamental Research etc were nationalised with aplomb and we are witnessing how they have become sick units eating into public money for their maintenance and to pay the staff who get handsome packages every month for mismanaging them. The cases are no different in the states. There were a few educational institutes imparting excellent education but denied recognition or amalgamation with existing neighbourhood universities. Yet intelligent students thronged there for admission, forcing the government to grant them the status of deemed universities, thus opening the gates of private educational institutions. If India has not joined the group of banana republics, it is only because of some of our efficient, energetic and incorrupt officials. We do have incorrupt ministers and political leaders and they are so because they do not know how to do it or do not allow staining their hands. Often they lead to non-movement of files since they were not signed by the so called clean ministers. We had even presidents who never signed mercy petitions of death row convicts for fear of annoying a few, leading the apex court to reduce the punishment for inordinate delay by the executive.

Naturally the common man turned their heads to other political parties for succour, starting with Kerala and gradually spreading to other states also. Since no party was found better than the earlier one, they tried various combinations, leading to formations of two rival factions. We had even Chief Ministers who were the leaders of the smallest parties (in Kerala and Bihar). We also evolved the culture of 'Aya Ram Gaya Ram' forcing a legislation barring defection once elected with conditions.

Now Kerala is witnessing a worst kind of scenario where the ministers are accused of corruption, immoral activities, favouritism, nepotism etc while the principal opposition party leaders were fighting among themselves for powerful positions in the party hierarchy. The Pinarayi- VS fight looks like ended with the election (though the party claims it is unanimous) of Yechuri creating a possibility of clashes between Kerala and West Bengal units. It would be better for the party to put a final stop to political murders, started with pre-independent era (a few leaders were even sentenced to death but escaped because of the intervention Gandhiji with the then Viceroy). EMS refused to make one of them a minister in his first state cabinet while another sought refuge in movies. Many sympathisers of the party in the know vouched for other murders. Despite all his efforts, Jyoti Basu failed to give succour to the poor people of Bengal despite the longest rule in the history of that state. Intentions do matter but executions are more important. Despite good development, TDP leader Naidu was thrown out and Congress was brought in by Telugus. Even the formation of Telangana by the Union Government of Congress did not help them gain rule in either of them. Arrogance due to over-confidence do not pay either.

The new governments at the centre and the states of new Delhi, Rajasthan, Haryana, Punjab, J&K etc are no different. Fissures are already visible and what makes them stick together is the greed for power.

A new star is said to be on the rise. A few leaders are hopeful that he would take their party to newer heights while many are afraid that it would see deeper bottoms once he assumed. He is a loner because there is no challenge for him as that party has no other leader of national calibre. Another party relevant to Kerala claims all is well within while the media reports say it is not so.

May the god save the country!

Exposition unlimited

At the outset let me compliment Kerala In Mumbai for introducing its readers to many personalities living in Mumbai, quite unknown sometimes even to their own neighbours but doing yeoman service to the society without expecting any returns. Most of the Malayalees now living in Mumbai and its suburbs are first generation immigrants from Kerala or the second generation. While the first generation has a number of tales about their hardships suffered here during their initial years, the next generation is totally ignorant of such travesties. For them the bitter experiences of the older generation is a passing phase, once over to be forgotten as part of life.

Your Vishu-Easter Special contains a few pieces belonging to this category. The cover story on C C Anthony, the Malayalam article by V Balachandran and the English short story Curry Leaves by Rohini belong to the same background though they look to belong to different genre.

Anthony's rise from the lowly life to a doyen of education is surprising and his life provides an abject lesson to those caring for new avenues for advancement in life.

Balachandran's article on old generation being neglected by their own kith and kin warns the younger generation what does the time brings to them in their later life. The article is not accusing them of neglect towards their seniors but warns them what they should avoid. 'Curry Leaves' just points out the outcome when seniors are not cared for. History is not fiction but fiction may turn to be history if we do not remain cautious.

-Ramanarayan,
Dombivli

On C C Anthony

The story of C C Anthony and his wife Aeliyamma is truly inspiring for the younger generation for it tells how one should face life especially obstacles come in leaps and bounds. Nevertheless the hardships of the younger days do not reflect on their faces but only a sense of contentment is visible. These veterans invested their life for the prosperity of the future generation. May their tribe flourish!

- Varghese Kurien,
Navi Mumbai

Movie World

Recently a clear deviation is visible in the presentation of the Malayalam Movie World. In the place of forthcoming films KiM is presenting the tales behind old, nay much older, films. Though the stories are interesting, our generation has not heard of these films, possibly we are born and brought up in Mumbai or our ignorance of Malayalam language forbids us to pursue them in Malayalam periodicals and books.

We understand that Malayalam films have a rich heritage from its celebrated literature and these films help us to understand the threads of those stories to certain extent.

Most of the old Malayalam films have their electronic copies available in the market but we do not know what to choose and what to ignore. An ideal advisory towards this would be beneficial.

- K V Ramanath,
Vasai

Attention Subscribers

Kerala In Mumbai will be pleased to publish the photographs of the children of our subscribers and who score more than 80% aggregate in the recently concluded SSC/HSC examinations. Those interested may send their photographs along with the mark sheets to the Editor, Kerala In Mumbai, B-105, Twin Arcade, Military Road, Marol, Andheri (E), Mumbai-400059.

Tickle your Taste Buds

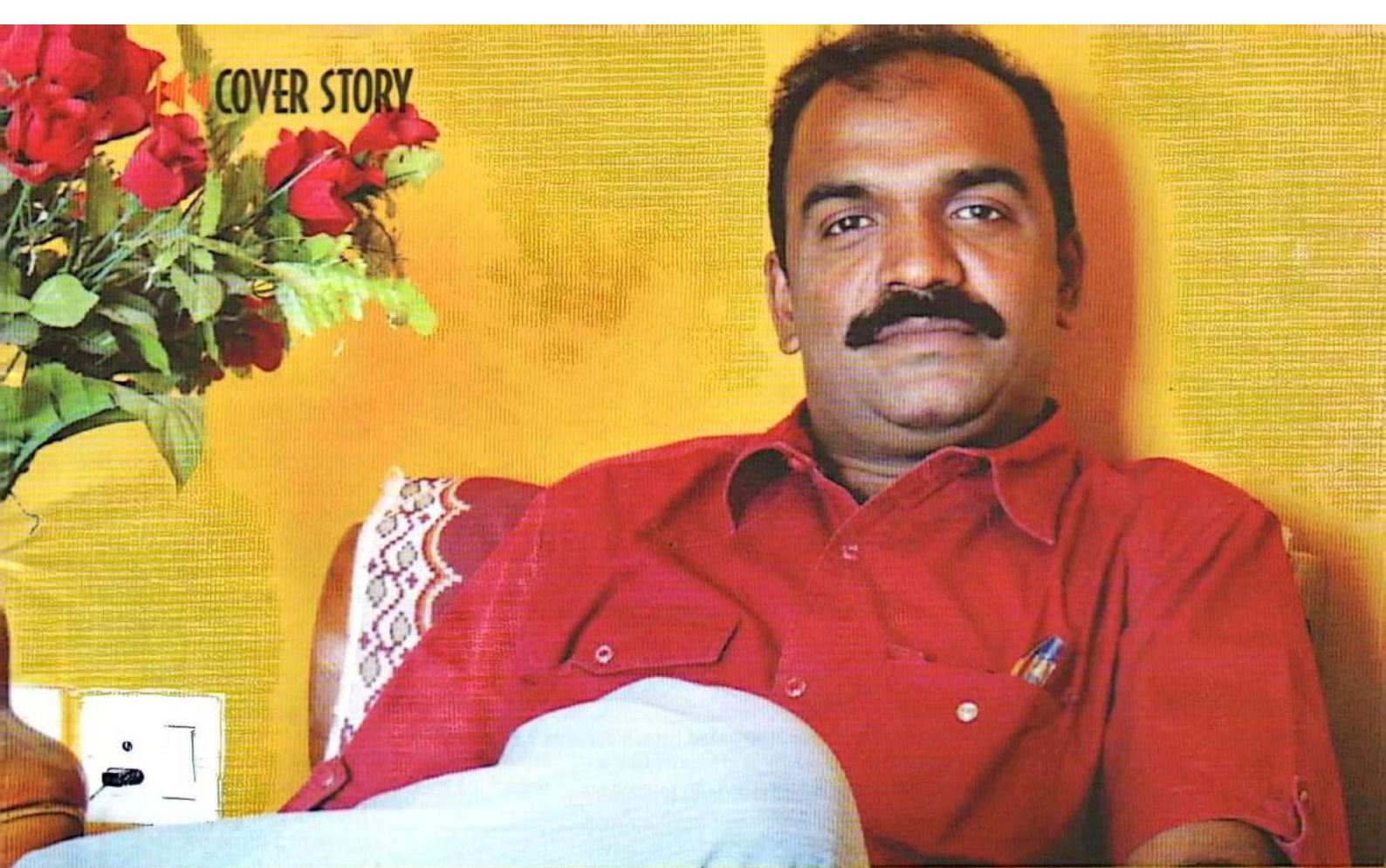
Dear Readers,
Got a tasty recipe to share with our readers? It could be either one from the storehouse of your grandmother's /mother's kitchen in Kerala or a traditional one included in Malayalee festivals, or even a typical Kerala dish. However, if you so desire, you can pitch in any recipe of your choice. We will publish it in our Recipe column, if suitable. You may mail your recipe along with its photo as well as your photo to:
keralainmumbai@gmail.com

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

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SUNILRAJ

GOODWILL MESSENGER

There are a few individuals who get immense satisfaction from helping the less privileged. Sunilraj Ayyappan is one such person. His passion in life is helping others in whatever way he can.



Lakshmi
Venkatachalam

In spite of his busy schedule in the Railways where he works, Sunilraj Ayyappan has been actively involved with several social empowerment initiatives across the country for more than twenty years now.

Sunilraj hails from Manisseri near Varikkasseri Mana that is a famous film shooting place in Ottappalam, Palakkad district. His parents are the late Ayyappan and Meenakshi. After completing his schooling and a Diploma in Mechanical Engineering, Sunilraj came to Mumbai.

He joined the Railways in 1993 as Assistant Driver 22 years ago. With dedication and hard work, he was promoted as Loco Pilot (goods train) and later as Motorman. Currently Sunilraj is Motorman in Central Railway. His efficiency in performance is evident when he says that he has received awards from the Railways. In 2003

he received Divisional Railway Manager Award for Best Performance, in 2005 General Manager Central Railway Award for Best Performance and again in 2008 Chief Operations Manager Central Railway Best Performance Award.

Sunilraj has been an active social worker in Mumbai. He was founder Secretary of Train Drivers Welfare Association Central Railway and Ex. Secretary of Kerala Loco Pilots Welfare Association Central Railway.

He was also Founder Secretary of Lok Kalyan Malayali Association, former Secretary of Aksharatmika Education Trust, Kalyan, former Secretary of Shree Ayyappa Seva Sangham Kalyan and currently Vice President of Kalyan Malayalee Federation.

Today he is fully engaged with Nanma Charitable Foundation of which he is the founder Secretary. Nanma, a Malayalam word meaning



Inauguration of 'meri awaaz hi pehachan hai' programme on April 11, 2015.

Since the last two years, Nanma members have already reached out to more than 4000 people through the length and breadth of the country helping various sections like Adivasis, tribal, poor children, senior displaced citizen etc.

'goodness' is an emotion that its members strongly believe in. The Foundation was established on April 13, 2013 by a group of like-minded selfless individuals with the sole purpose of helping the poor, destitute and under privileged sections of society.

Nanma Charitable Foundation celebrated its second anniversary by organizing a variety entertainment programme titled *Meri awaaz hi pehachan hai* by Disabled artists from the National Organisation of Disabled Artists on April 11 at Dandwalgaon Mokhada, Palghar District in Maharashtra.

The artistes performed popular Marathi and Hindi songs and entertained the poor adivasis of Dandwalgaon along with Tribal Dances performed by the adivasi villagers. It was followed by Annadanam to more than 1800 kids,



International Aids Day last year Nanma released an educational film on AIDs to create awareness among young children and students at a function organised by Doctor's Medical Association at

Kalyan, inaugurated by renowned urologist Dr K M Nanjappa. In March 2015 it conducted a Motivational Workshop for students of 10th and 12th standard by renowned psychiatrist Dr. Sundeep Jadhav along with Dr Abhay Gaikwad, at C.Rly School & Junior College, Kalyan.

Nanma's core team includes Sunilraj A, Divya Nair, Sudheer K Nair, Santosh

Balachandran, Sreejesh Nair, N Sukumaran, Vijayan M Nair, Unnikrishnan E U, Rajendra Tamboli and Dattatray Hamare.

Posing with the other Nanma team members.





On Duty.



Excellence Award being presented to Sunilraj.

While Divya Nair is the Chief Programme Co ordinator, Bindumol is the President, Shaktidharan K Nair is the Treasurer and Sunilraj General Secretary. Sudheer A is the Vice President, Binod G Pillai Jt Secretary and Shaji K Jt Treasurer, Sumitha, Ambili Santosh, Sangitha are Committee members.

The Foundation was inaugurated by K C Joseph Minister of Cultural Affairs Kerala Governmnet.

The first anniversary in 2014 was inaugurated by dancer Sudha Chandran, Maharashtra PWD Minister Eknath Shinde and Charms Group Chairman John Mathew. There was a mega show 'Vismaya - Ability Unlimited' by Delhi based Ability Foundation that showcased the talent and spirit of physically challenged artistes who have earned the title 'Magic on Wheels' from the Limca Book of Records. The event took place at

Dombivli Gymkhana Grounds. The Nanma team presented an honorarium to Ability Foundation so that they could use it for welfare activities of the team and encourage them to perform in similar large scale events in the future.

Supporting a Tribal Village

In July 2014, Nanma Charitable Foundation visited Dandwalgaon in Mokhada Taluka of Maharashtra to start an initiative towards empowering the



Sunilraj with his wife Bindumol and their children Subin and Nandana.





The children in the Sunrise Happy Children Home.

“Working with Nanma gives me immense satisfaction. I am grateful that I am able to help the less fortunate through this Foundation. It gives a sense of purpose to my life,”

tribals of rural Maharashtra.

In the first of a four-phase initiative the Nanma team started a weekly nutritional programme of eggs, banana, chocolates and chips for 200 students.

The team also distributed school bags, slates, a pencil box kit and over 1000 notebooks to the kids up to class 4.

“These children had earlier not even tasted a banana and did not know that it had to be peeled before eating,” Sunil Raj says. “Before we adopted this village there were several infant mortality deaths every month, but for the past few months with Nanma’s nutrition project, the mortality rate has come down.” This is confirmed by the

village Sarpanch Madukar Yele.

On August 16, 2014, Nanma in the second of four phase initiative started a weekly nutritional programme of one cup of milk on Saturday in addition to boiled eggs, banana, chocolates and chips for 200 students. The team also distributed new school uniforms to the primary school kids up to class 4 along with utensils for Anganwadi kids.



Donation to Sunrise Happy Children Home in Badlapur on April 18, 2015

In October 2014, Nanma Charitable Foundation successfully completed the third phase of ‘Empowering Dandwalgaoon’ with a day-long medical camp including eye check up and full body check up in the village. The team of expert doctors diagnosed the villagers for common illness symptoms and distributed medicines

and offered expert medical advice to women and senior citizens. About 347 villagers were benefitted from the camp.

The village sarpanch, teachers and students appreciated Nanma's goodwill initiatives and applauded the team for its consistent efforts to empower the village. Currently Nanma is providing banana, biscuits, egg, one cup of milk and wafers to 189 primary school/anganwadi children at Dandwalgaon. Future projects in various phases include cleaning of well, construction of water tank, pipelines, latrines, providing electric fittings for primary school and anganwadi, distribution of computers, study materials and tailoring machines and rain



Supporting the tribals.



Nanma team members distributing food items to...

"These children had earlier not even tasted a banana and did not know that it had to be peeled before eating,"

harvesting. Any individual can join Nanma Foundation and support its cause.

Other Activities

On April 18, 2015 Nanma Charitable Foundation raised and donated a financial assistance to Sunrise Happy Children Home in Chamtoli Village, Badlapur.

The amount will be used to provide education and improve the building to accommodate more kids who do not have a family to call their own. Core team member Mrudul Prabhakaran handed over a cheque to Mala Naidu in presence of General Secretary Sunilraj and Santhosh Balachandran.

It has distributed foodgrains and other essential commodities to Nila Bhavan, an orphanage at Ambarnath, visited Durgadi Fort in Kalyan West and spent a day with about 75 rag picking

children and gave them food packets. When the Foundation came to know about the poor financial status of a mentally challenged boy in Bhiwandi, it offered him an honorarium to cover his medical expenses and it distributed colourful umbrellas to the orphans at Anugraha Childrens Home in Kalyan East.

Nanma's activities are not restricted to just Maharashtra. Its helping hands have reached out to Kerala also.

Kerala Activities

In October 2013 it organised 'Green Odyssey,' a first of its kind bullet bike rally from Trivandrum to Kasargod. The ten bullet riders included Sunilraj and an Australian, Noel James Jacobson among others, who travelled to ten destinations in Kerala to spread awareness on health and environmental issues mainly against the harmful use of insecticides like endosulfan; the campaign included the message: "Carry your own rubbish" for cleanliness of roads.

The rally received a warm response throughout the journey at various legs including Kothamangalam and Shoranur. At Neeleshwaram, Kasargod, the closing ceremony was inaugurated by Smt Gauri, Neeleshwaram Municipality Chairperson. On the last day of the rally, Nanma Charitable Foundation handed over a small honorarium to Baby Sindhu, a native of Neeleshwaram, who is one of the victims of the harmful effects of endosulphan.

On July 23, 2013, Nanma Charitable Foundation visited Carmel Old Age Home for Women at Nedumangad Trivandrum and distributed free food to about 25 elderly women who had been abandoned by their children for various reasons. They receive no financial aid from their children and depend on the old age home for medical, financial and daily necessities. Nanma spent a day in the company of these mothers who shared their stories and the journey so far.

In May 2013, Nanma Charitable Foundation distributed food to about 40 orphaned and underprivileged kids at Thanal Balbhavan, Mayannur in Kerala. The kids who were aged between 6 months and 12 years had different stories for being abandoned and Nanma team encouraged them to look at the brighter side of life. It also visited Hellen Keller Institute for the visually impaired at Panayur Kerala and supplied free food to the inmates there.

Sunilraj's wife Bindumol supports him in all his social activities. They have a son, Subin and a daughter Nandana, studying in Std X and Std VI respectively at Lok Kalyan Public School in Kalyan. Sunilraj has worked with film Director Jayaraj for the Malayalam film 'the Train' at Mumbai locations.

"Working with Nanma gives me immense satisfaction. I am grateful that I am able to help the less fortunate through this Foundation. It gives a sense of purpose to my life," Sunilraj says. ■

Dr M LEELAVATHY

In defence of noble characters of epics

We have to thank Kuttikrishna Marar for arousing the moral anger in Dr Leelavathy, for, had he not written those two essays casting aspersions on those two principal characters, we would not have this masterly work by her. Until we read this particular classic work, we would not understand the sum and substance of those epics. The lessons they opened before us would stay in our memory for years to come.



Satyanath

■ Kuttikrishna Marar is credited with the task of arousing the interests of the readers in Ramayanam and Mahabharatam because he drew the attention to the characters of Sri Rama and Yudhishtira.

He did it through his essays '*Valmikiyute Raman*' and '*Ithihasa Kathapatrangal*' in *Rajankanam* and *Dantagopuram* respectively. When he published these essays, they invited the wrath and appreciation of the readers, because of his inimitable style.

Marar attempted to tear these characters apart and accused them of their selfishness and greed for the kingdoms of Ayodhya and Hastinapur respectively. In the case of Rama, he accused him of psychological manipulations to gain the kingdom and in the meanwhile paint Dasharatha of conspiracy to crown his favourite son.

Dr Leelavathy wanted to repudiate Marar's allegations and to establish their right to be righteous and moralistic. The mental makeup of Sri Rama was contrary to his pose outside, Marar alleged. Dr Leelavathy wanted to oppose his views then but resisted to publish her views because of the advice given by Prof G Sankara Kurup in the light of his sagely advice that she did not grow up in stature to criticise Marar. However, she could not suppress her views and came out with a masterly rendition of the evidences she dug out of the same books that Marar referred to. However they were included in *Satya Dharma Darsanam Ithihasangalil* published last year i.e., September 2014.

In sixteen essays running into 136 pages, she demolishes the arguments of Marar against Sri Rama and Yudhishtira, quoting Valmiki and Vyasa themselves.

If a serious reader suspects that this book is only a prologue of her massive and



masterly work on *Valmiki Ramayanam*, published early this year, by translating and expounding the first epic of India, he cannot be blamed. *Valmiki Ramayanam* is a colossal work (3431 pages in 3 volumes and weighing about 4 kgs) and its latest prosaic translation and exposition is her gift to the Malayalees. A work of similar nature was never before attempted.

Yudhishtira

Dr Leelavathy starts her arguments by first deciphering the meanings of Satya (truth) and Dharma (duty) and she proceeds to analyse the different sections of Dharma such as Common Duty applicable to all human beings for all times, Kuladharmam (Familial duty), Varna Dharma (Societal duty), Ashrama Dharma (Duty based on one's chosen path), Vyakti Dharma (Personal Duty) etc. All duties are to be evaluated as per the times. Dharma has a counter face, Adharma. In the advice tendered by Markendeya Rishi to

Yudhishtira when he along with his brothers and Panchali was staying in Dwaitavanam, the importance of Dharma was emphasised. The strength of a person or group does not give him or them the right to do adharma. Its opposite corollary is also not true. Yudhishtira despite the persuasive demand from Bheema and Panchali to capture the kingdom lost to Kauravas in the game of dices did not yield on the basis of this advice. His fervent adherence to truth and dharma was alone the reason to remain in the forest for twelve years and stay for one year in the country incognito. He went to Hastinapur to play the game for a second time only because of the order of Dhritarashtra through Vidura. Nothing else could be attributed to this act but his dharma to stick to the word given to the King who happened to be the elder brother of his own father. The accusation of cowardice or any other imputed reason is hence totally irrelevant, Teacher argues. That Pandavas had the power of strength to defeat the Kauravas is indicated by the incidence of them defeating the Gandharvas who captured Kauravas as prisoners. At this juncture Pandavas were in Vanaprastham and hence they could not pursue the duty assigned to Kshatriyas, she asserts. When Markendeya visited them later, he asserted that Yudhishtira did the right dharma, Teacher points out. Hunting for pleasure and passion for game of dices are two weaknesses of kings then. When Brahadashwa talked to Yudhishtira, he did not blame the latter. Moreover he points out even Nala did the same mistake. When Krishna called on Pandavas in the forest, he points out that Pandavas alone could defeat the Kauravas in warfare but doing so would be a violation of Dharma. He further compliments Pandavas for not choosing that path. The only person who would have objected Sakuni playing on behalf of Duryodhana was Krishna as he was outside the purview of Dhritarashtra's authority but he was not present there. Bheeshma, Vidura nor Yudhishtira could have objected to it because it was permitted by the King (Dhritarashtra) himself as they were subjugated to him. When Yudhishtira asked Sakuni not to falsify the game, the latter told him to withdraw like a coward, a situation that could not be accepted. Even Krishna did not blame Yudhishtira for accepting the invitation to play. Even Droupathy who blamed Yudhishtira initially did not do so the second time. It could therefore be inferred that refusing to play was not considered as an option.

From all these, it became evident that one would exercise one's duties to the best of his

Only a few evidences was touched in this article, out of the many presented by Leelavathy Teacher. The way Dr Leelavathy argued her case defending Yudhishtira and Sri Rama of being accused as manipulators to meet their selfish interest, reminds us the expertise of a defence lawyer shredding the evidence presented by a very experienced public prosecutor in a court of law.



Latest books by and on Dr Leelavathy

ability and the opposite of it would demean the person. Teacher points out that Yudhishtira did what was expected of him and did not yield to the pressures from his brothers and wife.

Teacher also points out that even Bheeshma had lost his moral authority to argue in favour of Panchali when she was pledged to Duryodhana, as he violated the Dharma when he forcibly took the Amba, Ambika and Ambalika sisters for his step-brothers.

Sri Rama

When Kaikeyi asked Rama to leave Ayodhya for the jungle to live there for fourteen years, Rama obeyed it only to enforce his father's words given to her. It was not meant to validate his words given to her father Ashwapati (as they were time barred) but his new promise given to Kaikeyi just minutes before his entry to her chamber. Further, unlike the allegation by Marar, that Bharatha and Shatrughna were sent to Kekaya to facilitate the crowning of Rama as they were taken to Kekaya by

Yudhajit, his uncle but after one year of their departure. Since Yudhajit had no children of his own, there was no obstacle to Bharat to become king of Kekaya. When Rama's coronation was planned in Ayodhya, Bharatha was already a king of some part of the Kekaya kingdom as he was crowned there about a year ago.

His eligibility to be the king

Marar had alleged that Sri Rama was nursing an ambition to become the king of Ayodhya. Leelavathy Teacher refutes the charge in toto, and provides evidences to the contrary in abundance. When he was advised to observe fast on the previous night of the deemed coronation by Dasharatha, to avoid death by hostile elements and keep guards from the reliable friends, as he had nightmarish dreams, Rama might have had some inclination but he resisted the advice tendered by his father and step brother Lakshmana to occupy the throne by force. Had he done otherwise, it would be in order as he was doing it as Kshatriya dharma.

Till the eve of the coronation, even Kaikeyi had no doubts about the ascendancy of Rama. According to the tradition of Ikshaku dynasty, the eldest son was bound to be future king. Even the sage Vasishtha tells this fact to Rama when he accompanied Bharatha to persuade him to return to Ayodhya. Therefore it was quite natural that Rama would have seen himself as the king. He

himself said that he would rule for the benefit of his younger brothers. Ultimately when he became king, he shared his powers with his younger brothers on an equal footing. Further proof of this conduct was that he made the sons of his brothers as kings of different parts of the empire when his own children were not given that honour. Just before moving to the river Sarayu to immerse himself in it, Rama made Lava and Kusha kings of some portion on the advice of Bharatha. Thus Teacher proves that calling Rama greedy of power was obnoxious and contrary to the facts.

Rama severely admonished Lakshmana when he suggested adverse manoeuvres by Bharatha. Further, he refused to heed to the advice tendered by Vasishtha Muni, Sumanthar the minister, Jabali the agnostic saint, and the prominent citizens of Ayodhya to return to Ayodhya to take the reins of rule. He insisted that as the son, he was obliged to keep his father's final words and spend fourteen years in the forest, as it was his putra dharma, duty of a son to uphold the truth of his father.

Teacher strongly put forth her arguments that what one feels in the inner heart is not

creditworthy but what one says, acts or expresses on his face is important. The greatness of a person lies in winning over the mental imbalance and projection of what is desirable for the public. Rama had complete control over his desires and feelings, Teacher points out. Any person with an iota of selfishness would have accepted their pleadings to return but he did not. Dr Leelavathy rebuts the allegations that Rama violated the pledge of his father by accepting the reign over Ayodhya after his return to Ayodhya but consented to become the ruler only after completing the period of exile. She further points out that Kaikeyi never asked her husband to disinherit Rama from the kingship but only wanted the status of crown prince for Bharatha. She further suggests that perhaps Kaikeyi might have hoped that during the period of Rama's exile, Bharatha would have won over the citizens.

When Satyavrutha gave his words that the son of Satyavathi alone would be the inheritor of the crown and not him, the former was abdicating his right but he still continued as the guide to her sons and also to her grandsons and great grandsons. In the case of Rama, such abdication was not even suggested and hence there was no violation of pledge. Hence the comparison between Bheeshma and Sri Rama never arose. Though Bheeshma declared his abdication of throne, he never left the country and was a mute witness to the wrong doings of Kauravas, (poisoning of Bheema, Sakuni becoming proxy for Duryodhana in the games of dices, defaming of Draupati etc), unable to lead them in the path of dharma. Hence the allegations against Rama by his critics are unfounded and without any base, Dr Leelavathy argues.

When Rama tells Lakshmana about the salacious and lusty nature of their father, we should understand that he was knowledgeable about it but that did not prevent him from upholding his duty of a son.

When Rama refused to return to Ayodhya even after the pleadings of Vasishtha, Bharatha, prominent citizens and others, he was bound by his duty to uphold his father's words, as a son and not as a Kshatriya. Yet on certain occasions, he had to hold the duty as a Kshatriya and as a king. When a group of sages approached him to protect them from the atrocities of rakshasas, he agreed to do so. The sages approached him as they considered him as their king who was supposed to protect all his subjects from miseries. Rama agreed to do so as he did not consider himself as king in exile but it was the duty of every Kshatriya to protect those who sought refuge. He did it despite the doubts expressed by Sita about the veracity of the pledge. Under the same

reason, he gave refuge to Sugriva and also to Vibhishana despite the opposite views expressed by the people surrounding him. Leelavathy Teacher points out that India always considered it as her duty to provide refuge or help to those who asked for it though it was against the view that such steps would lead to hardships later. She points out that Prime Minister Nehru gave refuge to Dalai Lama when he was persecuted by the Chinese government and Prime Minister Indira Gandhi assisted Bangladesh when Pakistan, suppressed their wish to be separated from it. On both these occasions, India was not facing any threats from those countries.

Dr Leelavathy also refutes the allegation that Rama had a passionate eye to Shurpanekha when she approached him with lust. She points out that this allegation was based on a surmise that Shurpanekha did so with a disguise of a beautiful woman. Teacher points out that there is no proof in Ramayanam that the case was so.

Dilemma over killing of Bali

The killing of Bali is considered by many

as an aberration on the part of Rama. Poet Kumaran Asan also held that view in his *Chintavishtayaya Sita*. Teacher goes into the depth of that incident and comes out with an explanation. When Rama killed Kabadhan, the gandharva emerged from his body tells many things such as the meeting with Sabari, need of going to Rishyamookachalam, meeting with Sugriva, and the necessity of entering into a friendly contact with Agni as a witness to recover Sita from Ravana etc. The gandharva thus prepared Rama for such a pact. When the initial events proved right, Rama did not find any need to go into the bottom of the proposed pact. Further, only after the pact, Sugriva told the background of the enmity with his elder brother. Refusal to annihilate Bali would have been a violation of the pact and thus a breach of dharma. Sugriva might have exaggerated the reasons leading to his exile. After driving Sugriva out, his wife Ruma was kept as his 'keep' by Bali. Sugriva's loss of wife was akin to Rama's loss of Sita. Though Bali had not done any harm to Rama, the latter felt a kind of dilemma. Yet

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he seemed to have overcome it because Gandharva told him that the pact was a necessity to regain Sita. Teacher points out that Rama paid the price of that dilemma in his next incarnation. Dr Leelavathy concludes with the statement that Rama always had a fight with the rival forces to uphold his adherence to the values of truth and duty.

Test by fire

Not mere readers but even learned critics well versed in epics find the behaviour of Rama after his victory over Ravana susceptible. Though Rama and Sita knew what was expected, not only the Vanaras but Lakshmana, Sugriva, Hanuman and Vibhishana found Rama's conduct not befitting his image of a stern upholder of Dharma and Truth.

Overcoming several obstacles and sleepless nights, finally he killed Ravana and his mighty army and everyone expected him to rush to Sita to claim her. On the contrary, Rama first arranged the cremation of Ravana and the coronation of Vibhishana, and only then sent Hanuman to her with a message that an eager Vibhishana was to come to take her to him. Hanuman could not comprehend his behaviour nonetheless obeyed him. When Sita found Hanuman instead of her husband she was shocked. His missive was simple; to convey the well being of him and close allies and to seek her message.

Hanuman conveyed the message and added a few more things to reduce her shock. Sita fell silent. When Hanuman pressed for response, she praised him for his intellectual prowess, giving a hint that

she recognised the additions in the message. When he sought her permission to annihilate her female guards for tormenting her, she said they were only obeying the orders and hence needed no punishment. She added that what she endured was on account of her own misdemeanours. What were they except the intemperate words she used to Lakshmana when Rama was following Maricha? Had she not used those words, Ravana could not have kidnapped and everything else thereafter would not have happened. Leelavathy Teacher tells us that Sita knew her unpardonable act and was suing it till then. She told Hanuman that she desired only to meet her husband.

When Hanuman conveyed to Rama the message, tears rolled down from his eyes but he did not waver from his decided path. He did not proceed to her but sent Vibhishana with another message. The message was that she should have a complete bath, bedecked with jewellery and other decorations before coming to him. Sita was intelligent enough to read the meaning of this message.

When Sita arrived in a pallaquin, the vanaras thronged there to have a glimpse of her but Rama forbade any security cover for her. Lakshmana, Sugriva and Hanuman were puzzled. Rama told her that he waged the war to reclaim the pride and prestige of his dynasty and not her. Like a person affected by an eye disease refusing to see the light, he did not want to see her, he informed her. The well known simile is pregnant with a strong meaning. The blame is on the eye and not on the light. Sita realised the message and had to prove

her innocence. When she asked Lakshmana to prepare a block of fire, Rama remained silent and then Lakshmana obeyed her order.

It is to be remembered that Rama never asked for a test by fire but it was Sita's decision to take that test, as she felt she herself was the witness of her innocence. It is also to be noted that only after her entry into the fire, the godly figures appeared in the sky and not before. Had they wanted to prevent the test, they would have come earlier, Teacher points out. When they pointed out that he was an incarnation of the supreme god, Rama told them that he considered himself only as the son of Dasharatha. It was the rare occasion wherein his birth as an incarnation of god was declared in Valmiki Ramayanam, unlike in Adhyatma Ramayanam.

Thus Rama's adherence to the dharma of king also is established.

Conclusion

Dr Leelavathy brings out the uncanny similarities between Ramayanam and Mahabharatam. The curses incurred by Dasharatha and Pandu were the precursor of all future events of those epics. These curses were without redemption. Dasharatha was cursed to die, mourning the separation of his children, by a blind rishi couple whose sole son was killed by him while Pandu was cursed to die if he sought sexual pleasures with his female mate, for killing the female partner of couple mating in the disguise of deer.

Only a few evidences was touched in this essay, out of the many presented by Leelavathy Teacher. The way Dr Leelavathy argued her case defending Yudhishtira and Sri Rama of being accused as manipulators to meet their selfish interest, reminds us the expertise of a defence lawyer defending the innocent accused against the powerful arguments of a very experienced public prosecutor in a court of law.

We have to thank Kuttikrishna Marar for arousing the moral anger in Dr Leelavathy, for, if had he not written those two essays casting aspersions on those two principal characters, we would not have this masterly work by her. Until we read her this particular classic work, we would not understand the sum and substance of those epics. The lessons they opened before us would stay in our memory for years to come.

For those who admire Ramayanam and Mahabharatam, 'Sathya-Dharmadarsanam Ethihasangalil' is an unavoidable supplement. For the extreme hardship and elaborate treatise by Dr Leelavathy, she deserves admiration and respect. ■

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ENGLISH WRITING IN INDIA

India is the third largest country publishing books in English, after the United States and the United Kingdom.



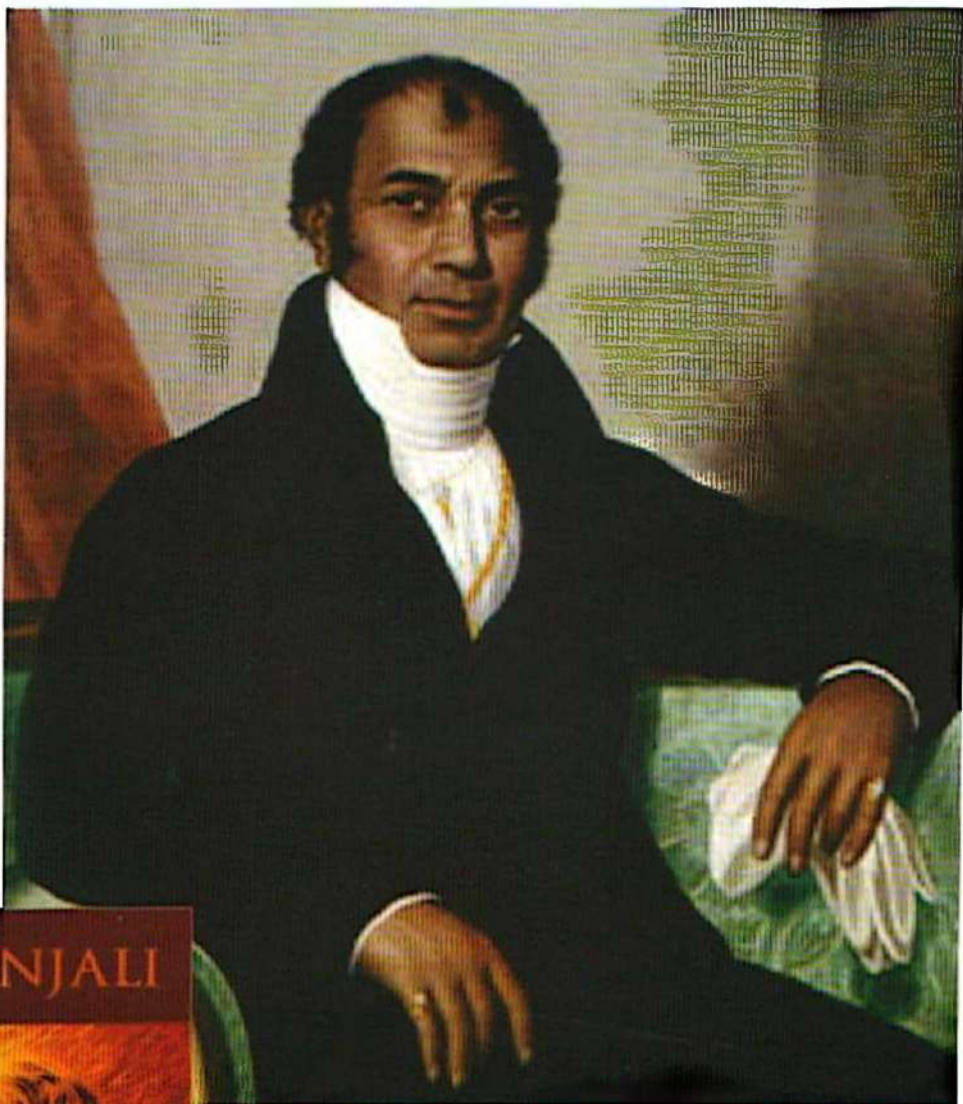
K. R. NARAYANAN

■ It is reported that the largest number of books published in India is in English and they account for about 50% of the total for all languages (Iyengar, 1962). Also, the English newspapers and magazines

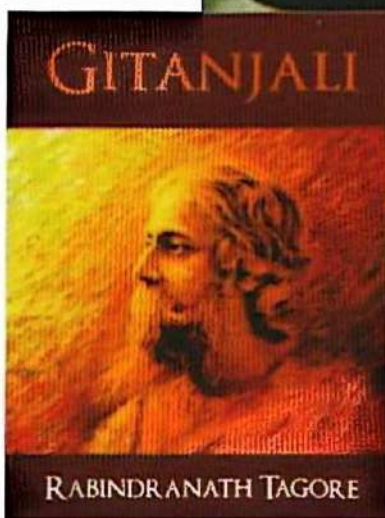
command a more impressive and influential circulation here. For all practical purposes, English has become an all-India language for all the educated and literate people, regardless of their linguistic backgrounds. Though it originated hardly 250 years ago, creative writing in English is considered an integral part of the literary tradition in our country as well. Also, there seems to be an acceptance of Indian English literature as "one of the voices in which India speaks... but as much Indian as the others". It is now an accepted fact that Indian English writing represents a new form of Indian culture and literature.

It should have been a great challenge for the early Indian writers to write about their experiences in a language which has developed in a very different cultural and historical background. The integrity of the Indians writing in English was often suspected, especially in other English-speaking countries. Also, Indian English writers were sometimes accused of abandoning the national or regional language and writing in a "foreign" language and hence their commitment to the motherland was very often suspected.

As said earlier, Indian English literature has a relatively recent history. Sake Dean Mahomet was the first Indian to write a book in English, titled *Travels of Dean Mahomet*. This travel narrative was published in 1793 in England. In its early stages, Indian English writing was influenced by the Western art form of novel. Early Indian writers used pure English, unadulterated by the Indian words, usages or ethos to convey their experience, which was essentially Indian.



Sake Dean Mohamat



There is nothing wrong if we infer that the enlightened souls of the previous centuries took great pains to showcase India's culture, tradition and their thoughts to the Western world,

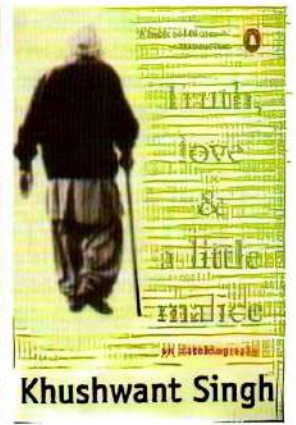
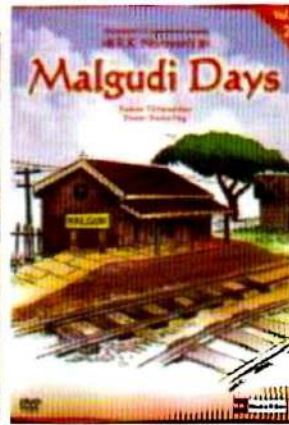
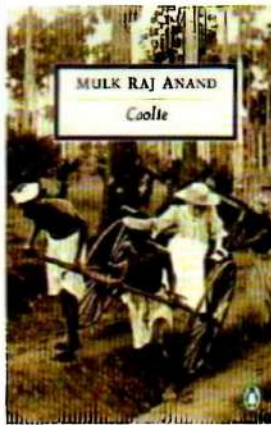
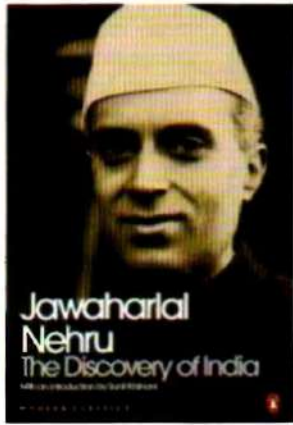
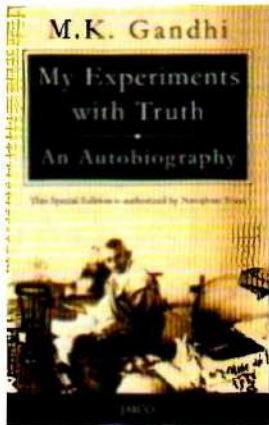
opening the door through this widely spoken world language.

The Nomenclature

We were not able to give an appropriate name to our English writing and literature. It was not very easy either. Many names were given with different interpretations, by many, at different times, suggesting different nuances and shades of meaning. Some names in vogue were *Anglo-Indian Literature*, *Indo-*

Anglian Literature, *Indo-English Literature*, *Indian writing in English*, *Indian -English writing*, *Indian English Literature* and the like. It was very difficult to resolve the literary nomenclatures to the best satisfaction of each and every one, due to some reason or other.

Initially, it was referred to as the *Anglo-Indian Literature*. This, by and large, covered the writings of Englishmen in India on Indian themes. Unfortunately, the word *Anglo-Indian* also referred to a minority race in India and hence, the term, somehow, acquired an uncomfortable dimension on this account. Another phrase *Indian Literature* - as an analogy to the American Literature or the Australian Literature - too was not found suitable, because English is the only and main language and the spoken medium of people in these countries. But India had



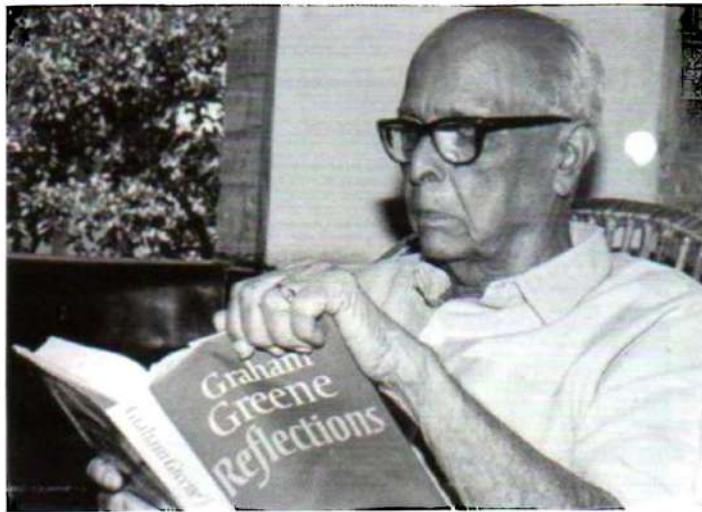
Some of the earlier books published in English in India

eighteen officially recognized languages and innumerable minor languages and dialects. Therefore, *Indian Literature* could mean, any literature in any Indian language used in India. The term *Indo-Anglian literature* for the Indian English writing was coined by J.H.Cousins (1883). It was given currency, subsequently, by Sreenivasa Iyengar, a pioneer in this field. But, however, Iyengar himself was not comfortable with the phrase 'Indo-Anglian', as this phrase was used by him as a title for his handbook on Indian writing in English. In this book he makes a reference to the phrase 'Indo-Anglian' and how it was misprinted as *Indo-Anglican* by mistake and how he had to answer innumerable questions by the experts in this field. Iyengar felt that people preferred 'Indo-English' to 'Indo-Anglian', though 'Indo-Anglian' can be used both as an adjective and substantive. He likens this body of literature to a tributary and an off-shoot, rather a mutation of the English Literature. Some, on the other hand, prefer the phrase *Indo-English* to refer to the former work and the latter is termed as *Indo-Anglian*.

In his essay '*Indo-English Literature*', Surjit Mukherjee refers to the works like '*Geetanjali*' (works translated by the authors themselves into English) not merely as translations but as trans-creations. He refuses to categorize '*Geetanjali*' under either Indo-English or Indo-Anglian. For that matter, says he, any creative work is a trans-creation. It is a creative transformation. Therefore, a distinction is made between these two types of Translations: 1. A work put into English by others, (other than the author) 2. A work translated into English by the author himself. The former is considered under Indo-English writing and the latter is considered under Indo-Anglian or

Indian English Literature.

The word *Indian English Literature* was coined by Dr.M.K.Naik and was accepted by Sahitya Academy. This gained popularity, as it could widely cover the entire body of Indian creative writing in English. Indian-English Literature has acquired a new identity as much as the American and the Australian English literature. They, however, are quite distinct from Indian English. The efforts by writers in Indianizing English language cannot be ignored, though it is very difficult to express the Indian sensibility



R K Narayan in English.

The Milestones

As mentioned earlier, the Indian English Writing has had its origin about two hundred and odd years ago. The enlightened and progressive social reformer, Raja Ram Mohan Roy (1772-1883) is said to be the first Indian English writer. Swami Vivekandanda's (1863-1902) brilliant writings show-casing the Indian tradition, culture and philosophy followed this. The writings of these two great Indians, perhaps, drew the attention of the philosophers and writers in the Western world.

Rabindranath Tagore's (1861- 1941) translation of his own Bengali work '*Gitanjali*'- added to the poetical value of

the Indian writings. Tagore was the first Asian writer to win the Nobel Prize for Literature for his '*Gitanjali*' (1913). His other works like '*Gora*', '*Glare Blaire*', '*Gala Guchchha*', and the like too gained popularity. The works of Pandit Jawaharlal Nehru (1889-1964) and Mahatma Gandhi (1869-1948), followed in the subsequent century. Nehru's '*Glimpses of World History*' (1934) and the '*Discovery of India*' (1946) threw light on the historical aspects of the subcontinent, while Gandhi's '*The Story of my Experiments with Truth*' (translated into English by Mahadev Desai in 1929) highlighted his inner search of truth.

Side by side, 1930s saw the emergence of the first major figures in the field of English literature or the "Big Three" of Indian fiction, namely Mulk Raj Anand, Raja Rao and R.K.Narayan. Mulk Raj Anand is the most westernized of the trio and authored "*The Untouchable*" (1935), "*Coolie*" (1936), "*The Village*" (1939), "*Across The Black Water*" (1940), "*The Sword and the Sickle*" (1942) and the like.

While writing in English and using the genre of the novels

Raja Rao's roots were in Sanskrit culture. His first novel '*Kantapura*' (1938) is his most straight forward work. His other works are: "*The Serpent and the Rope*" (1960), "*The Cat and Shakespeare*" (1965) and "*Comrade Kirillov*" (1976).

R. K. Narayan's (1906 2001) work occupies a middle ground between the approaches of his two illustrious contemporaries. His early novels include the trilogy '*Swami and Friends*' (1935), '*Bachelor of Arts*' (1937) and '*The English Teacher*' (1945). The novels of his middle period represent his best works like '*Mr. Sampath*' (1949), '*The Financial Expert*' (1952), '*The Guide*' (1958), '*The Man-Eater of Malgudi*' (1961) and '*The Sweet Vendor*' (1967). They explore conflicts between

traditional Hindu values and western incursions into the society. His more recent novels include *The Painter of Signs* (1976), *A Tiger for Malgudi* (1983) and *Talkative Man* (1986), etc.

Narayan has also published several volumes of short stories, including 'An Astrologer's Day' (1947) and 'Lawley Road' (1956). Narayan is reputed as the creator of the town of *Malgudi*, somewhere in South India and the typical characters therein. *Malgudi* is often said to be Narayan's Edgong Heath, Essex or Casterbridge, but its inhabitants are essentially human and hence have their kinship with the entire humanity. Dr. K. R. Srinivasa Iyengar qualifies Narayan as, "He is of India, even of South India; he uses the English language but the thoughts, feelings and stirrings of the soul, the wayward moments of the consciousness are all of the soil of India."

Another stalwart in Indian English writing of this era, especially around the period of Independence and partition, is Khushwant Singh (1915 - 2014). His "A Train to Pakistan" (1956) deals with the horrors of the Indian partition and "I Shall Not Hear the Nightingale" (1959) is about the movements of a Sikh family in the Punjab in the uncertain period before



Mulk Raj Anand

partition. His "Delhi" and the "History of the Sikhs" speak of his deep knowledge of Indian History.

Present Scenario

More than two centuries of British rule has given the Indians an easy access to mastering the English language, and this has enhanced innumerable opportunities for advancement in the field of literature. Many Indians have had great skill in the English language to the envy of even the British and other English speaking nations of the world. Also, Indians have won

many international awards for creative and comparative literature, even after the British left the Indian shores. It can be seen that over the years, English language has become one of our principal assets in getting a global leadership for books written by Indian authors and for films made by Indians in the English language.

Indian English writing has been growing in different dimensions, with the entry of many Indian writers living within and beyond the geographical boundaries of India. In fact, there is a very long list of prominent writers now. Some of them are V.S. Naipaul, Kiran Desai, Jhumpa Lahiri, Salman Rushdie, Upamanyu Chatterjee, Shobha De, Anita Desai, Rohinton Mistry, Kiran Nagarkar, Vikram Chandra, Vikram Seth, Anita Desai, Amitav Ghosh and very many new entrants including the comparatively younger Chetan Bhagat. It is worth mentioning here that many Keralites, like the Booker award winner Arundhati Roy, Sashi Tharoor, Madhavi Kutty (Kamala Das/Kamala Surayya), Anita Nair, etc. too have earned a respectable place in the Indian English literature. ■

(Based on many published articles and documents on Indian English Literature)


RECIPE

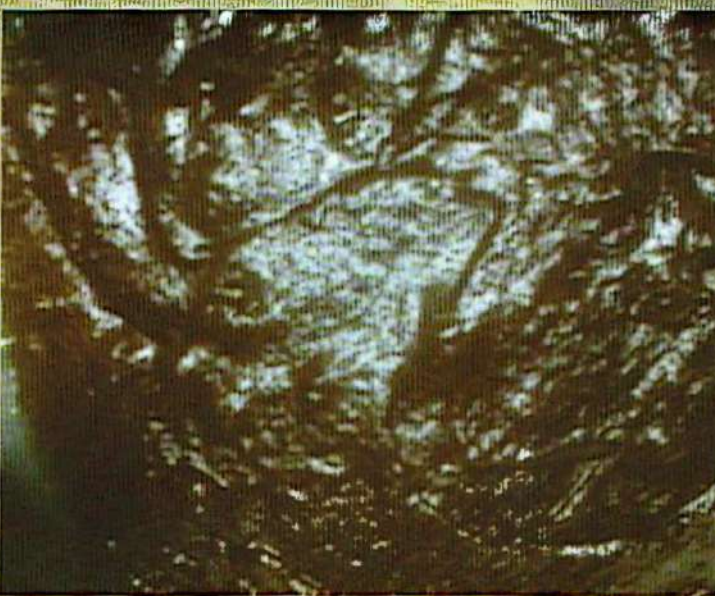
CHAKKA VARATTY


Chakka Varatty, a jackfruit delicacy solely associated and originated from the state of Kerala. This is an exotic preparation, made of fresh ripe jackfruits added with Jaggery and pure ghee. It is basically a method to preserve ripe jackfruits, a seasonal fruit to consume for a longer time. It is a summer special sweet when jackfruit is in plenty. This preserve can be refrigerated and stays fresh for a very long period if used with care. It can be devoured directly or used in making several popular delicious dishes like Chakka Pradhama, Elaada, Neyyappam, Jaggery Dosa etc. anytime of the year. Children also too enjoy its sweet aroma and wonderful taste by using just like as jam along with bread. Its preparation is very simple and not much laborious.

Ingredients

- Fresh Ripe Jackfruit's flesh pieces - 2 kgs.
- Jaggery - 1 kg.
- Ghee - 200 gms







K S Narayanaswamy
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Preparation

Peel off and remove the seeds from jackfruit's flesh pieces. Pressure cook the flesh pieces in ¾ cup of water until 3 to 4 whistles. Remove from fire and let it cool naturally. On getting room temperature grind the cooked jackfruit pieces coarsely in a blender and keep aside.

Boil the jaggery with water 1 cup of water to prepare string consistency in a heavy bottom pan. (Traditionally it is prepared on Uruli) Add grinded jackfruit paste in it and stir the mixture on medium flame. When the mixture started thickening add ghee little by little. Keep stirring continuously. Once all the ghee is absorbed the mass leaves the pan moves round and turns spongy. Remove from flame and allow for cooling.

C ACHUTHA MENON

A visionary who shaped modern Kerala



V N Gopalakrishnan

■ Chelat Achutha Menon also called C. Achutha Menon was a great visionary who shaped modern Kerala and was one of the best chief ministers Kerala has had. He was the Chief

Minister of Kerala for two terms - from November 1, 1969 to August 1, 1970 and again from October 4, 1970 March 25, 1977. He was a renowned leader of the Communist Party of India (CPI) besides a stalwart among the line of administrators. Achutha Menon led the United Front to a thumping electoral victory in Kerala when Congress party was routed in elections in other parts of India. While he was the Chief Minister, he was instrumental in starting number of institutions and development projects in Kerala.

Achutha Menon was born on January 13, 1913 to Madathil Veetil Achutha Menon and Lekshmykutty Amma at Puthukkad, Thrissur. Being a brilliant student, he studied on merit scholarship throughout his student life, and stood first in the SSLC examination in the then State of Kochi. After finishing the intermediate level in St. Thomas College, Thrissur, he continued his collegiate education in Madras. Menon then went on to study Law in Law

College, Thiruvananthapuram and secured Sri. V.Bashyam Iyengar Gold Medal for Hindu Law from Madras University. After obtaining the B.L. degree, he started legal practice in various courts of Thrissur besides involved in many social issues.

After a brief legal practice, Achutha Menon associated himself with the State Congress, and actively took part in the Congress meetings held at

banned, he continued his political activities. In 1940 he was first imprisoned for one year for making an anti-war speech; and later on August 9, 1942 in the wake of the "Quit India" movement of as a detenu for over a year.

During 1948-51, while living 'underground', he was elected to the Travancore-Cochin State Legislature. Later after the reorganisation of the States, he was elected to the Kerala Legislative Assembly. He became Minister of Finance and Agriculture in 1957 in the E.M.S. Namboodirippad ministry and he presented the first Budget of Kerala on June 7, 1957. Meanwhile the *Vimochanasamaram* (Liberation Struggle) gained momentum and the Home Minister was found unable to tackle the situation. So the Home Minister's portfolio was handed over to Menon. In 1960, he was again elected to the Kerala Legislative Assembly and during 1968-69 he was elected to the Rajya Sabha.

The political instability during the late sixties had paved the way for realignment in coalition politics, which had far reaching implication on the political history of the state. It was during this time Communist Party was split, but Menon continued to remain with the CPI. He was elected as the State Secretary as well as a member of the National Council of the CPI. He married Smt. Vellappallil Ammini Amma and they have one son and two daughters.

He resigned his Rajya Sabha membership in 1969 to become the Chief Minister of Kerala. Though he was not a member of the Kerala Assembly, he got elected in the Kottarakkara by-election in April 1970. In the mid-term poll, he was again elected from Kodakara and was sworn in as the Chief Minister on October 4, 1970. The government he formed in



Thrissur. He subsequently became a member of the Kochi Praja Mandalam and later in 1942 he joined the Communist Party of India (CPI). He became a member of the Central Committee of the CPI and a member of its Executive Committee and Central Secretariat.

Even when the Communist Party was

1970 remained in office for nearly seven years and its life extended by Indira Gandhi's 'emergency' of 1975-77. He served as Chief Minister till 1977 and became the longest serving Chief Minister of the state.

A significant development during this period was the creation of alliance politics between the Communists and Indian National Congress which were poles apart in their approach in national and international issues. Their cooperation was based on a minimum common agenda beneficial to the state. They were joined by other parties like Muslim League and Revolutionary Socialist Party which were at loggerheads on many issues. Nobody expected that such a heterogeneous alliance could complete the three term of office. It was the extraordinary statesmanship and diplomacy of the leader of the coalition that was the main factor responsible for maintaining it in spite of differences of opinions between the parties and within the parties.

During his tenure as Chief Minister, several reform measures of basic importance were implemented such as the Land Reform Act, take-over of private forests without compensation, law on agricultural labour, gratuity of industrial workers, one-lakh housing scheme, and significant steps towards industrialization of the state. The government also initiated a Science Policy and set up several 'Centres of Excellence' in scientific research in the state. Sree Chithira Thirunal Institute of Medical Sciences and Technology was set up during his period. Institutions like Keltron and NATPAC were also started during his tenure. Kerala could have emerged as the main hub of India's electronics development industry if successive governments had displayed genuine interest in the development of Keltron!

The concept of the 'Centres of Excellence', such as the Sree Chithira Thirunal Centre of Cardiology and Neurology and the Centre for Development Studies (CDS), with maximum 'self-autonomy' and delinking these institutions from the clutches of

bureaucrats and the political hierarchy was introduced by Achutha Menon first time in India in the 1970s.

The Achutha Menon Centre for Health Science Studies (AMCHSS), attached to the Sree Chithira Thirunal Institute for Medical Sciences & Technology is recognized as a Centre of excellence for public health training by the Ministry of Health and Family Welfare, Government of India. The Centre also offers consultancies to National and State Governments, Bilateral organizations and National and International Non-governmental organizations.

Achutha Menon was known for his sincerity, honesty and integrity in public life. He retired from active politics in



The coalition ministry led by C. Achutha Menon was sworn in on November 1, 1969.

1977 and concentrated in literary pursuits. He enriched the field of literature through his writings on literary criticism, reviews etc. He wrote many books and articles, mostly related to Marxism, Communism and Indian History. He also translated H.G. Wells' "Brief History of the World" into Malayalam. *Soviet Land, Kissan Padha Pusthakam, Kertalam- Prasnangalum Sadhyadhakalum, Smaranayude Edukal, and Manushyan Swayam Nirmikkunnu* (Translation) are his other famous works.

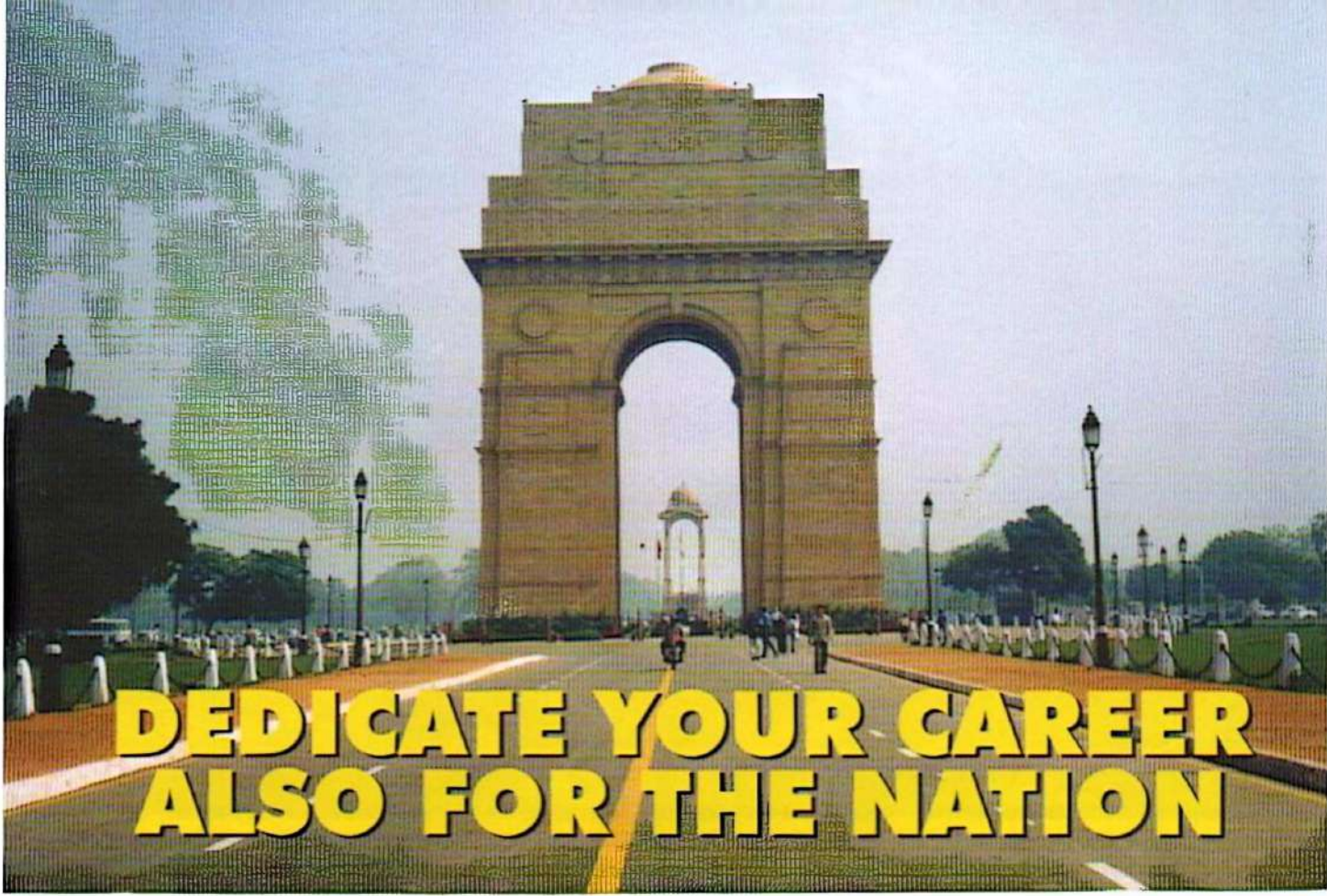
A book entitled 'For an Indian Model' edited by K.V Surendranath is a homage to Achutha Menon and it examines his personality in different angles. Tekkumbhagam Mohan has written a book in Malayalam based on the letters he received from Achutha Menon throwing some light on the critical developments which took place during his period.

Achutha Menon's interests were broad ranging from Marxism, poetry, cinema, literature, world history, environment, law and he will always be remembered for his impeccable administrative skills and Spartan ways. His strong belief in the democratic mode of functioning, his commitment to the principles of the party, his respect for dissent, his dislike of self-projection and his respect for team members endeared even his political opponents.

The contributions made by Achutha Menon towards the making of the 'Kerala Model' have been widely acknowledged. In contributing to the improvements in the social indicators like physical quality of life index, life expectancy, literacy and infant mortality rate, the interventions made by Achutha Menon at the legislative administrative as well as institutional level have been of paramount importance. He did so much to fulfill the revolutionary dreams of Communists such as 'land for landless', 'home for the homeless', fair minimum wages, and dignified working conditions for agricultural and industrial workers. The path-breaking legislations would not have been possible, but for the process of

consensus building during his tenure as the Chief Minister. Even his opponents admit that he was the best Chief Minister Kerala has ever seen. He was undoubtedly the leader of the poor and it was they who benefited most from his policies. He breathed his last on August 16, 1991.

The C. Achutha Menon Study Centre organized his year-long birth centenary on March 13, 2013. Inaugurating the valedictory function, Vayalar Ravi, former Union Minister for Overseas Indian Affairs said that Achutha Menon was one of the great visionaries who shaped modern Kerala and was admired by people as well as politicians cutting across party lines. He said that Achutha Menon was the best Chief Minister Kerala had ever seen and his commendable works stand as testimony of this great visionary. He also released a postal stamp brought out by the Posta Department in his memory. ■



DEDICATE YOUR CAREER ALSO FOR THE NATION



Sriprakash Menon

■ This is the month, when Keralites after celebrating their new year, get ready to go for their holidays to some distant tourist destinations in India or abroad while many also catch up with the

summer visits to their very own 'God's country' to attend social functions and temple festivals. But this month is also significant to many parents as their children will be charting their future career by appearing for various competitive and college/university exams.

Marunadan (NRKs - non resident Keralites) with their broad outlook and liberal education have always tried to give their children the best of education and no wonder the new generation Keralites have done well both at home and abroad.

However, what we understand is that a growing number of

youngsters are shying away from joining the defence forces nor are they inclined to appear for the competitive examinations and not many are vying to get into civil services. There was a time when every Malayalam cinema proudly showcased even a soldier as a hero in films. Pattalam (army) was big a social status then. Today with not much avenues for higher positions in Army, Navy and Airforce, students from Kerala or NRK students are very averse to take up a career in the forces.

One of the main reasons cited is the poor standard of education in Kerala which is not making the students 'competition ready' despite higher rate of literacy and economic development.

Outside Kerala, students are more fascinated by taking up professional courses which are more lucrative and are seen as passport for better jobs in countries like the US, Germany , Gulf, Australia or Singapore. There is nothing wrong with such a mission in life except that it may create professional imbalances for the linguistic community in their own motherland. Parents should inculcate the values and importance of serving the country in its civil services, government or defence forces. The effort and struggle may be huge and the money may not be exciting as one gets from the corporate world or from an employer outside India.

There are over 100 Malayalee organisations in Mumbai and all of them together can surely host "career fair" in Mumbai at different places where they get experts from various fields to explain about why a certain kind of career can be interesting or purposeful. These fairs can be useful and should be



California - Dream city of Youth India



Farmers must implement modern techniques of agriculture

made open for all students irrespective of their language, caste or religion. Such fairs if they turn meaningful, can be held in Kerala and in other big cities of India including Delhi, Bangalore etc. Sharing of knowledge and expertise to younger generation will only do good to the society. Malayalis who are too tight with their purse and wisdom should come out in open to encourage the next generation to take up career with a broader understanding of the country's progress and development. If you look at the IITs and the IIMs, there are a very few NRKs or students from Kerala.

Kerala being an agricultural state, many who have come out of the state simply hate agro based activities citing their forefathers and grandfather have failed miserably in shaping their destiny due to poor farmland returns. It is not so. It is a myth that agriculture will fail you; no doubt it is challenging and returns may not be as lucrative as opening a wine shop, still it is worth remembering that because somebody is farming with a great sense of service (like a soldier on the frontiers (Jai Jawan, Jai Kisan), we all are having food without any shortage.

Most of the younger generation in

Kerala, if they take up modernised innovative farming whether it is rice, coconut, vegetables, spices, fruits or flowers, they can do much better than what others are doing elsewhere. Despite water shortage and poor rainfall, Maharashtra has strong agricultural economy whether it is sugarcane, cotton, grapes, oranges, vegetables, flowers and many other agro products besides foodgrains like



Rural Kerala scene

wheat, bajra, rice etc. The NRKs have a great role to play in shaping such an environment in Kerala. They should support and contribute to the growth and sustenance of agriculture in Kerala instead of building huge swanky mansions to be kept locked or

sometimes for very elderly couples to romance the decor and wooden architecture in utter loneliness. Many such designer old age home only exists in Kerala. The state's main problem is not natural resources or lack of rainfall but 'the will to put hard work in one's own God's country'.

Kerala government should move faster to create employment for the youth. They should provide incentives to

farmers as they are doing for IT companies. The government should think beyond IT as well. The state is zero in manufacturing sector growth. Like in other parts of India, start up companies should be motivated and supported. When all the state governments are talking about new industrial hubs and economic zones for development and growth, Kerala politicians were busy blockading and creating ruckus when the government was presenting the state budget. One's career

should not only contribute for one's development but it should also enrich the society and the country in a long run. Let us hope that in the new year, progress, development, health and prosperity will be understood in a proper context by everyone. ■

◀ MINE THE GOLD FROM WITHIN YOU



YOU ARE BORN TO SUCCEED

Prof Dr John Mathews Vazhappilly M.A, (Eng), M.A. (Phil), M Phil, PhD, is a self - empowerment Coach, Motivational speaker, author and writer who has published a volume entitled 'An Encyclopedic Treasury of Positive Thoughts for Effective and Creative Living.' He conducts workshops and gives lectures on self empowerment programmes. In the first part of this article Dr John Mathews writes on how to achieve success in life



Prof Dr John Mathews Vazhappilly

■ Success in life could be defined as a steady growth of happiness through the progressive realization of constructive and significant goals.

Success in life is not just making money. Success should be understood in an integral sense and one's approach to it should be more holistic. It is the abundant flow of all positive things and energies in life.

Success is an adventurous journey, not a secure destination. It is a challenging voyage, not a safe harbour. Material blessings in their varied forms, happen to be one of the significant components that makes the voyage secure, comfortable and enjoyable. But there

are other more important dimensions to success. It also includes sound health, unflagging energy, zeal and enthusiasm for life, meaningful and fulfilling relationships, creativity, the blossoming of one's talents, abilities and aptitudes, emotional stability, a sense of well-being, and peace of mind and soul. The meaning of success can be elaborated in the following manner:

- S** Sense of satisfaction
- U** Understanding
- C** Confidence
- C** Contribution
- E** Effort
- S** Self worth
- S** Serenity

Success is finding your unique vocation which enables you to leave a legacy of fruitful service to the world around you a selfless service which you are capable of - through the resolute cultivation of all the faculties God has endowed you with. We are born to succeed. We were made by the wise Creator to succeed and exceed. We defy the great Architect of all, when we fail to use the tools of our mind and heart and tap the immense power concealed within us. Success is our birthright. Only a small percentage of people exercise this birthright during their lifetime. Psychologists and scientists tell us that the average person uses only a small percentage of his mind's potential. Actually this percentage is around 3% to 10%. We have failed miserably to play the Columbus of our own true worth, our

intrinsic skills and talents.

Success is achieving our true potential. Everyone has some innate strength, some intrinsic worth. Success is recognizing these strengths and honing them to

perfection. It comes from realizing that we did our best to become the best that we are capable of becoming. We have heard the Hans Christian Anderson story of the ugly duckling. Unfortunately, in our hierarchical society, there are millions of swans who, because they don't get a chance, believe they are ugly ducklings and waste their lives.

Success Comes to Those who Dare and Do:

Success is more a matter of pluck than luck. Many birds die in their cages thinking that the ceiling of the cage is the vast expanse of the deep blue sky. Only those who take risks can fly to the blue heaven of success and achievements. The future belongs to those daring adventurers who have the courage to try new things.

The height of your success can be measured on the basis of how high you bounce when you hit bottom. Success comes to those who dare and act, when daring and acting seem the height of stupidity. In his Nobel Prize speech Max Planck said: Looking back... over the long and labyrinthine path which finally led to the discovery of the quantum theory I am vividly reminded of Goethe's saying that men will always be making mistakes as long as they are striving after something.

Let me give you a recent example of a bold and daring entrepreneur. Kunal Shah is an MBA dropout. In the month of April 2015 Kunal Shah just sold his four-year-old online mobile recharge venture Free Charge, which he started with friend Sandeep Tandon, to Snapdeal for whopping \$400 million, the largest deal to date in India's consumer internet space. When he was asked by a journalist what advice he would give to aspiring entrepreneurs he remarked:

My biggest learning is that you should have a 'never say die' spirit. That is the crux of entrepreneurship. I don't think talent or smartness can make you



Bill Gates, Narayanamurthy and APJ Abdul Kalam - inspiring models of success

Success is achieving our true potential. Everyone has some innate strength, some intrinsic worth. Success is recognizing these strengths and honing them to perfection. It comes from realizing that we did our best to become the best that we are capable of becoming.

successful. It is the ability to strive and survive every day that makes an entrepreneur. Every single time a transaction fails, it changes you as an entrepreneur. Relentlessly pursuing perfection makes you a different person.

Sir Henry John Newbolt's poem Vita Lampada celebrates the sense of adventure and the spirit of sportsmanship essential for a successful life. The game has to be played, the bowler has to face a bumping pitch and a blinding light. And the only thing that a true captain can suggest to his players is to play up, play up and play the game:

*There's a breathless hush in the Close tonight
Ten to make and a match to win
A bumping pitch and a blinding light
An hour to play and the last man in
And it's not for the sake of a ribbon'd coat,
Or the selfish hope of a season's fame
But his Captain's hand on his shoulder smote
Play up! Play up! And play the game!*

True Success as Moral and Spiritual Greatness:

We are living in an affluent society that consciously promotes and glamorizes conspicuous consumption. Success in the United States is usually associated with material wealth. The image of shaded estates with electric gates, a Rolls or Ferrari in the circular

drive way, Gucci accessories, private jets, yachts, Greek Islands, and luxurious leisure bombard our senses. Ninety percent of us simply aren't going to live in that kind of setting. And if we think that represent success, then we're

not going to be successful during our lives.

In such a society it is necessary to know that authentic success has a moral and spiritual dimension. It is not what you get that makes you successful, it is what you are continuing to do with what you've got. Total success is the continuing involvement in the pursuit of a worthy ideal, which is being realized for the benefit of others rather than at their expense.

Persons like A.P.J. Kalam, Azim Premji, Narayanamurthy, Bill Gates are Super souls. They combine professional success with personal greatness. They are persons of impeccable character and immense compassion. They have become legends in their life time by leaving a legacy of service and philanthropy.

Men of success are fundamentally givers. They are conduits through which ideas and inspirations pass on to others. They are not stagnant pools of fossilized ideas and convictions, but they are living streams of creative ideas and innovative practices. They live passionately, creatively and productively. ■

To be Continued

Success and Failure

The line between failure and success is so fine that we hardly know when we cross it. How many persons have thrown up their hands in despair at a time when a little more patience, a little more perseverance a little more struggle, a little more grit and resoluteness would have achieved success. As the tide goes clear out, so it comes clear in. A little more hard work, a little more persistence and what appears to be a hopeless failure may turn into a glorious, splendid, magnificent success. The real failure is not to try.

SHREE KRISHNA TEMPLE

AN OASIS IN BUSTLING SION

- Lakshmi V

A statue of Chatrapati Shivaji Maharaj on horse greets us at the entrance to the Shree Krishna Temple at the foot of Sion Fort Garden also popularly known as Shivaji Killa in the Central Mumbai suburb of Sion. It is easily accessible by Rail and Road, at walkable distance from Sion Railway station, on the side of Sion Trombay Road, opposite to the Sion Talav.

Inside the temple, two huge elephant statues flank the shrine of Lord Krishna. Life size statues of Lord Vishnu with four arms, Hanuman and Ganapati also adorn the precincts of the temple. Buddha in meditative pose atop four elephants is another masterpiece at the entrance to the temple.

The Krishna temple at Sion effuses the sanctity of a Kerala temple. It could be termed a serene oasis in the middle of the bustling Sion Road, situated opposite Sion Talao.

The principal deity at this temple is Lord Krishna in the chaturbahu Partha Sarathy sankalpam (four handed standing position but in Lord Krishna's role as Arjuna's charioteer in Mahabharata). The idol is crafted from

the extremely sacred 'Krishna Shila' and the pranapratishtha was done at the hands of Thanthri Brhamashree Puthumana Shreedharan Narhboodiri. Alongwith the main deity there are also separate dwellings for upadevathas Lord Ganesh, Devi Bhuvaneshwari, Lord Shanishwaran, Nagaraja, Nagayakshi, Chitrakoot and Navagrahas.

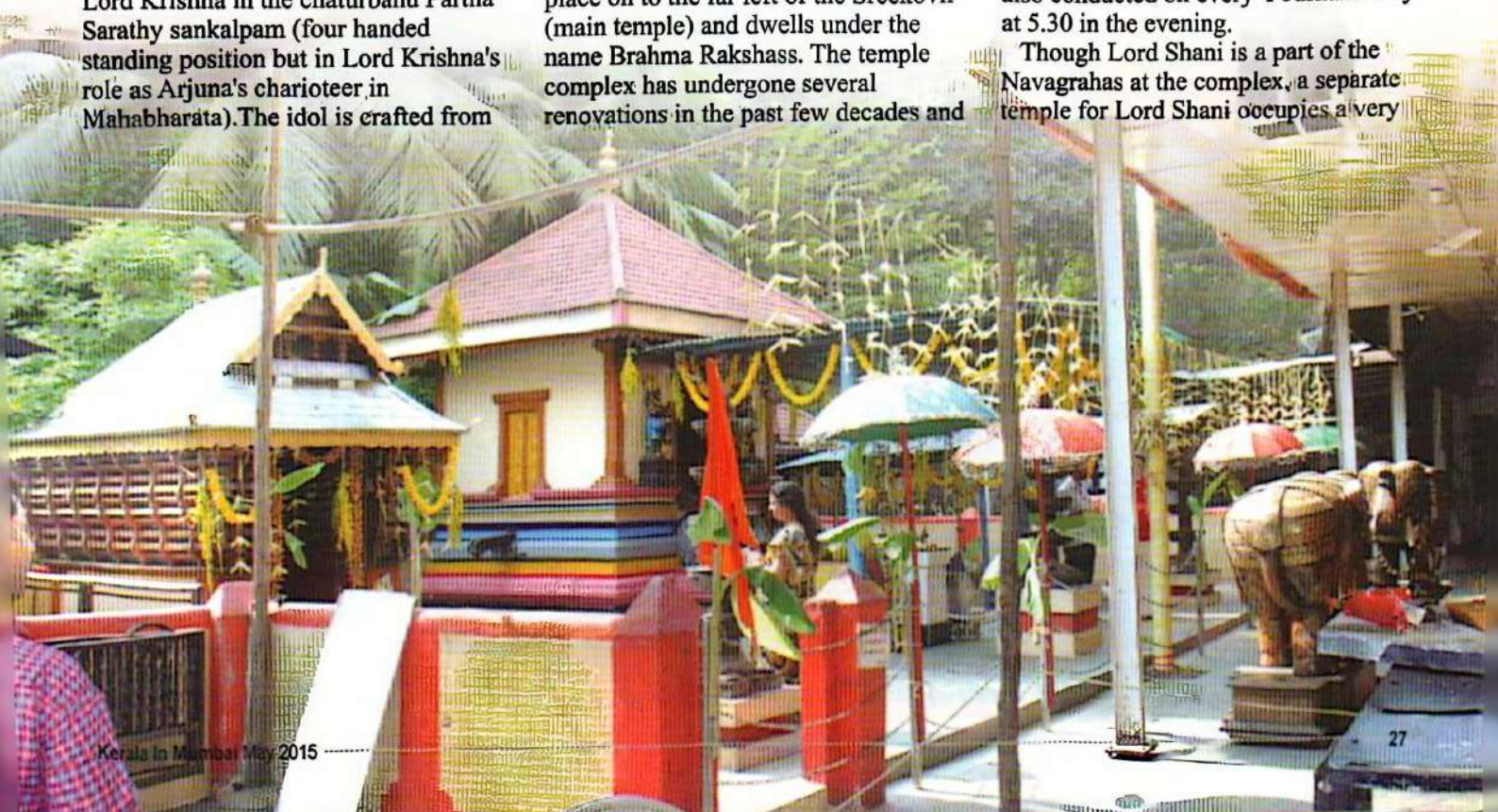
History speaks that many many years ago when this area was part of a dense forest and occupied by a very thin populace a devout sadhu tapasvi sat in meditation at the very place where the current temple building is constructed and observed penance by praising Lord Vishnu. The Lord was so pleased with the sadhu's devotion and reverence that the entire area used to enjoy the Lord's celestial presence. Later as per the Lord's wish and with his blessings, a group of pious devotees and well-wishers, constructed the Sion Sri Krishna Temple at the very place where the devout saint sat in meditation. The saint is also honored by being offered a place on to the far left of the Sreekovil (main temple) and dwells under the name Brahma Rakshass. The temple complex has undergone several renovations in the past few decades and

is currently under the supervision and guidance of Shree Ramanugraha Trust and whose trustee is Anand P Nair.

The Valampiri Ganapathi at this temple is considered to be the 'destroyer of all obstacles' by His devotees.

Devi Bhuvaneshwari is placed in the Valkannadi (Type of long tailed mirror or Bell metal mirror used by the ancient Royals) posture. Every Friday at 7 in the evening special poojas are conducted for Devi. Also at 7 in the morning on Tuesdays and Fridays, the Melshanthi (Chief Priest) conducts 'Muttarakkal'. This offering is done at Kadampuzha Devi temple in Kerala. Muttarakkal is a ritual where devotees who have any problem ask the priest to break coconut in front of the shrine and the priest, based on the way the coconut has broken, would advise on how to solve the problem through 'pariharam' (remedial measures). Another unique feature in the temple is the 'thamboola prasnam' that the priest performs. Pournami Pooja and special Archana are also conducted on every 'Pournami Day' at 5.30 in the evening.

Though Lord Shani is a part of the Navagrahas at the complex, a separate temple for Lord Shani occupies a very





Temple priest with idol and others during 'Arattu'

special place in the complex and attracts scores of devotees especially on Saturdays. Those who are under the negative influence of Shani strongly believe that offerings of Till Oil, ellu kizhi and Neeranjnam on Saturdays will help them to overcome all ill-effects or Shani dosham and bring peace and happiness to the body and soul.

The 'Sarpakkavu' which symbolizes the dwelling place of the Nagas (serpents) is specifically maintained outside the main enclosure and indicates presence of Nagaraja, Nagayakshi and Chitrakoot. On 'Ayilyam' nakshatra day every month special poojas are conducted by parents for the well-being of children, for getting very good match for their eligible sons / daughters, for the entire family etc. On Aayilyam day in the Malayalam months of kanni (mid September - mid October) and thulam (Mid October - mid November), every year, elaborate poojas and offerings to Nagadevathas are also a



Pongala for the Devi

special feature at the temple. Several devotees have the privilege of occasional live sightings of Serpents at the premises which is considered to be very auspicious.

On Karthika day in the Malayalam month of Meenam (mid March - Mid April), the three day annual temple festival (Ulsavam) starts with Kodiyettam (hoisting the divine flag in front of the sanctum sanctorum) and concludes on the third day - which also happens to be the Pratishta day (foundation day) - with Arattu. The second day of the festival which is also the pratishta day of Devi Bhuvaneshwari, is celebrated with Pongala and special poojas. On the last day which is Arattu, Lord Krishna (a miniature replica of the main idol supposed to be containing the Lord's presence) is taken out to the Sion Talav by the chief priest accompanied by several specially invited priests from Kerala as well as scores of devotees to give a ceremonial bath at a

specially created enclosure. After this ceremonial bath the Lord returns to the temple in a procession flanked by devotees holding Thalappoli and musical accompaniment like Nadaswaram, Chenda, Edakka Flute and other such instruments. The Lord is received at the Sanctum with elaborate 'Pushpabhishekam' (offering of flower petals fully covering the main idol) and the festival concludes by Kodiyrakkam (lowering of the ceremonial flag).

On the second Sunday of every month (English calendar), Sampoorana Narayaneeyam recital is conducted and mostly these are sponsored by devotees and booked well in advance. Similarly Bhagavatha Parayanam (Kilippattu in Malayalam) recital happens on the first day of every Malayalam month. 'Shrimad Bhagavatha Mahatmyam Saptaham' by well-known Bhagavatham exponents is also conducted every year with support and co-operation of devotees and well-wishers.

Mukesh Bhattathirippad, who is the current Melshanthi (Chief Priest), conducts various Poojas and related satvik Kriyas as per traditional tantric Vidhi (Vedic vaishnav traditions). Mukesh is also an expert in astrological sciences and gives guidance to devotees on such matters with prior appointment. For further enquiries or details on poojas and offerings, devotees and well-wishers can contact Mrs. Anandi Nair - who is incharge of the Temple administration - on Land line # 022 24044094 / Mobile # 0 9821938320

Raja Subramanian, an ardent devotee says, "I have been coming to this temple since last so many years and just by being here I get tremendous peace of mind. The Lord knows my difficulties and takes care of my needs even without my asking for it".

With inputs from Vijay Kumar Nair, Jt Secretary, Bombay Keraleeya Samaj, Matunga. ■

We are starting a regular column on Malayalee Places of worship of all religions in Mumbai and its suburbs from this Issue. Readers who want to share their knowledge of such places may please send the details by mail to keralainmumbai@gmail.com. If found suitable, they will be published. You may send by post also addressed to : "The Editor, KERALA IN MUMBAI, Vibrant Printing & Publishing, B 105, Twin Arcade, Military Road, Marol, Andheri (East), Mumbai 400 059.



Aayilya puja in the Temple



Thalappoli during Temple Utsavam



Lata Subramanian, Anandi S Nair, Sunil Kumar V A and Raja Subramanian



DAHISAR MALAYALI SAMAJAM Silver Jubilee Celebrations

In 1990 several Malayalees settled in Dahisar and the vicinity established Dahisar Malayali Samajam (DMS), a socio-cultural organization that is celebrating its twenty fifth anniversary (Silver Jubilee year) this year.

A Get together 'Kudumba Sangamam 2014' was held on December 14, 2014, where about 300 families gathered and drew up a calendar of events spreading over the 12 months of 2015. It was a democratic process with inputs from each member to decide events across various categories and a Silver jubilee calendar was drawn up with 25 events spread over 12 months. The silver jubilee logo was also finalised.



The Office bearers (Left to Right): Shaji Alappadan - Vice president, Balan Komath President, Vikram Kurup- Gen. Secretary, Gopalakrishna Pillai Treasurer, Achuthanandan - Joint Secretary



chess competition in January 2015 a fitness and health camp was held. In April Sports tournament was held. Considering the

Silver Jubilee celebrations was inaugurated on January 25 at the Samajam office which was well attended by eminent Mumbai Malayalees. There was Malayalam classes announcement and a chess tournament during the inauguration.

There are programmes chalked out for all the months.

In February there was cookery, drawing and elocution

summer holidays there are no major programmes in May. Future events include essay writing competition and indoor cultural events in June, kaikottikali competition in July, pookalam competition in August, Onam celebrations in September, blood donation and Ayurvedic camp in October, Sports Event Day in November culminating in grand finale of Silver Jubilee celebrations in December with Souvenir release and mega sponsored entertainment programmes.

Activities

During the past two and half decades of its journey, DMS has been successful in its endeavour to meet various social welfare objectives and has provided relentless services to the populace residing in and around Dahisar. In the initial years it conducted nursery and junior KG classes under the name of Holy Spirit School.

Within a span of 25 years, DMS has undertaken various activities under its banner like running an Ayurvedic Dispensary (namely Kottakkal Arya Vaidyasala) with consulting Doctors for more than 15 years, on a 'no profit' basis, conducting Drawing, Painting, Dance and Music Classes, besides organising Sports, Programmes and Cultural Fests for the general public in Dahisar. In the year 2000 it organized a mega Sports event 'Millenium Sports'. Other activities include free Ayurvedic Medical

camps on a regular basis and providing medical aid to the needy persons. It is also engaged in various relief activities during natural calamities. During the July 2006 Mumbai floods, it distributed foodgrains and clothes to about 500 families. Like other Samajams it organises Onam festivities and felicitates top rankers of SSC and HSC examinations.

Future plans

DMS today has strength of over 800 active members. In 1998 it established its own premises.

Of late, DMS felt a shortage of space to accommodate its ever-expanding social activities.

It has plans to expand its activities by starting a full-fledged clinic for treatments such as Acupressure, Ayurvedic treatment like "Uzhichil" (a form of body massage practised in Kerala), Yoga classes, cultural center etc. All these necessitate bigger premises which will enable DMS to take up such social activities on a regular basis.



Jyothishprasad, Printing and Publicity Convener, Silver Jubilee Celebrations



Children with trophy during the Silver Jubilee programme conducted in February 2015

Current Office bearers

Balan Komath is the President, Shaji Alappadan is the Vice President, Vikram Kurup General Secretary, Achuthanandan V K is the Jt Secretary, Gopalakrishna Pillai is the Treasurer and Unni Menon T is the Associate Treasurer. Jyothishprasad K V, Krishnan D Swami, Jayaraj K E, Vijayan M M, Janardhanan K K, Marar P S, Ansar Ali, Ramachandran K, Venugopal C, Ashok C S, Ratheesh Nair and Pradeep C are Committee members. There is also a Vanitha Wing in which Dr Aiswarya Jayaram is the Convener and other members include Suma Anil Nair, Sheeja Ugesh, Uma Ravi and Rakhi Sunil. A Silver Jubilee Organising Committee, headed by Vikram Kurup as Convener, Balan Komath as Jt Convener and Managing Committee and Committee Members has been formed and

there are several Sub Committees under various protocols to conduct the Year long Silver Jubilee Celebrations.

First Managing Committee

The first Managing Committee of Dahisar Malayali Samajam had the following office bearers: TNN Nair as the President, Abraham Thomas Vice President, V K Abraham General Secretary, T V S Kutty and Maniyan Pillai Jt Secretaries and T Thomas as Treasurer. The MC members included K Karthikeyan, K G Nair, E C Rajan, M P Aravindakshan, V V Narayanan, P Narayanankutty, K Ramachandran, Mrs Kumudam V Kolpek and C Krishnan. ■



Onam celebration

ASHA G NAIR

MELODY QUEEN AND DANCING STAR

Singer and Dancer Asha G Nair is a promising young artiste in Mumbai's cultural scene



Asha G Nair's mellifluous voice reverberates in one's ears even after her musical performance is over. And this is the reason why she is one of the more popular young Malayali singers of Mumbai. As a dancer, her graceful movements are a beautiful sight to behold.

Asha started learning classical Carnatic Music from the age of five. She says modestly that she owes her success in singing to all her teachers, Smt. Pankajam Ramanathan, Sachin Pardeshi, Prof. Geeta Ganesh and Premkumar (singer/ music Director).

As a child, Asha has participated in 'Balavihar' classes conducted by Mrs. Devi R. Pillai, IIT Bombay. "I started singing Bhajans at Powai Centre of Mata Amritanandamayi Math and Shree Ayyappa Vishnu Temple, Powai," she says.

Sachin Pardeshi, Music Teacher of Kendriya Vidyalaya Powai taught her various bhajans and Hindustani light music songs which led to her participating and winning prizes at numerous school, state and National level competitions. Asha could further excel in Intercollegiate Music and Dance Competitions under the Guidance of Prof. Geeta Ganesh, Tolani



College (who herself is a great singer). Training under Smt. Pankajam Ramanathan and Prof. A. Ramanathan provided various opportunities to perform at temple festivals, bhajan mandals, cultural programmes etc. Asha's mentor Premkumar further developed her singing skills. "He gave my singing a professional touch and an opportunity to sing in his Orchestra 'Saptaswara' and also in various albums like *Mangalam Kalyanam*, *Orkukka keralam*, *Madhuram Malayalam* etc.," she says.

Asha has also sung in the orchestra '*Hamsadhwani*' under the guidance of Srinivasan and is part of a musical band 'Triloka' performing all over Mumbai. She says she is thankful to Advocate Prema Menon for this. In addition, Asha has sung for the Malayalam play, '*Pravugalude Prarthanageetham*' by Ravi Thodupuzha.

Dancer

"Along with Music, Dancing is also a passion for me," Asha confesses. "Bharatanatyam, Mohiniattam, semi-classical, folk dances, and Kaikottikali Performances are some of the highlights of my dancing career. I have done dance choreography for albums, dance ballet,



Asha receiving the Raagalaya Music Award 2015

dramas, festivals etc.,' she continues.

She got trained in classical Bharatanatyam under the guidance of Mrs Anita Godly, Mrs Shailaja Madhusoodan and Mrs Padmini Radhakrishnan.

As an actor, Asha has acted in a Malayalam Ayurveda ad film, and in a few plays.

Music and dance run in Asha's genes. Hailing from Wadakkancheri in Trissur District, Asha is the daughter of Of K. Gopinathan Marar, (Peramangalam Gopi) - a poet, script writer, drama actor and an ottamthullal artist and Mrs. Geeta G. Nair (a graceful kaikottikali dancer).

Brought up in Mumbai, she completed her schooling at Kendriya Vidyalaya at IIT, Powai and graduated (BBI) from Tolani College of Commerce, Andheri She did her MBA (HR) from SIES College of Management Studies, Nerul and is currently working as an HR Professional in a private Firm.

Achievements and Awards

Asha has won numerous prizes in classical, light music and gazal-bhajan competitions at inter-school and intercollegiate competitions.

She won the second prize at Raagalaya Music competitions in 2015 and in the past also she has won several prizes. She was one of the finalists, singing at Powai Fest 2014 conducted by Rotary Club, Mumbai. She won the Best Female singer Award at Tolani College of Commerce. She won the first prize in "Swaranjali-2004, Festival of Vocal Music award in Classical solo singing. She has achieved the Best Group prize in the finals of the Bhajan

competition at All Bombay Level for Balamahotsav-'95.

She was also a national level participant and Winner in Regional level Social Science exhibition,

2006, held at Hyderabad.

As a Dancer

As a dancer, Asha has participated and won various dance competitions (Classical, semi-classical, folk) in interschool and intercollegiate competitions. She was Winner of above 19 category in Powai Fest 2014 for Classical Bharatanatyam dance. She won the first prize in Cluster level at K.V Koliwada in 2002 and second prize in Regional level Solo dance competition (Folk Dance) at K.V Nashik again in 2002. She is also a dance choreographer and trainer.

Asha's aim is to become a famous singer, dancer and choreographer. "I wish to open a Music and Dance Academy for upcoming and underprivileged talents. At the same time I want to excel as an HR Professional, my choice of career," she admits. ■



Vishu Celebrated

■ Vishu one of the most important festivals for Malayalees was celebrated on April 15 with ladies attired in off white Zari saree called Pamundu and men wearing Mundu all over Mumbai. This is also the New year day for Keralites.

In Mumbai, Kochu Guruvayur temple at Matunga (Asthika Samaj) opened early at 5am. Malayalees from all over the city visited for a glimpse of 'Vishukkani' kept near the Idol and darshan of Lord Krishna. Two other temples in the vicinity, Sri Sankara Mattham and Marubai Gavdevi temple which is a 300 year old Maharashtrian temple, also celebrated by displaying 'Vishukkani'.

In the evening of the Vishu day, the Sri Sankara Mattham, Matunga released the yearly *Panchang* with a Sanskrit Scholar from South reading the good and bad periods during the year and how it will affect the individual Stars said Siva Subramanian, Secretary of the Mattham.



Vishukkani at Kochu Guruvayur Temple Matunga.



Devotees at the Kochu Guruvayur Temple.

Drama Artiste Felicitated



Drama actor George T, Adv Padma Divakar, K D Chandran and other guests at the felicitation ceremony.

■ Bombay Keraleeya Samiti Malad felicitated drama artiste George Thottathil (Kozhikkallan fame in

the drama 'Divyabali' of Samiti staged by Raagalaya in 2014). Fifty years ago, he had acted in a drama 'Ezhurathrikal'

by Kaladi Gopi as Kumaran. Now on the Golden Jubilee of Ashramam Brothers' Club Kollam, he again acted in the same drama, as the same character, on the same stage and place in Kerala.

The felicitation function held at Mumbai Keraleeya Samiti office Malad West, was presided over by Adv Padma Divakar (President). K D Chandran was the chief guest. P Balakrishnan (Secretary), V Mukundan (Vice President), P Nambiar , T Madhavan, Beena Jose, Rajendran Padiyur, Venugopal (Borivli), T Madhusudhan (Jogeshwari), Achutan Nair, and Unnkrishnan (Dahisar Ketkipada), Vijayan Pullad, (Malad East), Sayed Muhammad (Gramaratnam), Adv Rajkumar and others attended the function and spoke on the occasion. K D Chandran opined that Malayali Samajams must come forward to felicitate and promote stage artistes and Malayalam Drama.

Tru Indian Anniversary

■ Tru Indian, a social welfare association based at Dombivili, Mumbai celebrated its 6th Anniversary on a grand scale at Holy Angels School Auditorium, Dombivili on Sunday the 12th April 2015 at 10.30 am.

As a part of its anniversary Tru Indian felicitated P V Vijay Kumar, Managing Editor of Kerala in Mumbai and President of Raagalaya Academy of Music & Arts, Jose Varghese, a social worker and Kum. Anuja Narayanan by giving Awards citation and Tru Indian Trophy. Dr Oommen David, of Holy Angels School inaugurated the event by lighting the lamp along with Lion P K Anandan, Rajan V Nair, Roy J Kottaram, Suma Mukundan, Rajan Panicker and Madhu Balakrishnan. Tru Indian Director Ambika Warassiar presided over the function. Award presentation ceremony was followed by a dance programme by the students of Tru Indian Cultural Wing.



Dr Oommen David lighting the lamp at the Inauguration.



P V Vijaykumar being felicitated at the function.



Annual Programme

■ Kala Sadan Sion conducted its 61st Annual Programme on April 12 at Ayyappa Vishnu temple Powai. The programme consisted of Bharatanatyam performance by students of its Powai and Andheri Centres and senior students, followed by distribution of certificates. The chief guest at the function was Meenakshi Balasubramanian, Vice Chairman M.B.A. Foundation Powai.

◆ A student with her certificate while Dr Parimala Subramaniam (former student of Guru Mani - sitting), Dr Meenakshi Balasubramanian and Raja of Kalasadan look on.



New office bearers of Kerala Sangeeta Nataka Akademi West Zone

■ Kerala Sangeeta Nataka Akademi (KSNA) West zone has elected Shrikant Nair as President, P D Jayaprakash as co ordinator, and Priya Varghese as Convener of its Ad hoc Committee. Surendra Babu, Sajeevan E S, Jojo Thomas, Madhu Nambiar, Murali Krishnan, Sankaranarayanan (Pune), Mukundan Menon (Gujarat) have been elected as Committee members and Balachandran Menon, Prakash Padikkal and Vijayakumar (Host) have been elected as

patron members. Kalamandalam Gopalakrishnan, U N Gopi Nair, Premadasan, M G Radhakrishnan and C K K Poduval have been elected as members of the Advisory Council. The



Shrikant Nair
President



P D Jayaprakash
Co-ordinator



Priya Varghese
Convener

general body meeting of KSNA presided over by Chairman Soorya Krishnamoorthy was held on March 10 at Kerala House in Vashi and was attended by representatives of various Malayalee organizations. Several working committees were formed and this was followed by election to the Ad hoc Committee on April 6 where the new Committee members were elected.

KSNA West zone is involved with activities in Maharashtra, Goa, Gujarat and Madhya Pradesh.



Mumbai Kala Bhavan's Founder Director V Srinivasan, Chief Guest K D Chandran, S R Pillai, Adv Padma Divakar, Rajendran Padiyur and other dignitaries during the inauguration of Bhavan's silver jubilee celebration programme of music and dance at Mulund. Mumbai Kala Bhavan is a cultural and fine arts centre in Powai teaching music and keyboard to several students in Mumbai and its suburbs.



BJP Leader Utham Kumar and other members at the Satyanarayana puja, Ayyappa puja and Bhajan at BJP Vasai office on its foundation day.

New Managing Committee of FEGMA

■ FEGMA (Federation of Gujarat Malayalees Association) has unanimously elected the following Managing Committee members as office bearers. Pramod Kumar L G is the new General Secretary, Joy Thomas of Nagar Haveli is the Treasurer, Sajeev C Nair of Umargaon is the Public Relations Secretary. Earlier, the following members were unanimously elected: V K Purushothaman as President, Jeevan Kunnel as Arts Secretary, Ramesh Pillai and Nikhesh Nair as Jt Secretaries. K G Harikrishnan, (Baroda), Babu Puthur, (Surat), Bobin Vasudevan (Bhuj), were elected as Vice Presidents, Manoj Pillai (Kalol), was elected as Jt Treasurer, Biju Xavier (Ankleswar), Sports Wing Secretary, George Thomas (Education and HR Secretary, Rajesh Menon (Mundra) as Jt Sports Secretary, Jayan S Mohanan (Bharuch) Arts Wing Jt. Secretary and Sasikumar (Bharuch) as Internal Auditor. The elections were held under the supervision of Vijay Nambiar. The meeting was presided over by J K Nair and M Sivasankaran, V S Thangaraj and Suresh Babu spoke on the occasion.

Contributions Invited

■ Contributions in the form of articles, features, short stories etc are invited for Dombivli Nair Welfare Association's Publication "Nitya Chaitanyam" Onam special. The contributions may be mailed along with the writer's photo to nwa.nair@gmail.com. Further details on: 9324284932.

Career Counselling

■ The Youth Wing of Mira Road Ayyappa Temple Social Group, set up by Mira Road Ayyappa Seva Samithi organized two programmes on April 18 and 19.

On the 18th there was Sangeetharchana by Smt Shailaja Kumar and Party from Goregaon from 7.15 pm onwards followed by Annadanam.

A Career Guidance Programme for students who have written their Std X and Std XII examinations was organized on April 19 at 7.30 pm. Both the functions took place at the temple premises. Dr Kalkoti Head of Economics Dept, Nagindas Khandwala College and Dr Shailaja Menon, Professor, Somaiyya College addressed the students on the various career options and what career the students should follow. There was also a question and answer session where the students could clear their doubts.



Borivli Malayali Samajam has started a Summer camp for children aged seven years and above for cricket and table tennis coaching by coaches who have played at national levels, at affordable rates. Lighting of the lamp at the inaugural event.



Duryodanavadham - Kathakali performance by Kalasri Kalamandalam C Gopalakrishnan and troupe at Ayyappa Vishnu temple in Powai on April 15.

New Managing Committee

■ Vapi Kerala Samajam has selected its new Managing Committee members. T Thulasidharan Pillai is the President, Prabhakaran C Mattathil is the Vice President, Thomas Thomas Secretary, Wilson Mathew Jt Secretary, and M N Sreejith is the Treasurer.

K S S Babu, CDR Nair, V S S Pillai, P

Ramanan, P K Kumar, P M Uthaman, Joy Joseph, Phillip George Babu Chacko, R Anil Kumar, Anil Kumar D Pillai, E R Soman, Soman Pillai, Ramesh R Pillai, N K Haridas and Vinay Kumar G are the other elected Committee members.

Musical Extravaganza

■ Mulund Kerala Samajam is presenting a Musical Extravaganza with Mimics by Mumbai based musical band 'Triloka' at Kalidas Natya Mandir, Mulund (W) on Saturday May 16 from 6.30 pm onwards. Asianet Star Singer winner Najim Arshad, playback singer Mridula Warriar and others will participate in the event. The programme is organised specially for "Swachh Bharat." Entry by pass. Passes are available at Samajam Office : 25617351/21636457.

Fund raising Programme

■ Lake city Malayalee Welfare Association Thane is organising a fund raising programme for its charitable activities. There will be a cultural bonanza with performances by playback singer Vaikom Vijayalakshmi (Kerala State Film Award winner), cine star Nandakishor and Nandanpattu fame Pranavam Sasi on May 3 at Dr Kashinath Ghanekar Auditorium, Hiranandani Meadows, Thane from 10 am onwards. Entry by passes. For further details contact Association President Krishnakumar (9322264634) / Secretary Dr K C Muraliedharan (9969104894) / Programme Committee Chairman Sashikumar Nair (996104894).



Dignitaries on the stage.

Vishupooram

■ The Youth Wing of Zone IV of Sree Narayana Mandira Samiti organised Vishupooram 2015. There was a grand variety entertainment programme with Malayalam DJ, folksong programme by

Pranavam Sasikumar and Party, musical orchestra by Shruti and others, chenda melam by Marar and Party and several other events. The message given out by YUVA in organizing this Vishupooram was to highlight this special festival of Kerala and its cultural significance and carry on this tradition among the

younger generation.

The gathering was treated to a sumptuous traditional Kerala lunch comprising of payasam, Mambazha Pulisseri, pachadi and other Kerala dishes. The programme was conducted at a resort at Virar. The Vishukkani, with a statuette of Krishna playing the flute and traditional vishukkani items like valkannadi, vilakku, vegetables, fruits etc, was displayed on an uruli placed in water in the swimming pool decorated with lotus and multi coloured flowers. The programme concluded with bursting of crackers and fireworks.

In his speech President of SNMS N Sasidharan congratulated the youth for their initiatives and promised the support of the Samiti in their future activities. He urged the youth of all Centres in and around Mumbai to join together and organize programmes for the benefit of society at large.



Pranavam Sasikumar's performance.

Condolence meeting

■ Bassein Kerala Samajam held a condolence meeting at BKS Hall on April 26 in memory of the late Malayalam drama actor P Uma Devi who recently passed away according to BKS President K O Devassy. Smt Uma Devi was the wife of former BKS President P C Sankaranarayanan Namboodiri and the first woman to act in Malayalam dramas in Mumbai. Earlier young boys used to don female roles.

Cancer Check up Camp

■ Dombivli Nair Welfare Association is conducting a Cancer Check up camp in association with Global Vision at Thunchan Smaraka Hall on June 28 from 10 am onwards. For registration contact 9820644143.

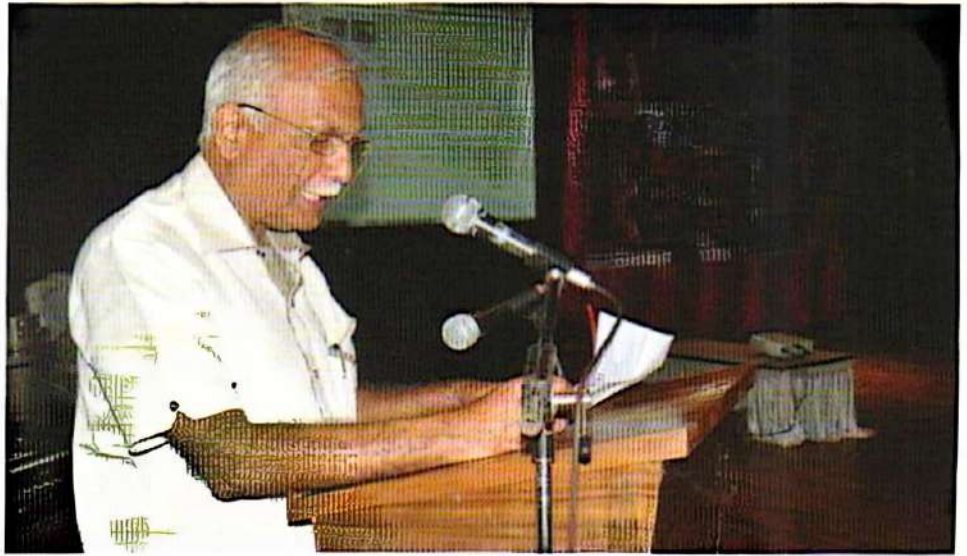
SNMS classes on Guru's teachings

■ Sree Narayana Mandira Samiti is organizing classes on Sree Narayanaguru's books and teachings, according to its cultural wing Convener P P Sadasivan. The first class was held on April 26 at 3 pm at the Conference Hall in Samiti's Chembur Complex. The first book to be taught was Gurudevakrithi, 'Advaita Deepika' by M C Dinakaran.

Warrier Foundation's Cultural Extravaganza

■ Warrier Foundation organised a Cultural variety entertainment programme of music, dance and sound illusion for raising funds for its 'save a child' project and construction of 'Universal Centre' at Thirunnavaya, Kerala. While 'Save a Child Project' aims to provide free education, healthcare and shelter for at least 1000 poor children by 2015, (now they provide help for 300 children), the proposed construction at Thirunnavaya would be a Centre for individual integration and holistic living.

The variety entertainment programme took place on April 19 at CIDCO Exhibition Centre Auditorium in Vashi, Navi Mumbai. The chief guest at the function was Giants International World Deputy Chairperson Shaina NC who lighted the inaugural lamp along with Warrier Foundation Founder and Managing Trustee A S Madhavan and other special guests. The programme started with vedic chanting by students of Vedashala conducted by Warrier Foundation. Other programmes included gamamela by Premkumar's 'Sapthaswara' in which talented singer Asha G Nair also performed, Divya Prashant Warrier's Mohiniattam recital, Cecille and Radhika's cinematic dance, dance by 'YUVA' group and A V Ravikumar's 'Sound Illusion.' Twenty seven personalities who have contributed towards social causes in Mumbai were felicitated during the function.



Thanks giving by Mr. A. S. Madhavan, Managing Trustee, Warrier Foundation



Ms. Shaina N. C. Dy, World Chairperson, Giants International



The Awardees - Prema Menon, Radhika P Nair, Premlal Raman, Lalit Johanputra, Shashikutty, Siddharth Rastogi, Manojkumar, Rajesh Joshi, Appukuttan, Sundaresan, Lalitha Vasan, Vijayan Warrier, Gopi Menon, Vijaykumar, Vidyadhar Mishra, Vishnuprasad Gautam, Ramesh Vasu, Sriprakash Menon, Prakash Padikkal, Sidney Rocha (for BharatiDasgupta), Cecille Rodrigues, Tilakam Warrier, Radhika Das, Premkumar.



Dance programme by YUVA, Dombivili



Mohiniyattam by Mrs. Divya Prashant Warriar



Dance Programme by TV celebrities Divya Prashant, Radhika Das and Cecille Rodrigues of DID Supermoms of Zee TV

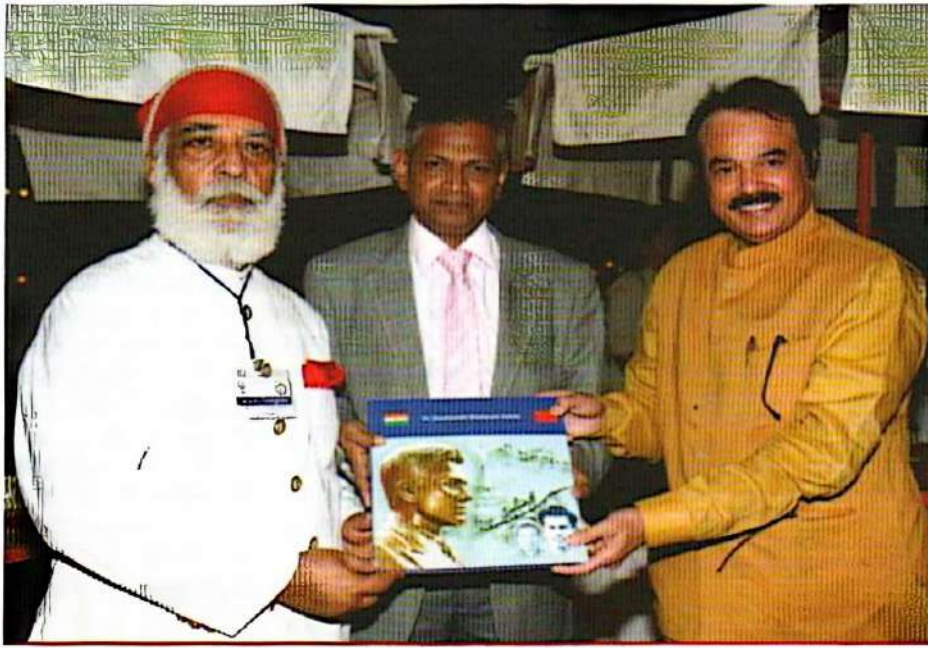


Music Programme by Premkumar



Sound Illusion by A.V. Ravikumar, Managing Director, Flyjac Logistics Pvt Ltd

DR. KOTNIS - An Example of Sino-Indian Friendship



Autobiography of Dr. Kotnis released by H.H. Arvind Singh Mewar, Maharaja of Udaipur along with Rajendra Jadhav and Prince Vaidyan at Udaipur Palace, Rajasthan

■ Dr. Dwarkanath Shantaram Kotinis was one of five Indian physicians dispatched to China to provide medical assistance during the Second Sino-Japanese War in 1938. Besides being known for his dedication and perseverance, he has also been regarded as an example for Sino-Indian friendship and collaboration. Along with the Canadian Dr. Norman Bethune, he continues to be revered by the Chinese people. In April 2005, both their graves were covered completely in flowers donated by the Chinese people during the Qingming Festival, a day used by the Chinese to commemorate their ancestors.

In 1938, after the Japanese invasion of China, the communist General Zhu De requested Jawaharlal Nehru to send some physicians to China. A medical team of five doctors (Drs. M. Atal from Allahabad (who was also the leader of the mission), M. Cholkar from Nagpur, D. Kotnis from Sholapur, B.K. Basu and Debesh Mukherjee from Calcutta) was dispatched as the Indian Medical Mission Team in September 1938. His job as a battlefield doctor was stressful, where there was always an acute shortage of medicines. In one long-drawn out battle against Japanese troops in 1940, Dr. Kotnis performed operations for up to 72 hours, without getting any sleep. He treated more than 800 wounded soldiers during the battle. He was eventually appointed as the Director of the Dr. Bethune International Peace Hospital named after the famous Canadian surgeon Norman Bethune.

The hardship of the stressful job as a front-line doctor finally started to take its toll on him and severely affected his health. A series of epileptic seizures proved fatal to the young doctor and he passed away on December 9, 1942, leaving behind his widow GuoQinglan, and the baby son.

Dr. Kotnis was buried in the Heroes Courtyard in

Nanquan Village. At that time, Mao Zedong mourned his death by observing that "The army has lost a helping hand, the nation has lost a friend. Let us always bear in mind his internationalist spirit." Dwarkanath Kotnis is commemorated together with Dr. Bethune, and Scottish missionary and athlete, Eric Liddell in the Martyrs' Memorial Park (LieshiLingyuan) in Shijiazhuang, Hebei province, China. The entire south side of the memorial is dedicated to Dr. Kotnis, where there is a great statue in his honour. A small museum there contains a handbook of vocabulary that Kotnis wrote on his passage from India to China, some of the instruments that the surgeons were forced to use in their medical fight for life, and various photos of the doctors, some with the Communist Party of China's most influential figures, including Mao.



Fifth Annual day and Aiswarya Pooja organised by Nair Service Society, Mira Road on April 26 in their office premises.

SILVER JUBILEE WEDDING CELEBRATION

Silver Jubilee wedding celebrations tend to prove that a healthy marriage and a happy family continue to thrive despite the emerging onslaughts on these abiding institutions.



Jose Chemmassery

Whenever I hear marriage or celebration thereof, I instantly recollect the famous author, Late Sir Nirad C Choudhuri -Nirad Babu as he was popularly known. He was the author of "Autobiography of an unknown Indian", "Continent of Circe: an essay on the peoples of India" etc; these books were a rage in the seventies and citing the same, a question in general knowledge was posed to name the author of. He settled in the UK in his seventies as a citizen, earning honours and accolades for his literary works from Oxford University.

In the present context, to recollect what Nirad Babu said about marriage when he was interviewed by journalists is germane. He was accompanied by his late wife Amiya on the occasion. To a query as to what he considered about marriage and his opinion thereof, he quipped without any qualm. "Marriage being a relationship between a man and a woman, either it is a perfect match or a complete contrast like the tie I am wearing."

Necessarily a tie is an adorning accessory worn around your neck to give you warmth, protecting from the cold more than to serve you as a piece of attraction to display in public. So be careful not to tighten it too close to make you suffocate or too loose that it may fall from its grip.

Now-a days it is a fashionable custom to celebrate silver jubilee wedding of couples by inviting relatives, friends and persons who matter in the social circle, as a happy and joyous get-together occasion. Occasionally these private and personal affairs are exposed to public gaze through advertisements in dailies, magazines and other publications. While a few prefer to make it a family affair at the house, the majority enlarge the occasion to be at a star hotel or a banquet hall where such celebration facilities are available. The few hours in the late evening is joyously spent at the venue



If we consider marriage to be a rose plant in a garden, it requires adequate and timely watering, weeding out thistles around and fertilizing for its proper flowering and fruition at the appropriate time.

recollecting their nuptials and assessing the progress they have made during the 25 years. In many cases matured and employed young children take the initiative in the celebration emphasising the sound and healthy family they have evolved into, during the last two decades. The opportunity to meet, greet and the relationships created rebound vivid memories of the past and facilitate fresh assessment of the progress in the process.

Twenty five years - two and half decade - is a major chunk in one's life which nearly stretches to seventy or about according to the Indian longevity standard. Having borne these years together, facing an evolving life continually changing to take a real shape and form to establish as a family in the

society, is an enduring experience. One should look back over the past or bygone actions and consider whether it has achieved the goals formulated at the beginning of the married life. This may be an opportune time to give new directions and clear objectives to face the remaining life as you have already spent two thirds of the life normally allotted. And it is important to recollect the roads you have travelled in the past so as to consider the future travel and the roads to be taken. Past is always a source of guidance to the future that is to be pursued.

Marriage is an inevitable and necessary part in one's life in the ordinary course. Though there are various interpretations and significant observations about marriage, basically it is a biological function facilitating the torch of life to be carried further into the future thus ensuring the continuity of life and species. Marriage forms the very basis to open the door to a family which is the basic unit of existence in a civilized society. Hence this institution of marriage, that was founded when men started settling down at a permanent place of choice after the pastoral and nomadic life evolved to a societal life, should be respected and admired for the orderly life in society.

Marriage is a partnership wherein two individuals from distinct background join together with an objective of establishing a family unit. These two individuals may have different attitudes, ideas and objectives in pursuing their lives together. If we consider marriage to be a rose plant in a garden, it requires adequate and timely watering, weeding out thistles around and fertilizing for its proper flowering and fruition at the appropriate time. Marriage is ultimately a relationship which requires mutual support. To sustain the relationship it requires constant caring, sharing and appreciating with mutual trust and love. In Ephesians 5.33 (NT) it is stated thus, "Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she

reverence her husband.”

Several famous marriages of high society have failed in the process of evolution for want of basic understanding and ethics underlying the foundation of this honourable institution. Prince Charles and Late Lady Diana entered into marriage with pomp and glory attached to the royal couple in complete public view. The marriage did not last and failed after a few years for want of ensuring the basic tenets of marriage which inter alia include responsibility, transparency and mutual trust. Where openness in marriage is absent, it creates a communication gap which leads to doubts, mistrust and break up. When the partners lack respect to each other, it invites egoism and peril at marriage. The children, parents and relatives in the extended family suffer from the broken marriage with the social stigma attached to it. A wisecrack has jokingly pointed out the three rings involved in the marriage: engagement ring, marriage ring and finally suffering.

No relationship is perfect and impeccable. Perfection belongs to God and we are only in the image of God. There are difficulties in life like, financial crisis, physical diseases, psychological inadequacies and spiritual impoverishments. How to overcome these difficulties or problems is the question. First of all identify the problem if it exists, analyze its contours, assess its implications and impact, find solutions if necessary by seeking advice from counsellors. If you can cope up with the adversities and try to find solutions to the problems by genuine and sincere efforts, that will be in the right direction to enhance meaning in your life. When



If you can cope up with the adversities and try to find solutions to the problems by genuine and sincere efforts, that will be in the right direction to enhance meaning in your life. When problems continue to persist, you should have the courage to encounter and bide the time as a passing phase in life.

problems continue to persist, you should have the courage to encounter and bide the time as a passing phase in life.

Change is inevitable and be alert to welcome it. Wheel of fortune is not static, it moves from poverty to opulence, from rags to riches and from melancholy to harmony as a rule of destiny. Persevere and preserve your values; pray with hope and conviction for the imminent change.

Marriage according to Christianity is a sacrament which is a blessing with divine grace lasting until death. Christianity values sanctity of marriage and its abiding continuity. According to Mathew 19.6 (N T), “Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder.” When paganism was flourishing in those early centuries, nascent Christianity was struggling to survive with values of monotheism and monogamy under the shadow of persecution by the Roman Empire. From a persecuted sect of indigent and illiterate farmers and fishermen from Palestine, Christianity has transformed to be the leading religion with 2.2 billion people following the tradition and values inherited.

Before I conclude, I would like to recall and narrate the class room experience I had on the subject. K Joseph Master was teaching us English language and was lecturing on the famous Shakespearean drama “Macbeth”. During the lecture he was focusing on the role of Lady Macbeth in the life of Macbeth and wanted to elicit definition of wife from the class. Though several funny and silly definitions were emerged / offered, one definition was significant: “Without wife there is no life, but wife is a knife to life.”

A knife is an essential utilitarian tool in the armoury of kitchen for cutting, slicing, peeling and shaping vegetables and fruits to be served on the dining table. If used carefully, it facilitates and enhances the value of the food served. If abused and handled improperly, it can not only hurt but can cause even accidental death. When deliberately utilized, it can transform to an instrument of killing.

In a world where old values are eroding and new trends are being invented, there is a continuous threat to various social institutions including marriage. Extra marital affairs, live in relationships, continuous conflicts and incompatibility are leading to break-ups and divorce shaking the foundations of marriage. Silver jubilee wedding celebrations tend to prove that a healthy marriage and a happy family continue to thrive despite the emerging onslaughts on these abiding institutions. ■

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YUVA CRICKET LEAGUE



Sajith Soman

■ Youth Wing (YUVA) SNMS organised its inaugural Yuva Cricket League (YCL) - Season 1 powered by Sterling on March 29 Sunday at Thane Police

Grounds. Seven teams participated in this event.

They were: Sakinaka Strikers - Sakinaka YUVA, Kalyan Chekavarz - Kalyan YUVA, Mallapuram Kattis - Airoli YUVA, Kayamkulam Karadis - Chembur YUVA, Malad Themmadis - Malad YUVA, Ozone Cricket Club - Mira road YUVA and Powai Warriors - Powai YUVA. The event started at 8 am and concluded by 6.30 pm as scheduled. Sasi Damodaran and Anish Damodaran inaugurated the event and senior members from Kalyan Unit graced the inauguration ceremony. Seven matches were played throughout the day. A summary of the Results are as follows -

Match 1 - Sakinaka Strikers v/s Kalyan Chekavarz. Kalyan Chekavarz won by 5 wickets. Man of the Match - Sangeeth from Kalyan Chekavarz

Match 2 - Powai Warriors v/s Ozone Cricket Club. Ozone Cricket Club won by 37 runs. Man of the Match - Midhunraj from Ozone Cricket Club

Match 3 - Kayamkulam Karadis v/s MallapuramKattis. Kayamkulam Karadis won by 18 runs. Man of the Match - Kannan from Kayamkulam Karadis

Match 4 - Sakinaka Strikers v/s Malad Themmadis. Malad Themmadis won by 7 wickets. Man of the Match - Abu from Malad Themmadis

Match 5 - Kalyan Chekavarz v/s Ozone Cricket Club. Kalyan Chekavarz won by 8 wickets. Man of the Match - Aashiq from Kalyan Chekavarz

Match 6 - Kayamkulam Karadis v/s Malad Themmadis. Kayamkulam Karadis won by 38 runs. Man of the Match - Vijay Balaji from Kayamkulam Karadis

Match 7 - Kalyan Chekavarz v/s Kayamkulam Karadis. Kayamkulam Karadis won by 42 runs. Man of the Match - Vijay Balaji from Kayamkulam Karadis.

Draw was held during the

inauguration event based on which the first three matches were played. The 3 winnings teams from the first three matches Kalyan Chekavarz, Ozone Cricket Club, Kayamkulam Karadis advanced to the Semi Finals. The 3 losing teams from the first three matches were assessed for highest Net Run Rate (NRR) and the best team Sakinaka Strikers advanced on to Match No 4 to face Malad Themmadis who emerged as the victors, thereby ensuring a berth in the Semi Finals. Match No 5 & 6 which were the two Semi Final matches which gave YCL Season 1 its first finalists Kalyan Chekavarz & Kayamkulam Karadis who fought it out in the finals for the

each and Certificates. Vijay Balaji from Kayamkulam Karadis emerged as the Man of the Series. He was presented with a Trophy, Certificate and a Cash prize of Rs 5000 by Shinde RPI Thane Police. Anish Damodaran YUVA Convener presented the YCL Season 1 Runner Up Trophy to the Runner up Team Kalyan Chekavarz. They were also felicitated with a cash prize of Rs 6000, certificates were given to each player of their squad. Mohandas Vice Chairman of SNMS and also the sponsorer of YCL Season 1 handed over the YCL Trophy to the Winning Team Kayamkulam Karadis. They were felicitated with a cash prize of Rs10000. Certificates and medals were given to each player of



YCL - getting ready for the matches

YCL Season 1 Cup. Kayamkulam Karadis eventually emerged as the Winners of YCL Season 1.

The event saw many fresh talents and it surely did leverage the talent that the youth had in themselves. The crowd which had graced the occasion were engrossed, gripped and captivated with some exciting cricket. Sumptuous meal was sponsored by Zonal Secretary Zone 2 Susmeran, who encouraged them to continue the good work. All the participants were honored with a certificate for their invaluable participation in the event. Man of the Match players were revered with Medals by Raghavan. They were also honored with a cash prize of Rs1000,

their squad. Other dignitaries who graced the presentation ceremony and commended the players with certificates were Gopidas and Coach Shashi. Many esteemed SNMS office bearers also visited the event and encouraged, congratulated and inspired the youth to continue their good work. All the SNMS senior office bearers including Chairman Damodaran, President Sasidharan, Secretary Salim Kumar who could unfortunately not make it to the event because of their prior commitments and packed schedule conveyed their genuine wishes to Team YUVA. They lent all the support which was vital and motivated Team YUVA to execute a first rate event.

CARE OF YOUR TRESSES IN SUMMER - I

Hair care routine depends on the type of hair and changes in season. Frizzy, dry hair and extra oily scalp.... summer wrecks havoc on your hair if you do not take adequate precautions while going out. So hair needs special care in summer.



Dr. (Major) Nalini Janardhanan

■ There are basically 3 types of hair- Dry, Oily and Normal. Oily and dry types of hair need extra care. Oily hair should be washed daily. Don't apply too much oil on oily

hair. Dry hair can be

washed on alternate days. Apply oil and brush daily if you have dry hair. Select a shampoo suiting your hair type. (Do not choose shampoo for its perfume or price or based on advertisements!)

Hair Care in Summer

Washing hair

Keep your hair neat and clean. Air pollution, dirt and dust clubs with sweat (and oil also if you apply oil before going out) on the hair and tend to accumulate on scalp leading to various hair problems. So regular hair wash is a must in summer. Wash your hair daily in cold water. Hot water should be avoided.

Oil massage

Oil massage to scalp is a part of summer hair care. It helps to improve blood circulation of scalp and

strengthen hair roots. Apply oil before washing hair. A weekly oil massage can be done with warm coconut oil, using your fingertips. After that, dip a towel in hot water, wring it out and tie on your scalp like a turban. Leave it for 5-10 minutes and then remove. Oil can be left on the scalp for 2 hours and then washed off with a good shampoo



suitable to your hair type.

Dry massage can be given to your scalp with your fingertips. This helps to increase the circulation of blood to the roots of hair.

Shampoo and conditioners

Hair turns dry and brittle when exposed to sunrays in summer. So use only mild types of shampoos. Add some Shikakai to water, boil it and keep aside

to cool. After shampooing, you may wash your hair with this water. Alternatively, add 1 tsp lime juice or vinegar to water and wash your hair with it.

Conditioning of hair is very important. After applying shampoo wash your hair well with plenty of water. Now take a few drops of conditioner on your palm, rub well with both hands and apply on the hair (not on scalp) from root to the ends. Keep it for 2-3 minutes and wash well with plenty of water. Conditioning helps to replenish oil and moisture in your hair. It also helps to protect your hair and retain its shine. Or you can simply wet your hair and apply a few drops of conditioner, keep it for 2 mts and wash off with water. Frequent shampooing and strong shampoos are not recommended for dry hair.

Combing and brushing

hair

Brush your hair everyday (the so called 100 strokes!) holding your head downwards and using strokes from roots to the tips of hair. Use wide toothed combs or a brush with smooth shafts and rounded tips, especially if your hair is curly and also to untangle knots in hair. After washing, untangle



knots using your finger. Do not use combs or brushes on wet hair. After applying a conditioner, untangle your hair with finger when hair is still wet. Never comb, brush or massage vigorously if your hair is extremely dry.

Clean your combs and hair brushes in warm soap water and dry them. Don't share your combs and hair brushes with others. Combing wet hair may lead to breaking of hair strands.

Drying hair:

Avoid use of hair dryers in summer. Since your hair is already exposed to the summer heat, applying excessive heat using hair dryer may cause damage to the hair. If you are using it, use a cool setting and keep it at a distance from hair. Do not focus dryer on a particular portion of hair, keep the dryer moving.

Do not blow dry wet hair. It is better to dry your hair with a towel and then left to dry naturally leaving it open or standing under a fan.

.....To be continued



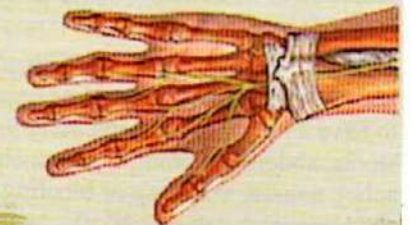
POEM



Lakshmy N

Broken Wrist

With a broken wrist
 on my right hand
 due to a fall at a lifest in city
 I staggered back on a Sunday noon
 swelling, pain and fear,
 helpless to do anything...
 then consultation, x'ray, surgery,
 implant inside with a stout bandage,
 a sling to announce my incapacity
 as my bank balance drained.
 dependency for every small thing....
 shattered and desperate I sit.
 not used for such a state
 my mind raising to tempers
 whole personality changed
 to irritation seeking loneliness.
 and as mind was calm once
 my left is fine it dawned...
 my memory clicked pictures
 of children and others, with no hands
 at birth or mutated due to mishap;
 browsing the internet on laptop
 I got inspired; my left hand fingers started
 typing on keyboard slowly and wrongly
 determination helped speed with no mistakes
 and after sixty days my first left handed poem
 I dedicate to all those with various disabilities;
 and surgeons, assistants and nurses,
 others who helped to cope up in hospital bed
 and family and friends kind enough to care
 with constant dos and donts as I move around -
 now, with an arm band and a smile on my face!



STOMACH PROBLEMS IN SUMMER

Here are some basic precautions to take care if you want to avoid stomach upsets.

Summer is a time for enjoying the cool air and good food at poolside get-togethers, evening parties at seaside, barbecue or food from fairs. But outside events can trigger digestive problems. In picnics and parties food may get spoilt in heat outside. Water taken from outside may not be clean. Having too much of spicy and oily foods along with carbonated drinks can lead to indigestion and other stomach problems like diarrhoea (loose motions), vomiting and reduced appetite. We tend to get dehydrated if we forget to drink lots of fluids in summer.

Summer Diarrhoea (Gastroenteritis in summer)

This may be caused by infections by bacteria, viruses or other organisms, eating spoilt food or undercooked food, allergy to certain foods like mushroom, seafood's or by drinking dirty, contaminated water.

Symptoms:

Thin or loose stools, sense of urgency to have a bowel movement, watery stools, abdominal cramps (Stomach ache), nausea, vomiting or bloating of abdomen with gas.

Treatment:

Take plenty of fluids and water slowly. Avoid solid foods for several hours. You may take easily digestible food like porridge, khichdi, kanji or bread. If you have vomiting, boil and cool water, add a pinch of salt and 1 teaspoonful sugar to it and take this in small sips frequently. You may add ORS powder (available in packets) to water as per the instructions on the packet and drink it frequently alternating with normal drinking water. Coconut water, weak tea (without milk), lime juice (with a pinch of salt and sugar) also can be taken.

If you have indigestion, ginger, papaya, pineapple and fennel are certain foods which can be taken as they may help to cure indigestion.

Drinking cold water and fruit juices may help to reduce acidity. But avoid cold drinks (carbonated drinks).

How to avoid digestive problems?

Some tips are given to avoid digestive problems especially in summer.

Eat small and frequent meals at short intervals (especially in barbecue or picnics). Avoid heavy meals. The more you eat, digestion slows down leading to

gas, bloating and discomfort in stomach. Cut your food into small pieces and chew well.

Eat fruits and easily digestible food items.

Eat slowly: Taste food, savour it and space it out. Don't gulp down food and water, as air may get inside your stomach.

Avoid strong odors: Stay away from the grill if food is prepared as barbecue. Strong odors of cooking, smoke and even strong perfumes may induce nausea.

Stay away from substances which are likely to irritate your stomach like coffee, alcohol, carbonated drinks, herbal remedies and supplements.

Don't over exert. Avoid strenuous exercises.

Have lots of water, fluids and fruit juices. As you tend to sweat more, there may be more loss of water from the body. So stay hydrated.

Use digestive herbs and spices: Include coriander, fenugreek, fennel seeds, cardamom, cumin, ginger and parsley in your summer diet.

Avoid dairy products (especially curds and cheese) as well as shellfish and seafoods.

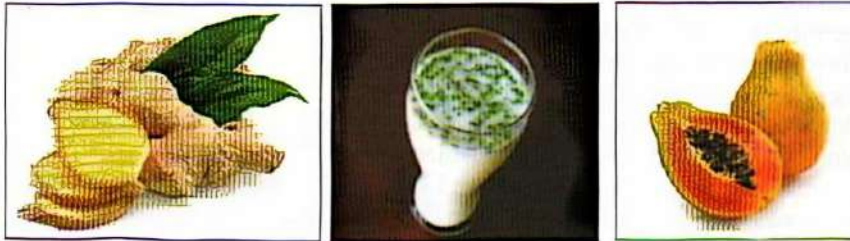
Don't treat yourself by over-the-counter drugs. Painkillers like Aspirin and Brufen can increase heartburn and stomach upset. Take medicines only after consulting a doctor.

Store food safely: Food poisoning is common in summer. Keep cold foods cold and hot foods hot. If you feel that any food item (cooked or raw) is spoilt (change in color, smell or taste), don't consume it, just throw it. Perishable food items should not be kept at room temp for more than 2 hrs in summer.

Avoid spicy, oily and acidic foods

To prevent gas formation and bloating in stomach, restrict the use of following foods:

a) Fatty foods like fried items, cheese etc. They take a long time to digest thus increasing the risk of heartburn.



b) Foods which form gas in stomach like beans, potato, soda, carbonated drinks.

c) Acidic foods like citrus, tomatoes, cola, tea, coffee which can lead to heartburn.

When shopping for groceries pick up cold and frozen items last and get them into your freezer within an hour.

Milk and milk products including ice cream and shrikhand should be kept in fridge.

Avoid tinned items and ready to

eat (after heating) type of food items in summer.

Check expiry dates especially in case of raw meats, vegetables and fruits should be fresh.

Don't keep prepared food items in fridge for a long time. Consume food kept in fridge, only after heating well. Once heated, don't keep back the leftover food in fridge. Don't reheat again and again. Heat only the required quantity of food.

Don't keep prepared food outside for a long time. After cooling it, keep in fridge.

It is better to eat food soon after cooking. Prepare only what is required for that day.

Don't carry food items stored in fridge for a long time in your tiffin while going to office.

If you are unable to warm your food kept in fridge, try to bring it to normal room temperature before eating.

Avoid eating food from roadside 'dhabas' and small shops where you are not sure about the cleanliness of water used for cooking and washing vessels.

Wash your hands well before eating, preparing food and serving food. Cleanliness of hands is very important.

If you are eating out, choose your restaurants carefully. Don't eat at dirty and unhealthy surroundings and restaurants.

Don't buy and eat cut vegetables

കവിത



ഡോ. പ്രൊ. ജനറൽ

മാതൃഭൂമി

അമ്മയാണെന്നു മെന്നൊരാൾ മുർത്തി അനന്തകോടികൾക്കു വലംബ മുർത്തി അമ്മതാനല്ലോ ചിതാനന്ദ മുർത്തിയും അതുല്യവാത്സല്യപാരമ്യരീപ്തിയും ആത്മസമർപ്പിതമാകുമെൻ ജീവിതം ആനന്ദതുന്ദിലമാക്കിയതമ്മതാൻ ആ മൃദുമന്ദഹാസക്കുളിർ ചോലയിൽ ആറാടി നീരാടി ആചമിച്ചിടും ഞാൻ മൈമിഷികമല്ലോയിലോകജീവിതം നിർമ്മലസ്നേഹത്താൽ ഭാസുരമാക്കിയോ നിറും മനസ്സിനു സാന്ത്വനമേകുവാൻ നിയെനിക്കെകിയേ കാരുന്നുമാനസം അമ്മയാണെന്നുമെൻ ജീവിതമാതൃക അമ്മയാണെന്നുമെൻ ആത്മസംരൂപവും അമ്മയല്ലോ വിശ്വപ്രേമസങ്കീർത്തനം അഖിലാണുസലത്തിൻശ്ലാത്തിമന്ദ്രം.

(salad) and sliced fruits of fruit juices (like sugarcane juice) from street vendors especially during summer. As the vegetables and fruits are cut and exposed to air they may carry germs. Moreover, the machine, glasses, plates and even the street vendor's finger nails may be carriers of germs.

At home, fruits and raw vegetables should be cleaned well in water before eating. They should be kept covered, if cut and placed on a table. It is always better to eat them as soon as they are cut.

You should be very careful about your drinking water in summer. Always carry a water bottle from home when you go out. Drink only boiled and cooled water or purified water. If you are eating outside, better to go for sealed bottles of mineral water.

This year WHO had declared 'Food Safety' as the theme for World Health Day (on 7th April). So we must remember that safe food habits make us healthy and protect us from infections.

- Dr (Major) Nalini Janardhanan



Alcoholism: A Few Questions seeking Answers



Dr Sujatha Nair

■ There are standard questionnaires by which one can identify the existence of an alcohol or drug problem that requires treatment.

The most common questionnaire for alcohol and drug use is the CAGE questionnaire

CAGE Questions

1. Have you ever felt you should cut down on your drinking?
2. Have people annoyed you by criticizing your drinking?
3. Have you ever felt bad or guilty about your drinking?
4. Have you ever had a drink first thing in the morning to steady your nerves or to get rid of a hangover (eye-opener)?

CAGE Questions Adapted to Include Drug Use (CAGE-AID)

1. Have you ever felt you ought to cut down on your drinking or drug use?
2. Have people annoyed you by criticizing your drinking or drug use?
3. Have you felt bad or guilty about your drinking or drug use?
4. Have you ever had a drink or used drugs first thing in the morning to steady your nerves or to get rid of a hangover (eye-opener)?

Scoring: Item responses on the CAGE questions are scored 0 for "no" and 1 for "yes" answers, with a higher score being an indication of alcohol problems. A total score of two or greater is considered clinically

significant. However even one positive score indicates the presence of an alcohol / drug problem that requires treatment in the form of rehabilitation.

Likewise there are questionnaires to identify Co-dependency in a family member or close loved one of the person addicted to alcohol / drugs

1. Did you ever lose time from work due to your relationship with an addicted person?
2. Have your relationships ever made your life unhappy?
3. Have your relationships affected your reputation?
4. Have you ever felt remorse after manipulating a situation?
5. Did you ever control situations to get money to pay debts household bills or otherwise solve financial difficulties that belong to someone else?
6. Has your involvement in a relationship caused a decrease in your ambition or efficiency?
7. After a fight or disagreement, did you feel you must get even?
8. After winning an argument, did you have a strong urge to restate your point?
9. Did you often stay in a relationship until your last hope was gone?
10. Did you ever borrow money to finance another person's addiction or associated crisis?
11. Have you ever sold anything to finance another person's addiction or associated crisis?
12. Were you reluctant to purchase necessary items because it may cause a disagreement?
13. Did your relationships make you care less of the welfare of yourself and

your family?

14. Did you ever stay in a degrading or dangerous situation longer than you planned?

15. Have you ever dragged old hurts into discussions about current items?

16. Have you ever committed, or considered committing, an illegal act to finance someone's addiction?

17. Did your relationships cause you to have difficulty in sleeping?

18. Do arguments, disappointments or frustrations create within you an urge to change someone else?

19. Did you ever have an idea that if loved ones would only see things your way, life would be much better?

20. Have you ever considered self-destruction as a result of your reactions or relationships?

Answering yes to five or more of these questions is an indication that codependency has become a problem in your life.

If you test positive for either of the above tests you would need to consult a substance abuse counselor who will guide you to the next course of action required to be taken.

We at Anatta Humaniversity Pvt.Ltd. facilitate the treatment of the dependent and co dependent in a loving, accepting, ambience, being client specific and maintaining the highest level of confidentiality. ■

For any clarifications contact
Dr Sujatha Nair on 09820330439



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Kalhiveeturhangiyallo (കളിവിടുറങ്ങിയല്ലോ)

Movie: Deshatanam (1996) Producer: Jayaraj

Lyrics: Kaithapram Music: Kaithapram
Singer: K J Yesudas/ Manju Menon Raagam: Mohanam



Karthika

കളിവിടുറങ്ങിയല്ലോ കളിവാക്കുറങ്ങിയല്ലോ
ഒരു നോക്കുകാണുവാനെൻ ആത്മാവു തേങ്ങുന്നല്ലോ
തഴുകുന്ന തിരമാലകളേ ചിരിക്കുന്ന പൂക്കളേ (2)
അറിയില്ല നിങ്ങൾക്കെന്റെ അടങ്ങാത്ത ജന്മദുഃഖം (കളിവിടു....)
ആ... ആ... ആ...ആ...



Kaithapram

താരാട്ടു പാടിയാലെ ഉറങ്ങാറുള്ളു
ഞാൻ പൊന്നുമ്മ നൽകിയാലെ ഉണരാറുള്ളു (താരാട്ടു)
കഥയൊന്നു കേട്ടാലെ ഉണ്ണാറുള്ളു
എന്റെ കൈവിരൽത്തുമ്പു പിടിച്ചു നടക്കാറുള്ളു
അവൻ നടക്കാറുള്ളു (കളിവിടു....)

ഇനിയെന്നു കാണുമെന്നായ് പിടഞ്ഞുപോയി
എന്റെ ഇടനെഞ്ചിലോർമ്മകൾ തുളുമ്പിപ്പോയി (ഇനിയെന്നു)
എത്രയായാലുമെൻ ഉണ്ണിയല്ലേ അവൻ
വിലപിടിയാത്തൊരൻ നിധിയല്ലേ
എന്റെ പുണ്യമല്ലേ (കളിവിടു....)



K J Yesudas

Kaliviturhaññiyallō Kalivākkurhaññiyallō
Oru nōkkukāṇuvānen āṭmāvu ṭeññunnallō
Ṭazhukunna ṭiramālakaḷē cirikkunna pūkkalē (2)
Arhiyilla niññīkkente ataññāṭṭa janmaduhkham (Kalivītu...)
Ā a... Ā a... Ā a...



Manju Menon

Ṭārāṭṭu pāṭiyāle urhaññārḥullū
Ñān ponnumma nalkiyālē uṇarārḥullū (Ṭārāṭṭu...)
Kaṭhayonnu kēṭṭālē uṇṇārḥullū
Ente kaiviraḷṭṭumbu piticē natakārḥullū
Avan natakārḥullū (Kalivītu...)
Iniyennu kāṇumennay pitaññupōyi
Ente itaneñcilōrmakal ṭulumbippōyi
Eṭrayāyālumen uṇṇiyālē avan
Vila pitiyāṭṭoren nidhiyallē
Ente puṇyamallē (Kalivītu...)

Transliteration:

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

Produced by New Generation Cinema, Desadanam is based on a story by Sreekumar Arookutti. Its screenplay and dialogues are written by Matambu Kunhikutan. The main artistes are Vijayaraghavan, Mini Nair, Unnikrishnan Namboothiri, Kaithapram, Matambu and Master Kumar in the main role. Besides the lyrics of Kaithapram, some traditional songs are also included in the film. Yesudas, Sujatha, Manju Menon, Deepankuran, Kunjanujathi Thamburatti are the singers and Mohan Sithara provided the background music.

When Malayalam cinema turned colourful

Movies have a tendency to change their format as and when new technology emerged. The first classic in the world cinema to take this path was the evergreen 'Gone with the wind' with stars Clark Gable and Vivian Lee. This black and white film was released in 1944 in 35 mm format. When Hollywood moved to color and Cinemascope format, this film was converted to cinemascope format with each frame individually transformed into Technicolor. By this time the heroine Vivian Lee was no more. After a decade the 70 mm format became vogue and GWTW was transformed into 70 mm with stereophonic sound. By the time Clarke Gable also went behind the curtain of time. Though I had not seen the film in the original format, I had the fortune to see the later formats.

In India the first film to be made in color was Jhansi ki Rani of Sohrab Modi with his wife in the role of the heroine. The first black and white film to appear in colour format was Mughal-e-Azam to be followed by Choudhwin ka Chand of Guru Dutt. But they failed to attract the audience in large numbers. In the South, color film Karnan with Sivaji Ganesan in the title role, turned to 70 mm format a few years ago and drew audience to the theatre.

In Malayalam no such transformation was seen. In the fifties, a few films like Visappinte Vili (Call of Hunger) of Koshy and Kunchacko and Christmas Rathri of P Subramaniam had a few scenes in color. In Tamil a few films like *Nadodi Mannan* of MGR and *Thankamala Rahasyam* of Shivaji Ganesan similarly had some parts in colour.

The credit of making the first full length film in color went to T R Sundaram (who also made the first Malayalam



talkie) when he made *Kandam Becha Kottu* (Patched up Coat). The second colour film was also made by another Tamilian, SMS Naidu who made *Sabarimala Sri Ayyappan*. Both these films were released in 1961.

Kandam Becha Kottu was originally a stage play written by Mohammed Yousuf and it won the state government

award for the best play in the state drama festival. This play was hugely successful and had many stages to its credit. The popularity of this play made T R Sundaram to adapt it to a film, that too in color to ensure its box office success.

This Muslim social drama with a Malabar background, was weaved around the social backwardness and dowry system prevailed in the Muslim society in Malabar. The timing was very apt to adapt as several Muslim socials were huge success at box office, starting with Kunchacko's *Umma*, to be followed by *Kuttikkuppayam* etc. K T Mohammed was chosen to write the screenplay and dialogue and Baburaj was the undisputable music director who made a niche in Muslim socials.

The main actors were Thikkurissi Sukumaran Nair, T S Muthaiah (both character actors) and Prem Nawaz and Ambika, then comparatively new comers, in the romantic lead. This star pair already had appeared in *Koodapirappu*, *Nadodikal* etc. Many other stage artistes, from the drama stages of Malabar stage were also drawn to the film. Among them were Bahadur, Nilambur Aysha, Nilambur Balan, Nellikode Bhaskaran, Philomina,

Kedamangalam Sadanandan, Chandini etc. The first three mentioned were good in the dialogue delivery in the typical Muslim slang while Philomina had a Trichur accent. To familiarise the director Sundaram with the Malabar Muslim slang and the dialogue delivery, another drama enthusiast Abdur Rahiman (paternal uncle of actor Rehman), also from Nilambur, was made assistant director to him. All these drama actors were debuting their film career with this film and many of them had a long existence in the Malayalam movie world. Nellikode and Aysha deserved a special mention



Ambika and Prem Nawaz

in this regard. Balan became a character actor in several films, especially in films associated with M T Vasudevan Nair. His villainous role in MT's *Nizhalattam* is worth mentioning.

The story revolves around Alikkoya Haji (Thikkurissi), a rich Muslim who agreed to his son Ummer's (Prem Nawaz) marriage to Kunjubi (Ambika) provided the bride brings a dowry of Rs. 2,000. Alikkoya's sister Khadeeja (Pankajavalli) and her sister in law Amina (Ponnamma) along with their children Amina and Hassan are neighbours. When Amina's father was returning from Singapore where he has business, he is said to have died on board. The marriage plans come to a standstill and Amina and children are driven out of home. The neighbourhood cobbler Mammad Kakka (Muthaiah) gives them refuge and makes wedding arrangements. On the day of wedding

when Alikkoya Haji insisted of immediate dowry, Mammad Kakka rips open his old patched up coat and comes the required amount that he saved for a future Haj pilgrimage. Soon after Amina's husband appears on the scene with a lot of money shaming Alikkoya Haji of his demand of dowry.

P Bhaskaran wrote nine songs for the film and M S Baburaj set them to music. Mehboob, Baburaj, P Leela, Kamukara Purushothaman, Gomati, P B Srinivas rendered their voice. All these songs had the odour of the Muslim folk songs and they succeeded to a great extent to draw the audience. The main songs were 'Aananda Saamraajyathil', 'Ennittum Vannillallo', 'Thekkunnu vanna kaatte' (all by Leela), 'Allaavin Thiruvullam' (Srinivas), 'Aatte Potte Irikkatte' (Baburaj and Leela), 'Kandam Bechoru Kottaanu' (Baburaj, Mehboob), 'Sindabad Sindabad' (Mehboob), and '

Puthan Manavatti punnara manavatti' (Leela and Gomati).

Initially this movie was planned by T E Vasudevan with K S Sethumadhavan as director but the prohibitive costs of production made him abandon the film. Modern Theatres' T R Sundaram then came on the scene. Shot in Eastman Color, it had a reasonable long run because of the novelty of a first full length Malayalam film and also of the music touching the hearts of the Muslim population.

It was shot in studio and the outdoor location was Nilambur. A few months later the second full length Color film shot in Geva Color came from Pakshiraja's.; Sabarimala Sri Ayyappan, the first Hindu devotional in colour. Both these films secured Certificates of Merit from the Central government in 1961.

Ayiroor Sadasivan dead

Playback singer Ayiroor Sadasivan, 76, died in a car accident at Manackachira on Alappuzha-Changanassery Road on April 9. His younger son and singer Sreekumar who was at driving wheel was injured. The incident happened around 7.45 a m when the car fell on a marshy paddy field near Onnampalam. The car hit the crash barrier before falling into the field.

The duo was returning to Ayiroor after presenting a music programme of their troupe Adoor Super Melody at Angamaly. They were retrieved from the car by breaking it. By the time the police and local people took them to the hospital, Sadasivan succumbed to the injuries. Police suspected that Sreekumar was fallen asleep while driving. Professionally Sreekumar is a teacher in higher secondary school in Perumbavoor. Sadasivan and family are staying for a long time at Adoor.

Sadasivan began his singing career with Arjunan Master in dramas. Later he associated with G Devarajan, Dakshinamoorthy and other music directors.



Sadasivan has lent to 25 songs in 20 films. Some of his memorable songs are 'Amme amme avitthe mupil njaanaru daivamaru', 'Sreevalsam maarhil charthiya' (both from Chayam), 'Monchathipenne nin chundu' (Maram), 'Sakuntale oo Miss Sakuntale (Rajahamsam), 'Ithile pokum kaattinupolum (Vipanchika), et al.

His wife Radha died seven years ago. His elder son Sreelal is a key board artiste.



'Forever Whenever'



Biju V Nair

regrettable to say that it was a big turn down. Once Srinivasan

■ Malayalees always look forward to Mohanlal movies with a lot of expectations. When a combination of Mohanlal-Manju Warrier-Sathyan Anthikkad-Ranjan Pramod is presented before them the expectation touches new heights. The spectators presumed that Ranjan might have had a new good story to tell them especially when he returns after a long sabbatical. It is



famously stated that his greatest contribution to Malayalam cinema was a bunch of films that he deliberately did not do. If Sathyan Anthikad did remember those words, he would not have done this film.

It is unknown the source that suggested to Sathyan that if Mohanlal drove a Nano car, he would look an ordinary man instead of a super star. The excessive close-ups of Mohanlal in the initial stages of the film helped only to highlight the big frame of Mohanlal's body. In this background, the Nano is quite an unfit!

The behavioural patterns of Vineet N Pillai would help only create nausea in the audience. His journeys to his office unbathed and unbrushed would never endear that character to his fans. The attempts to make him repeat his own clichés from earlier films are unpardonable. It brought up Mohanlal the actor pushing Vineet N Pillai behind. It resulted in alienating the problems of Vineet N Pillai from the spectators. Here Mohanlal is not to be blamed as he did what he was told, as a director's actor. Sathyan alone is to be blamed for this short shift.

Manju Warier's Deepa is no different. Manju is a god's gift to our film as well as our cultural fabric. On her return to the screen, we saw her re-telling of her own story between the lines, certainly an avoidable trait. When she kept her dignity by a decent silence on the affairs leading to her divorce, we all respected her. Certain aspects of that period we saw in 'How old are you.' It should have ended there but unfortunately it did not. We like to see her in varied powerful roles in the films

to come but definitely not to see the same aspect .

People expected a lot from the team of Mohanlal and Manju and if they felt disappointed, the blame is to be shared by the screenplay writer and director. The cinematographer taught us the types of shots one should have avoided.

It is quite puzzling to understand the reasons that forced music director Vidyasagar to plagiarise the tune of 'Azhithira thannil veenalum'(Bhagyadevatha of Sathyan himself) for 'Pularip penne.' May be the confidence that Ilayaraja would not approach the court for breach of copyright! When Karthik made the earlier song heart rendering, Vijay Yesudas, in my opinion, failed to replicate. The last song 'Malarvaka kombath' by P Jayachandran would be loved by the discrete.

Probably it might be a punishment by the god for the indifferent acting by Mohanlal prior to this film that his sincere attempt did not pay this time. Let us wait, possibly next time the team may succeed.



Prashant S/o Vijayalakshmi and K V Prabhakaran Nambiar (Sharprints) married Priyanka D/o Manda and T G Gerange on 21st April 2015 at Kochuguruvayur Temple, Matunga, Mumbai.



Kerala in Mumbai

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