

# Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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**LORD-OF  
SABARIMALA**

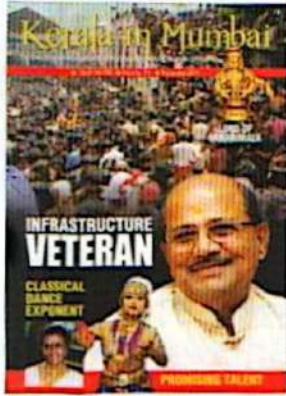
## **INFRASTRUCTURE VETERAN**

## **CLASSICAL DANCE EXONENT**



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# Regressive Progress

This is the era of progress and development for India and its states. And Kerala is no exemption. The only obstacle is that the state has no money not only to invest but to meet its routine expenses. Contractors who did the governments public works are not paid their dues and also their licence fees are revised upwards, overdrafts are taken to meet the salary obligations. The state is on the verge of a financial collapse. Yet there is no dearth for promises. Since promises only can be broken, it is offered left, right and centre before and after elections.

It is more than a decade that a 45 metre wide national highway is promised to the people of Kerala by the ever alternating governments but it still remains a distant dream. It is a matter of pride to the people of Kerala to have a wide national highway from Kasaragod to Thiruvananthapuram so that fast expanding fleet of vehicles can move at a higher speed across the state as well as a boost to the tourism.

It is a matter to ponder about the delay in achieving this rare feat. The government is accusing the public whose land, about 670 kilometres long spread over 3,400 acres, is to be acquired for this purpose. It is true there is objection of acquiring land for this objective but only half the way. Everyone wants highway but not on their land but on the land of their neighbour so that the value of their land escalates. When Konkan Railway was on its growing stage, a similar situation arose. Many land owners wanted to have the tracks going adjacent to their land, through their neighbour's and this situation caused inordinate delays. Finally a firm stand by the government solved the problem once for all. Why does the government of Kerala not adopt a similar stand? The real issue could be something else. Probably the cash crunch to pay the new compensation to the owners of the proposed land to be taken over.

Some interested people allege that there is a coterie of senior bureaucrats in the government (under the influence of private parties such as land mafia, corporate etc) that ill-advise the government and has not yet framed the rules of the new Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation & Resettlement Act 2013 and the notification under section 11 is yet to see the light.

National Highways are under the Union government and its construction and maintenance costs are met by it. However the land for this purpose is to be acquired by the state government and handed over to the union government. These are some of the facts that led to this 'hide and seek' game. Earlier the state government claimed that it would be difficult to acquire this additional land on account of resistance of the land owners and a 4-line highway could be constructed on a 30 metre wide land and this land is available with the government. It argued that considering the special circumstances existing in Kerala, this could be considered as a special case. The union government responded that standards cannot be altered from state to state and if the state insisted, it has to build the highway by itself.

It appears that the politicians at the helms of the affairs of the state are misfits to guide the state to prosperity as they are ill-equipped to think of the future of the state. Recently the state government was on a charity driven project of giving three cent pieces of land to the landless but soon it found the available land is miniscule for this purpose. An intellectual then commented that soon the state government would acquire land in Odisha, Bihar, West Bengal etc where there is enough land vacant for this purpose and settle the landless people of Kerala in those states.

What would the government do after a few decades to settle the then landless people and to widen the national highway?

## Letter of Thanks

Thank you for sending me a copy of the magazine KERALA IN MUMBAI (September 2014 Issue) containing the article "A Face for the Indian Electorate".

I thank you and all concerned for the article and for sending me the copy of the issue.

I wish Vibrant Printing & Publishing all success.

T. N. SESHAN, I.A.S(Retd.)  
Former chief election  
commissioner

## Artiste of the Month feature

Thanks for the coverage about Deepa and me in your September Issue of KERALA IN MUMBAI. I would like to add a few points to what has been written.

I would like to thank all Keralites in Mumbai through your magazine for all the support and encouragement they have extended to me over the past 40 years.

You have mentioned that I am a composer while Deepa says I am a keyboard player. I think I am a good Orchestra Director and I just want to go on enjoy playing LIVE music.

Thyagarajan  
Dombivili

## A Big Thank You

Once again I thank you for publishing an article on Thyagarajan and me. I have missed out on a few very important points,

which if published, I will be grateful.

I have not mentioned about my siblings, my two elder brothers, R Venkatraman and R Kumar, who are excellent singers and music lovers. I have also missed to mention about my best friend, Rajeshwari Sreeram, who came and stayed in my life because of music.

The Almighty showered on me five important people in my life, my parents, brothers and my daughter.

MUSIC showered on me the two most important people in my life, my husband, Thyagarajan, whom we all fondly call Thyagu and my best friend Rajeshwari, whom we fondly call Raji.

Deepa Thyagarajan  
Dombivil

## Why this discrimination?

It is surprising to note that the Government is allowing only five star and three star hotels to serve liquor. Does this mean that the bad effects of liquor will not affect affluent people? Liquor clouds the judgements of all men, whether they are wealthy or poor. If the Government is keen to put a ban on liquor, let it cover all restaurants and hotels. Otherwise let the Government lift the ban and serve it in all restaurants and hotels.

Ajay Simon  
Vasai



## More Job Opportunities in Kerala

Kerala has developed a lot on all fronts. The rural scenario is giving place to a commercial outlook. Building complexes with all facilities have arisen where earlier there were open green spaces. Bungalows have been demolished to build flats which have better security cover. Engineering and other technical colleges have sprung up. IT education and training are as good as any other Indian state. If only there were more employment opportunities, fewer Malayalee youth will leave the state to search for jobs outside. I sincerely hope the administrative machine will provide jobs for the educated youth of Kerala.

Viswanathan Nair Dombivili

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

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# S R PILLAI

## BUILDER AND INFRASTRUCTURE VETERAN

S R Pillai is a senior Mumbai Malayalee businessman who has made a significant presence in the construction and social landscape.



Lakshmi  
Venkatachalam

**S**ankar Ramachandran Pillai, more popularly known in Mumbai as S R Pillai, came to Mumbai in 1958, armed with a Diploma in Civil Engineering. Like several other Malayalee youth, he came to this city to earn a livelihood. But all was not rosy. Neither did he get a job immediately in the engineering field.

S R Pillai, a native of Thevalakkara in Karunagapally Taluk, Kollam district, was born to the late R Sankara Pillai and the late

Kamalakshi Amma. He did his schooling in Thevalakkara English High School and completed a Diploma course in Civil Engineering at Kollam.

Pillai stayed with his father's nephew Vasudevan Pillai in Parel who was working with Khatau Mills in Byculla. "I remember the building, it was named Varadkar," Pillai recalls. "I did not immediately get a job. But I studied typing and shorthand and in 1959 I got my first job at one of the well known laundries called

Modern Dryers and Drycleaners opposite Siddhivinayak temple in Prabha Devi. I was tally clerk a far cry from the engineering line that I had learnt in Kerala. But I joined there at a starting salary of Rs 150 per month. I worked there up to 1964. When I left Modern Dryers shop I was Manager and was earning a salary of Rs 1500."

S R Pillai shifted his residence to Pant Nagar, Ghatkopar, along with his cousin Janardhanan Pillai who was working with Khatau Mills .

This was a turning point in Pillai's life. Pillai joined a construction company P K Pillai and Co headed by P K Pillai who had retired as Superintendent Engineer from CPWD. Joining as Site Engineer S R Pillai was involved in the construction of the Nair Samaj building at Dadar in its renovation and the extension of two floors. A few years later he joined Eapen Varghese & Co that undertook road and allied works



under MES. Pillai worked here till 1969.

"1969 was again a turning point in my life," he says. He got married to Santha Pillai in 1969 and she came to Mumbai to start her married life with him. Santha hails from Kollam and her parents are the late Gopala Pillai and the late Thankamma Amma. "After marriage, I stopped working for others and started my own business. It is this Santha, my wife brought me good luck," he

acknowledges.

In 1970 Pillai left Eapen Varghese & Co and started a partnership venture with K K Varghese in the construction and infrastructure line, named Navbharat Constructions. Today it has completed 44 years of service in construction of buildings, road works, maintenance and infrastructure on contract basis. Navbharat Constructions has its office in Vikhroli. The company is a name to reckon with in the construction and

**"I have come up the hard way. I attribute my success to the hard work and dedication I have put in my work. My advice to aspiring young businessmen is to have total dedication and sincerity to the work you are doing. Success will definitely be the result. Hard work always pays."**



S R Pillai and his wife Santha with their family



**S R Pillai lighting the lamp at a function at Powai English School**

civil works field.

There is another company named Meenaxi Fisheries of which the well known Mumbai Malayalee Kumaran Nair is the chairman and S R Pillai is the Director. Kumaran Nair's son Ajay and Pillai's son Sanjeev are Vice Presidents in the same.

### **Social activities**

S R Pillai has always been interested in promoting education for children. He is one of the trustees of Powai English High School, patron member of Krishna Menon College Bhandup, founder trustee of Sree Vidyadhira Educational and Charitable Trust at Bhandup which runs an English medium school up to Std X. He contributes by way of cash and prizes to meritorious students and gives educational assistance to deserving poor students through samajams and individually. For the last eight years he is the Chairman of Mumbai Kala Bhavan, Powai where



**Swami Krishnananda Saraswathi and others during foundation stone laying ceremony of the Mannam Memorial Complex - KNSS function**

**S R Pillai is a member of Kendriya Nair Seva Sanghata (KNSS) for the last 15 years and is currently its Vice President. He is Founder trustee and President of Sree Ayyappa Seva Sangham and its Ayyappa Vishnu temple at Powai.**



**Former Minister R Balakrishna Pillai, Kerala Congress (B) along with S R Pillai, Kumaran Nair and other dignitaries during a Mannam Jayanthi function**

notice. As Lions Club member he has been active in organizing eye check up and medical camps etc.

S R Pillai is a member of Kendriya Nair Seva Sanghata (KNSS) for the last 15 years and is currently its Vice President. He is Chairman of Hiranandani Keralite Association since its inception.

He is also Founder trustee and President of Sree Ayyappa Seva Sangham and its Ayyappa Vishnu temple at Powai. Every evening he makes it a point to go to the temple with his wife.

### **Family Bonds**

S R Pillai and Santha have one son and two daughters. Their son Sanjeev Pillai is a qualified Civil Engineer. He began his career by joining his father's company. Currently he is supporting his father's business and also runs his own business. He is married to Dr Anita Pillai a radiologist working at

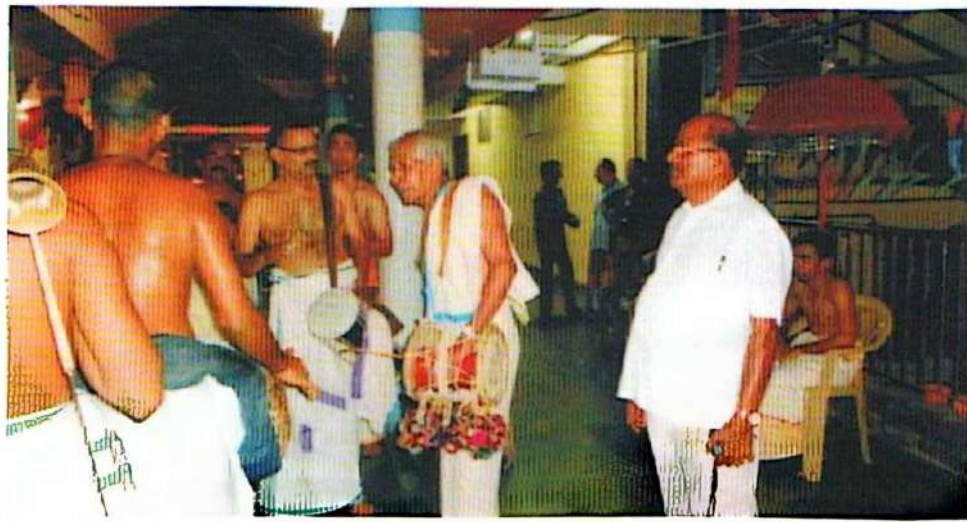
singer Srinivasan is the Director.

He is a member of Lions Club International and has enjoyed different portfolio and an active worker especially in blood collection drives. Every year S R Pillai has collected from 7500 to 15000 bottles of blood and in emergency cases even today he is capable of getting blood from blood banks at Sion Hospital and KEM hospital at short

Hiranandani Hospital and daughter of the late Ravindran Nair a businessman in Vashi. Anita and Sanjeev have two sons. The elder one Advait is studying in Std IX and the second one Aryan is studying in Std VI, both at Pawar International School Chandivali.

S R Pillai's first daughter Suja, an MBA in Finance, has married Vijaykumar Pillai, a Civil Engineer and has his own infrastructure development company. He is General Secretary of Kendriya Nair Seva Sanghata. They have a son Akhilesh Kumar who is doing his second year in Mechanical engineering at Pillai's College Panvel. Their daughter Ananya is studying in Std V at Pawar International School.

Their second daughter Dr Sunita is also a radiologist and has married well known Malayalee businessman and social activist Kumaran Nair's son Ajay Nair. They live in Mulund and Dr Sunita is a visiting radiologist at different hospitals in the area. Ajay Nair, an



S R Pillai enjoying a chenda performance at the Powai Ayyappa Vishnu Temple

MBA in Finance, is a leading builder and heads Kumaran Nair Developers. They have a son Abhishek Nair studying in Std XI in Ketkar College and a daughter Aishwarya Nair studying in Std VI at Sri Sri Ravishankar School in Mulund.

S R Pillai's grand children are well aware of Malayalee culture and the language and the grand daughters are learning music and

dance.

"I have come up the hard way. I attribute my success to the hard work and dedication I have put in my work. My advice to aspiring young businessmen is to have total dedication and sincerity to the work you are doing. Success will definitely be the result. Hard work always pays," he says. ■



## തലമുറകൾ കൈമാറിയ കൈപ്പുണ്യം

നാടൻ രുചിക്കടുമായി  
ഡബിൾ ഹോഴ്സ് അച്ചാറുകൾ.  
മേന്മയേറിയ ചേരുവകളും  
തലമുറകൾ കൈമാറിയ കൈപ്പുണ്യവും  
ഒത്തുചേരുന്ന അച്ചാറുകൾ വെജിറ്റേറിയൻ,  
നോൺ വെജിറ്റേറിയൻ രുചിഭേദങ്ങളിൽ.  
അച്ചാർ ഡബിൾ ഹോഴ്സിന്റേതെങ്കിൽ  
ആരും തൊട്ടുകൂട്ടി  
ക്കൊണ്ടേയിരിക്കും.

### Veg Pickle Range



### Non-Veg Pickle Range (Halal Cut)



# KUTTIKRISHNA MĀRĀR

## THE CRITIC WHO REWROTE THE RULES

- Satyanath

He saw what others did not see, saw differently from what others did and synthesised what he saw with logic so that others would be compelled to realise what he experienced. This is the essence of Mārār's writings.

When Kuttikrishna Mārār started writing there was practically no literary criticism worth the name. Very few accomplished writers like Kerala Varma Valiya Koyi Thampuran and A R Rajaraja Varma, poets by nature, used to make comments on poems of Sanskrit origin and also on poems written by established Malayalam poets. The standard format of criticism was a detailed description of the poet, his capability of adhering to the rules of poetry as followed by the ancient Sanskrit poets and finally a generic comment of 'good' or 'bad' remark about the entire work without assigning any reasons. When Kesari Balakrishna Pillai pointed out the good standards from the western literature, Vallathol did the same drawing his examples from Sanskrit. It was Mārār who synthesised both and demonstrated what was literary criticism and how literary criticism could be made critical literature.

Prof S Guptan Nair analysing the capability of Kuttikrishna Mārār as a critic said Mārār was like a sanyasi who was fond of eating anything but with a few cherry pepper so that while he relished it, the onlookers filled their eyes with tears. Guptan Nair says that when Mārār analyses a book, others would be compelled to take note. His criticism was neither superficial nor indifferent. His likes and dislikes are intense. Mārār was of the opinion that no critic could be impartial but should be on the side of positivity and opposed to negativity. Any person declaring himself neutral is betraying the readers. Mārār did not conceal his disdain for those who held the view that all works of Kalidasa, Bhavabhooti, Sriharsha, Magha etc were nothing but excellent.

Mārār refused to trust the reviews of the then critics and started looking into the works of above litterateurs



Kuttikrishna Marar

with a powerful magnifying glass of logic. His approach brought a radical change in Malayalam literary criticism. Result? More and more readers especially newly educated youngsters were drawn to the Sanskrit classics. *Vatmiki Ramayanam*, *Mahabharatham*, *Sakuntalam* etc became his targets and many characters highly revered by readers were subjected to scrutiny and a new uprising was witnessed. Earlier only I C Chacko dared to examine some of these characters and he found *Vatmiki* very careful in etching out his characters.

In an essay about his childhood, titled '*Ente Ativerukal*' (My roots) Mārār explained that since his mother narrated stories from *Mahabharat* he felt a kind of aversion towards *Yudhishtir* but regard for *Bheema*. Mārār went to the extent of saying that it was not *Yudhishtir*'s affinity to truth and patience but his cowardice that led to the *Mahabharata* war. He held the view that what *Duryodhana* did

was sanctioned in the *Kshtriya dharma* and hence there was no *adharm* committed by him. It was *Yudhishtir*'s unmanly behaviour that led to the death of lakhs of soldiers fighting from both sides. (*Dantīha-gopuram*)

Mārār held similar but more intensive view about *Srirama* of *Vatmiki Ramayanam*. He held *Rama* very intelligent but careful, manipulative, lusty and opportunistic. (*Rajankanam*)

### Comparing great works

While Mārār was dependent on his power of logic while analysing epic characters, he used comparison of plots to evaluate the strengths of characters, as M R Nair did to place *Kalidasa* and *Shakespeare*.

Mārār is known to have a poor knowledge of English literature but his acquaintance with *Nalapat Narayana Menon* made him familiar with poetry of well known English poets. While evaluating '*Nalini*' of *Kumaran Asan*, *Evangelina A Tale of Acadie* by *Henry Wadsworth Longfellow* (1807-1882) came to the help of Mārār. Similarly he found a very close similarity between *Swapnavasavadattam* of *Bhasa* and *Enoch Arden* of *Lord Alfred Tennyson* (1809-1892). The sharp memory of Mārār helped him to identify the themes of these works, in spite of apparent external disparities. After going through the texts of Mārār, every reader would wonder how other critics missed these apparent similarities and dissimilarities. The above mentioned English poems were prescribed only to post graduate students of English in South India and hence Mārār had no access to those works. These poems were not even known to many among the educated class of Kerala. A Malayalam movie titled '*Snehaseema*' based on *Enoch Arden* was released by the end of 1954 but hardly anyone pointed out the similarity then.



S Guptan Nair



Mundasseri



N V Krishna Warriar

The story of King Nala and his wife Damayanti first appeared in Mahabharath and based on the story, three well known poems were written by different Malayalam poets. In *Rajankanam*, Mārār deals with this topic in two essays. In one he compares the works written by three eminent poets Mazhamangalam Nambootiri, Kunchan Nambiar and Unnayi Varier. While telling us about the finer points of their dealings with the subject, he points out where they falter and triumph. While giving concessions for their objectives, he observes that the first two had only a casual reading of the story from the epic and thus ignores miserably the characterisation of the two leading characters Nala and Damayanti. In his autopsy, Mārār comes up with the general perception of poetry. Poetry is not coming up with a large number of images or words, metaphors and similes, indigestible words from Sanskrit and Malayalam languages, a large number lines or quatrains but intrinsic nuances in most apt irreplaceable words throwing light on the personality of the characters. It is a guide to the modern poets or aspiring poets about what to, how to write poems that fall into the category of poetry. Reassuring his respect for the ability of all three, he criticises the first two for not giving ample attention to their craft and complements Varier for his sensitive treatment.

Moving from the Malayalam poets, he targets the celebrated Sri Harsha (*Naishadheeya charitam*), whom every old poet of India held in very high esteem and demolishes his solid image pointing out the brittleness of his craft. First of all he points out that Sri Harsha deals with the first part (only upto the wedding) that Mārār treats as less significant and to deal with this part, Harsha used around 2,800 quatrains, abusing his talent as a poet. Probably it could be the first

time any critic dared to shred Harsha's work into pieces. Our small poet Unnayi Varier stands much higher than Sri Harsha, he praises.

### Rajankanam

First published in 1947, *Rajankanam* contains 11 essays written during 1935-'45. Its most popular essay is undoubtedly *Vatmikiyute Raman* (Rama of Vatmiki). When it was first published in 1940 in *Mathrubhumi Weekly*, it created uproar in the literary class as well as among ardent devotees of Rama. Mārār was firm in his opinion that Rama was an intelligent and civilised young prince who could clearly visualise the repercussions of accepting the advice of Dasaratha and Kausalya and become King of Ayodhya by taking his father a prisoner. He had the goodwill of the citizens of Ayodhya but it would take a very little time to lose them. Though he was very apt in realising the human psychology, often his inner feelings surged out while sitting with close aides and he revealed his true feelings that he concealed impeccably from others. Though Vatmiki gave enough hints about the true Rama, people who loved the adaptations of Vatmiki Ramayana in their own languages, clamoured with bhakti, liked to treat him as God himself. The success of this essay lies in the fact that in Kerala, many people turned to the original version of Vatmiki. There are a few translations of this version, in prose as well as in verse including that of Vallathol Narayana Menon.

Though Mārār started commenting on literary matters since 1928, the youth took note of him only in 1940 when he did a treatise on Rama based on Vatmiki Ramayana. It appeared in *Mathrubhumi Weekly*. It created a tornado or torrent in literary scene.

Mārār started his essay stating that Tulsidas, Kambar, Ezhuthachchan et al painted Rama as an incarnation of Lord Vishnu whereas to Vatmiki he was an exemplary human being. To justify his statement, he quotes Rama himself *ഞാന്റെ ഒരു മർത്ത്യതയ്ക്കുനോർപ്പു, രാമൻ ദേശരാജാജൻ*. "He further states that Rama never considered himself as an incarnation of god. If the purpose of incarnation was the annihilation of Ravana, Rama would not have taken the burden of ruling Ayodhya after the war, unlike Lord Buddha. Using the power of logic, he demolishes every argument in defence of godliness of Rama. At every turn of the epic, Vatmiki clearly establishes that Rama exhibits the attributes and traits of a good principled man alone.

Most of the Hindus always believed Rama as God and refused to accept any other theory. Mārār pointed out that when Vatmiki described Ravana carrying Sita on his hips, the poets of Bhakti cult said Ravana carried Sita along with the soil she stood on and that he took away not the real Sita but a fake one. In the rush of such poets and their followers, Vatmiki's Rama fainted and a different Rama of Bhakti cult emerged. Rama is known for his devotion to father and loyalty to a single spouse. Mārār challenges this stand. He claimed that it might look so but Rama's motives were not pure. He agrees that Rama does not show any emotions of joy or sadness during the proclamations of his coronation and sudden abandonment. Mārār argues that it is not because of lack of emotion but its clever suppression. He points out that when he is alone with Sita, he opens up his heart and asks her to serve Bharat.

The ten other essays are no less important though they lack popularity. They are *Kala Jeevitham Thanne* (Art is life itself), *Nammute samskaralopam* (Our cultural decline), *Pazhaya moonnu krutikal* (Three old literary works), *Naishadheeyacharitham* (Story of Nishatha), *Swapnavasava-dattavum Aenoch Ardenum*, *Kumara-sambhavathile ettam Sargam* (The eighth chapter of Kumarasambhavam), *Pourasthyadeepam* (Light of Asia), *Ithivrutham prakhyathamakumbol* (When the core story is well known), *Evangelinum Naliyum* and *Nammute Vidhura Vilapa Kavyangal*.

The last mentioned is an

interesting piece. A married couple is supposed to love each other and when one dies suddenly, the life of the other becomes pathetic. Only in Indian literature, a situation comes where the wife dies or lives incommunicado, and the life of the male becomes miserable. And if the spouse is a poet, then he writes a poem forcing the reader to empathise with him.

Mārār in this essay reviews four such poems written by V C Balakrishna Panicker (*Oru Vilapam*), Vallathol Gopala Menon (*Ente Poypoya Pranam*), Nalapat Narayana Menon (*Kannuneerthulli*) and M R Nair (*Thilodakam*).

Mārār tells us that though we inherited these poems of lamentation from the west, they did not have any poem written by a poet about his departed wife. He remarks that probably no poet in the west lost his wife when he was alive or she died after ceasing to be his wife. He further states that these poems of lamentation were considered the best of their writings.

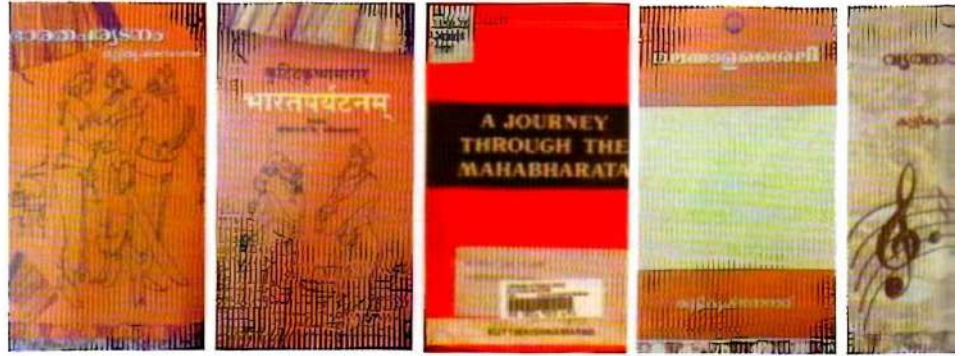
### Danthagopuram

Published in 1957, Danthagopuram contains 14 essays, written during May '52-June '56. Prominent among them are *Ithihasakatha pathrangal* (Characters from epics), *Novel Sahityam*, *Cherhukathaprasthanam* and *Asante Leela*.

The second and the third essays mentioned above are reviews of Prof

M P Paul's best known books of the same titles. They are still the best books available on novel and short story writing. The views expressed by Paul are well condensed by Mārār and he puts his stamp of approval. In the preface, Mārār states that *Ithihasakathapathrangal* is written to rectify certain presumptions of Paul and alleges that Paul based his views on certain pre-existing views of many readers who themselves did not read the epics especially Mahabharat. He emphatically states that Mahabharat is a great and huge work and the reader needs the knowledge of Sanskrit and the expertise to analyse

the heroine from her bondage view invited abundant criticisms and some even cast as-of casteism on Vallathol. Vallathol did not elaborate comment, Mārār expounds this with the help of logic and psychology in his inimitable style. In any work, the author is duty bound to justify and disappearance of character, however insignificant are, Mārār argues. He points out that he fails to explain the reasons for the death of Leela's father and her. Finally he comments that Leela, Asan asks young men to be victims of rape by scoundrels advised by Mahatma Ga



the contents. It would be beyond the scope of this article to snoop into the views of Mārār and the readers are advised to go through that essay.

When poet Kumaran Asan published *Leela*, his contemporary Vallathol reviewed it in *Grantha-viharam*. In that review, Vallathol commented, "It appears that the poet has committed two murders to free

### Bharathaparyatanam

The most exalted work by Mārār. The most respected litterateurs pointed out that *Bharathaparyatanam* that contains 18 essays taken from Mahabharata by Vyasa. Mārār condenses 18 incidents from this epic and explains their merits to the uninitiated, as before. Through this book, Mārār brings out an abridged version of the epic and also a condensed version of India's ancient culture.

Mārār dedicated this well-known book to his mother who during his childhood told him the stories of the Indian epics. Since those stories, Mārār disliked Yudhishtira for his cowardice and worshipped Bhishma for his valourous words during the disrobing of Panchali by Dussala. The royal court of Dhritrashtra said that during his days as a reader in *Mathrubhumi*, he happened to proofread the Malayalam translation of 'Mahabharata Children', originally written in English and was redrawn to Mahabharata sufferings of Kunti, Amba, Paandava, Dussala et al at the hands of the characters made him think of the bondage of women and the freedom of men to do what they liked. Ekalakshouni participated in

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Mahabharat war and only ten men including three from the Kaurava side survived and Mārār squarely blamed Yudhishtir for this calamity. What touched Mārār most was the situation in which Dussala, cousin of Arjuna and the only sister of the Kauravas begging Arjuna to spare the life of her grandson when her son died of fear when he heard the arrival of Arjuna at his province.

Bharathaparyatanam has been translated to many Indian languages and English, probably as they did not have such a powerful analysis of the epic.

Kuttikrishna Mārār was a lone fighter because as pointed out earlier both modernists and conservatives believed him to be on the other side.



This isolation in fact compelled him find his own path and he indeed did so. Malayalam critic P Damodaran Pillai remembers him as one who is a serious thinker. To write on consolidated subjects was not a pastime to Mārār unlike others but it was a total submission, said Joseph Mundasser. Mathrubhumi Weekly editor N V Krishna Warier observed that most people got unsteady when they entered into the fundamental issues of literature but Mārār was an exception. In the opinion of Prof Guptan Nair, to recognise the aesthetics beyond the technical fineness is the expertise and Mārār has it in adequate measure and his stature itself is based on this expertise.

**Mārār's views on literature**

Every word written or published is not literature. According to Mārār, literature is a form of art. "Instrumental art is the arrangement of rhythmic beating of Chenda and Maddalam; the rhythmic arrangement of movements of limbs

makes the art of dance; the art of music is nothing but the extraordinary arrangement of notes; the arrangement of colours and drawings makes the art of painting. Similarly, we may say that the arrangement of words in a rhythmic and meaningful poignancy forms the art of literature.... Literature assumes art form when it succeeds in evolving incessantly good feelings provoking some meaningful thoughts." The present day writers may not understand this definition or may not agree to it. However we know that good literature alone lasts generations and literary pretensions would have an untimely death.

According to Mārār, Sanskrit did not have literary criticism but only

rules on criticism. They normally analyse the words breaking them into syllables and give out all types of possible interpretations. The only relieving factor is the varying examples in verses. Often these examples themselves are such that would force the reader to vomit in disgust. The critics concentrated only on the words and not on the overall content and impact of the book. They saw only the trees while skipping woods. He quotes Browning who says that besides meaning of the words, the whole association of words in any literary form should also exhibit a star among them. Mārār called this starry literature *vaidarbhireeti* (വൈദർഭീരീതി).

It is to be remembered that most of Mārār's thinking on literature evolved when a number of poets emerged in Malayalam literary arena with a new style of arranging words pleasing to the ears when read aloud. For him, good literature is that that is enjoyable while reading silently. Mere arrangement of words on a subject does not purport poetry. To

become a poet the writer should have adequate experience, vast vocabulary, intelligence, inherent talent and the skill to transfer his feelings to the reader. If any one of these qualities is missing, the writing would certainly fail to impress a discerning reader. This could be the reason why highly acclaimed works of one region fail in another region as the reader of the latter region could not relate to the experience of the former one. Incidentally well known poet T S Eliot also shared the same view. "Poetry should have the rhythm of notes as well as expandable meanings. They are indivisible and hence integrated."

In *Sahityavidya*, Mārār says, "Art at its exemplary zenith could be appreciated in its abstract form itself. Good literature can be appreciated even without the support of music. Conversely good music need not have the support of words."

While lamenting the absence of good reviews in the Sanskrit literature, he states that literate should grow from the macro to the micro level. What is available is mostly the opposite and the Malayalam poets mistook it as their model. And there were well known pundits in Malayalam to compliment such style. As an example of Vaidarbhi style (repeating complex vowels to attract listeners), A R Rajaravarma quoted a quatrain from K C Kesavapilla,

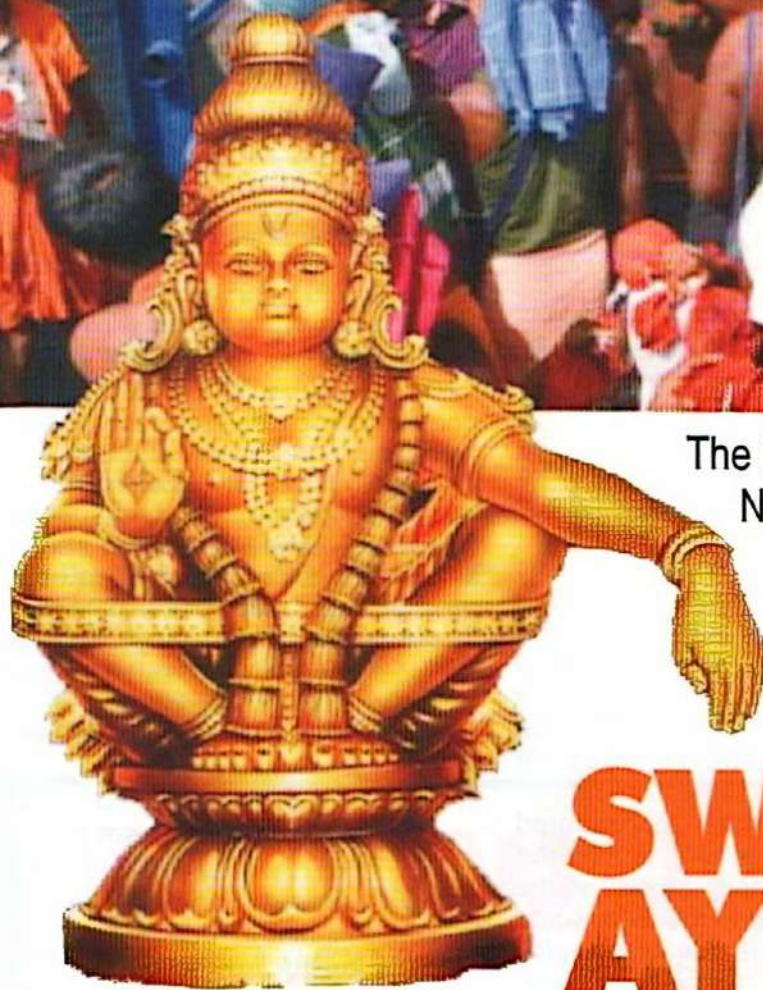
അങ്കത്തുകലലങ്കളകരഹിതം  
സംക്രാന്തമായിട്ടുമ-  
ത്തങ്കപ്പങ്കജമകതങ്കുജൂർമുല-  
പ്പങ്കേതുറത്തിങ്കലേ  
തങ്കും കൂങ്കുമപങ്കസങ്കലന്യാ-  
ലങ്കാരസങ്കാരമാ-  
മങ്കം പങ്കഹരങ്കലാർന്നൊരുടൽ മേ  
സങ്കേതമാങ്കേവലം.

Mārār unhesitatingly criticise A R for choosing that particular stanza (as a vulgar gesture to the poetry) and tells us that it is a classic example of diving to the depth of misquoting. Mārār was shocked to see the professor who stood against such usage quoting this example.

Though Mārār wrote more than three dozen books, it would be tough to identify his best books. Rajankanam became a hot favourite of the youth of day by virtue of Valmikiyute Raman, Dantagopuram drew public attention because of *Itihasakathapatrangal* (Characters of Epics). *Bharathaparyatanam* was another important work that readers received with high respect. ■



The Mandala Masam starts from mid November for 41 days and this season is most auspicious for devotees to go for a pilgrimage to Sabarimala, the abode of Lord Ayyappan, one of the important deities of Malayalees.



# SWAMY AYYAPPAN

# LORD OF SABARIMALA

**T**oday the fame of the Lord of Sabarimala has spread far and wide and lakhs of devotees from outside Kerala, especially from Tamil Nadu, Andhra Pradesh, Karnataka, Maharashtra and several other north Indian states make the holy trek to Sabarimala and seek Ayyappan's Grace and blessings. There are many temples

dedicated to Dharma Sastha or Ayyappan all over Kerala and even in temples dedicated to other Gods, there is a shrine to Ayyappan. However legend has it that there are four important temples dedicated to Ayyappan along the hilly Western Ghats in south Kerala consecrated by the sage Parasurama. Dharma Sastha is represented in different

stages in these temples. In Kulathupuzha, Ayyappan appears as a balaka or child, in Aryankavu as brahmachari, at Achankavu with His consorts Poorna and Pushkala and at Sabarimala as vanaprastha. At Ponnambalamedu or Kantamala Ayyappan is believed to appear as the highest yogi. This place which has not yet been explored is

believed to be built by sages at the spot opposite Sabarimala on the eastern side where the miraculous light appears as Makara Jyoti on the day of Makara Sankranti.

However Sabarimala shrine is the most important and popular of Sastha temples in Kerala. It is also the most significant because pilgrimage to this shrine symbolises the struggle of the individual soul in its onward journey to the abode of bliss and beatitude. A pilgrimage to Sabarimala involves a number of religious disciplines which have to be followed strictly. Just as the path to spiritual awakening is long and difficult, the journey to Sabarimala has its own set of austerities so that when we adhere to them and reach the temple, we become receptacles of His grace and are truly blessed.

### Rituals and Rites before going to Sabarimala

Every year millions of devotees without any distinction of caste and creed from many parts of India especially the South make the trip to Sabarimala. This is done from mid November to January 14 till Makara Jyothi. In addition to these days, the temple at Sabarimala is opened for the first five days of every Malayalam month and during Vishu.

A pilgrimage to Sabarimala is generally done under the guidance of a guru called guruswamy. He is a person who has gone to the temple for many years and knows the rites to be followed.

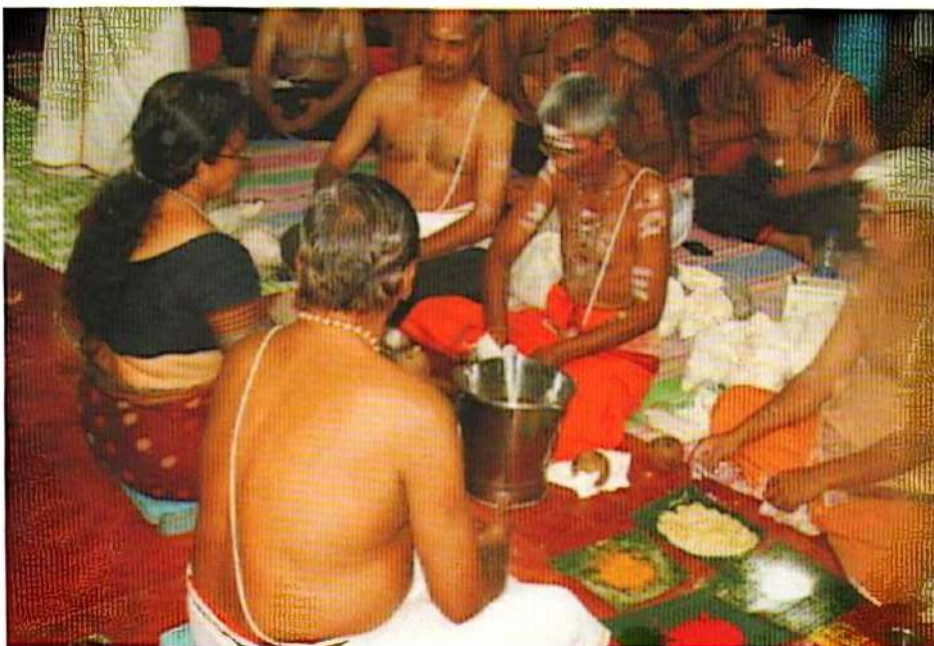


Bhajan Singing by devotees

Whoever decides to go to Sabarimala needs to observe religious discipline (vratham) for 41 days preceding the pilgrimage. They have to observe celibacy and abstain from sex in thought, deed and word when they are observing the penance. Men should not shave their faces nor cut their hair. Women are not allowed entry into the temple excepting small girls who have not attained puberty and elderly women whose monthly periods have stopped. The Ayyappans as the pilgrims are called, are clad in black dark blue or orchre clothes. These colours help in moulding the mind of the pilgrim to the ascetic's path. They should avoid non - vegetarian food, alcohol

and cigarettes, and eat fresh sattvic food. Before setting out on their pilgrimage, the Ayyappans participate in the Ayyappa puja under the guidance of the guruswamy and wear the rudraksham or tulasi mala on their necks. Once they wear the malas, they are addressed as Swamis or Ayyappans, observe abstinence and utter Saranam Ayyappa as often as they can. The most important of the preliminaries is the preparation of what is called the irumudi, a cotton bag in two compartments, one in front and the other behind which is carried on the head throughout the pilgrimage.

In the front compartment is kept the neithenga (ghee filled coconut); the ghee is inserted through the third or soft eye of the coconut and securely sealed and corked. It also contains the offerings to the Lord and Malikappuram Devi. The other bundle contains turmeric powder, kumkum powder, karpooram, chandanam, avil, pori, malar, karkandu, munthiri and rice powder. The filling of the coconut with ghee is reminiscent of the King giving the three eyed coconut to Manikantan when he went to get the leopard's milk. It also symbolises the journey of the soul, the ghee is man's soul and the coconut his body. The ghee is emptied at the Lord's shrine for abhisekham and the coconut is thrown into the fire. The pilgrimage is complete only when the irumudi is emptied at the shrine in Sabarimala.



Kettunira in progress

# THE HOLY TREK

A devotee narrates his ecstatic experience of going on a pilgrimage and having a darshan of Lord Ayyappan at Sabarimala. ~ ❦



R. Ramakrishnan

■ A group of around 40 of us, mostly friends and relatives, largely drawn from Coimbatore, Mumbai, Bangalore, and Cochin decided to set off to Sabarimala, the abode of Lord Ayyappa, between 18-20 September, 2014. We congregated at Cochin on 18 th evening at the Brahmana Samooam Madom Sastha Temple. Male devotees proceeding to Sabarimala are called Ayyappans and ladies are known as Maligapurams. While men of all ages are permitted, women in the age group of 10-50 are barred. Our group included six Kanni Maligapurams (women) above the age of fifty who were making their maiden trip. There were also a couple of young kids - a young boy (kochu manikandan) and a small girl (kochu maligapuram). All devotees wore either black or saffron color to distinguish them as Ayyappa devotees.

The proceedings began with an invocation to Lord Ayyappa,

followed by deeparadhana and then the wearing of the holy mala or chain made of beads or rudrakshams. The kettunira was an elaborate ritual involving filling of ghee into coconuts and filling rice into the irumudi kettu. This was accompanied by singing of bhajans and chanting of Saranam Ayyappa. After Kettunira we had prasadam (wheat rava uppama and ghee payasam) and then boarded a luxury bus, placed our Irumudi kettu and hand bags on the overhead rack and settled down for a five hour journey. We departed around 10.30 pm and reached Pamba early next morning at 3.45 am. After disembarking from the bus and carrying our Irumudi bags on our heads we trudged down a steep curved slope, crossed the small bridge across the Pamba river and arrived at the base camp. We entered one of the several thatched restaurants, left our belongings there for safe keeping and helped ourselves to steaming hot chai. The next hour and a half was spent on early morning ablutions (there are paid toilets where we shell out Rs.5 per person) including a refreshing dip in the Pamba. The flow was quiet

and water was icy cool and we felt invigorated and energised to continue our journey on foot.

At exactly 5.30 am we began our steep climb up the Neelimala. We worshipped at Pamba Ganapathy, Sri Rama, Hanuman and Shakti temples. We carried Irumudi bags on our heads and walked barefoot over unhewn granite steps and over steep kaccha undulating winding paths containing jagged stones and boulders. We chanted 'Kallum Mullum Kalukku Metthai'. The air was cool and pleasant and we were surrounded by low lying clouds. As we proceeded, the climb became more arduous and we started feeling ponderous. We crossed Appachi Medu and Sabari Peedum which is the highest point of Neelimala. Sometimes during the climb, the glorious golden morning rays of the sun started peeping out and it was bright.

The continuous chanting of Saranam Ayyappa and singing of Bhajans made us forget our hardship, shake off our heaviness and we were able to negotiate the precipitous climb with consummate ease. After Sabari Peedum the climb eased out a



The writer of this piece Ramakrishnan (2nd from left) his wife (left) and other devotees on their way through Saranathiya route to Sabarimala.

bit and the path became more comfortable. From this point there are two routes - The normal one via Cheri Ana Vattom and Vali Ana Vattom. Kanni Ayyappans normally take the second route via Sarankuthiyal and since our group had a few Kanni Ayyappans and Maligapurams we went via Sarankuthiyal. This trek was slightly longer and took us through verdant lush greenery and dense forest. For first time devotees, Sarankuthiyal is considered very sacred. They bring with them the wooden arrows and place them in a small sanctum built for this purpose.

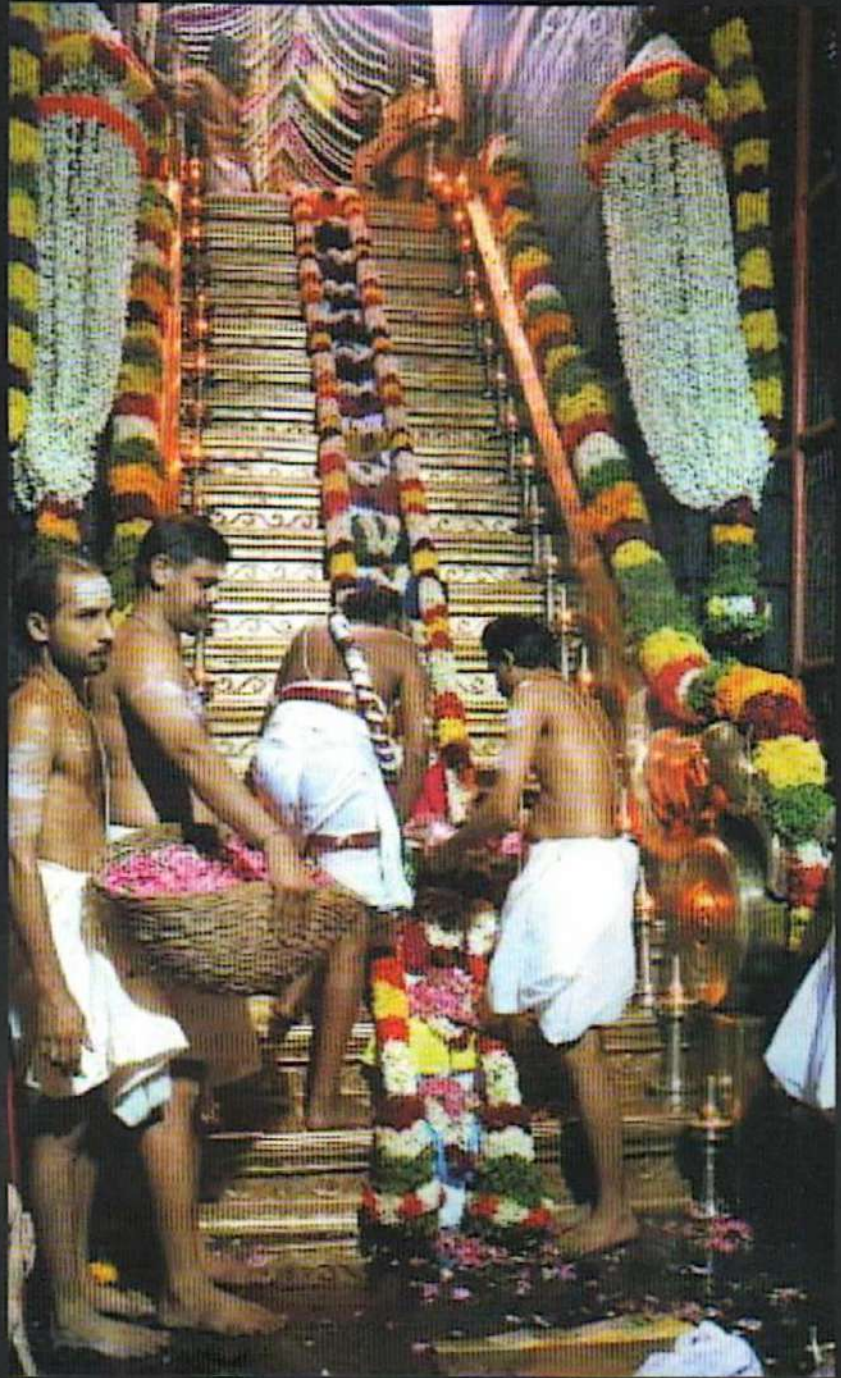
A 20 minute walk from Sarankuthiyal took us to Sabarimala. We joined the queue of devotees and chanting Saranam Ayyappa reached the lower part of the Sannidhanam. Here we broke our first coconut and climbed the pathinettam padi or the sacred 18 steps. Bare legged police persons wearing malas are deployed on the steps to help devotees climb the steep steps. Ropes are also provided on either side for the devotees to hang on and pull themselves up. And lo and behold we were at the Sannidhanam. We saw a big throng of devotees jostling and pushing and chanting Saranam Ayyappa. We climbed an over bridge which took us around the sanctum sanctorum and we descended again to worship at Lord Ayyappa's shrine. The chanting reached a crescendo and climax. We now got darshan of Lord Ayyappa. A feeling of joy and ecstasy, peace and serenity, devotion, tranquillity, enlightenment and fulfillment overwhelmed us. We were transported to a high spiritual level where we could think only of Lord Ayyappa. For a short while we felt we were transcended to Swargaloka.

We were allowed to glimpse at the Lord for a short period before we were gently shooed away by security guards because of the surging crowds. Then we walked around the sanctum and marveled at the beautiful gilded Vimanas of Lord Ayyappa and Lord Ganapathy. We circumambulated the sanctums, collected prasadam and then lazed around basking in the pleasant sunshine for a while before repairing to our reserved accommodation comprising a large room with several

## THE 18 STEPS AND TATVAMASI

The eighteen steps to reach the shrine of Lord Ayyappan are significant. The first five steps symbolise the five human senses of touch, hearing, sight, smell and taste, the next eight are symbolic of the emotions of anger, avarice, carnal love, lust, pride, unhealthy competition, jealousy and boastfulness. The next three steps represent the three gunas Sattvic,(goodness), rajas (passion) and tamas (inertia). The last two denote vidya (knowledge) and avidya.(ignorance).

Tatvamsi is written at the entrance above the 18 steps. Tat means that, tvam means you and asi means are. Literally it means 'you are that'. In other other words, it means , 'the one you are looking for is none but you', or to put it in simpler terms, 'in your search for me, you have found yourself'.





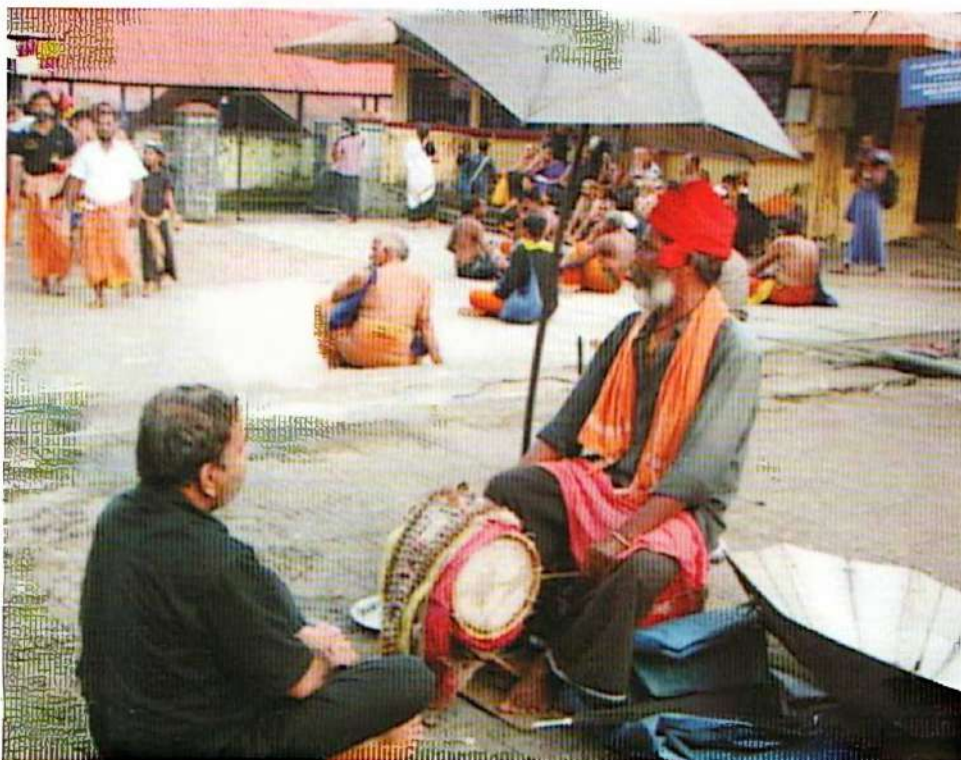
A Devotee placing wooden arrow at Sarankuthiyal



The Malikapuram shrine

dozen 'pullu pai'. The cooks who had travelled with us had reached an hour earlier to prepare breakfast. We were served steaming hot upma and coffee. We rested our wearied bodies a bit while preparations were afoot for the Ashtabhishekam. The ingredients were getting readied in various containers-ghee, milk, paneer, kumkumam, chandanam, honey, bhasmam, panchamritham. Then a small group proceeded for the Ashtabhishekam. We could watch the proceedings from close quarters without being pushed or

jostled around. The spectacle amazed, awed and inspired us. We went back to our room for some rest followed by a round of bhajans while smaller groups were busy sorting out large bundles of flowers and separating the kambu(stalk). This was a jolly entertaining session. We had a tasty lunch on banana leaves including pal payasam (milk kheer). We slept soundly for a couple of hours. In the evening at 6.30 we proceeded to the Maligapuram Sannithi to offer prayers as well as participate in a Bhagavati Seva



At the Maligapuram Sannithanam at Sabarimala - There are 15 'Velans' present at Malikapuram temple. They come from the localities of Madamon, Vadasserikara, Vennikulam, Thelliyur, Chunakara, Thrikkodithanam and Aranamula. These 'Velans' drum and chant 'Kesadipadam' to alleviate 'Sani Dosham' (evil influence of Planet Saturn).

## HARIVARASANAM

**H**arivarasnam, also known as Harihara suthashtakam, written in eight stanzas, is recited at Sabarimala after Athazha Pooja before closing the temple door every night. The song was written by Kambangudi Kulathur Srinivasa Iyer and Swami Vimochanananda sang it for the first time at Sabarimala in 1947. It became a sleeping song just some years later, with the help of V. Eeswaran Namboothiri, the then head priest (Melsanthi), who sang this song on the re-consecration day in 1951.

Another devotee, Gopala Menon used to recite 'Harivarasnam' with devotion during his time at Sannidhanam, and when Thirumeni Eashwaran Namboothiri heard about the passing away of Menon, he was deeply saddened. At the end of the day's rituals, the Namboothiri was about to close the doors of the Sannidhanam when he remembered the dedication and sacrifice of Gopala Menon and he then began to recite 'Harivarasnam' starting a nostalgic tradition that remains unbroken till date.

Today, as the final verses are being sung, all the assistant Santhis (priests) leave the Sreekovil one by one. As the song ends, only the Melsanthi is inside. He extinguishes the lamps one at a time and closes the doors for the night.



Devotees sorting out flowers and tulasi leaves

## Former Dombivli Temple Priest is current Sabarimala Tantri.

E N Krishnadas Namboodiri, 43, of Ezhikkode Mana at Painkulam in Thrissur district and nephew of Ezhikkode Sasi Namboothiri, is the new melshanti (head priest) of the Ayyappa temple at Sabarimala. He is the second of the three sons of the late Narayanan Namboothiri and Umadevi. Krishnadas Naboothiri was earlier the head priest of Guruvayur Sri Krishna temple and the Ponnu Guruvayurappan temple at Dombivli, Maharashtra. His elder brother Vasudevan Namboothiri is the head priest of Kodungallur Bhagavati temple and the younger one Harish Narayanan is an astrologer.



Kesavan Namboothiri of Cheruthala Madom at Mavelikara in Alappuzha district is the head priest at the Malikappuram Devi temple.

stumbling down. We finally reached Pampa after a two and a half hour walk and climbed wearily back into our bus around 12.00 mid-night. By 4.30 am we were back in Kochi Brahmana Sabha. The temple doors had just opened and we witnessed Deeparadhana and removed our holy malas. As I write this I recall the quintessential features of this Sabarimala trip - The precipitous climb up and down the Neelimala hills, the ubiquitous chanting of 'Saranam Ayyappa' that resonates and reverberates all around us and the sea of devotees all wearing black or saffron garbs and carrying Irumudi kettu and the amazing spellbinding darshan of Lord Ayyappa. God willing I shall make this trip again and again. ■

which was attended by the Mel Shanthi there. At 8.00 pm we proceeded again to Lord Ayyappa sanctum for Pushpa Abhishekam, each one of us carrying a basket of flowers. One again we were dumbstruck, entranced and spellbound. I cannot find sufficient words to describe our feelings.

Then it was back to the room to pack our belongings, have a quick round of tiffin and to begin the downward trek back to Pampa. Enroute we broke our second coconut and prayed to Vavar Swamy a Muslim deity closely associated with Sabarimala pilgrimage.

If we found the climb up was arduous, the descent was even trickier. The rocks and steps were slimy and slippery due to heavy rain that had occurred earlier. We had to exercise extra caution to avoid



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Thane

# WHY DO WE GO TO TEMPLES

**T**here are hundreds of temples all over India in different size, shape and locations but not all of them are considered to be in the Vedic way. Generally, the temples are located in a place where earth's magnetic waves pass through. In simple terms, these temples are located strategically at a place where the positive energy is abundantly available from the magnetic wave distribution of north/south pole thrust.

Because of its location, where high magnetic values are available, the Main Idol is placed in the center, and also because they place a copper plate written with some Vedic scripts, which is buried, beneath the Main Idol's placement known as "Garbhagriha" or Moolasthan, the copper absorbs the earth's magnetic waves and radiates to the surroundings. Thus a person who regularly visits a temple and makes clockwise pradakshina of the Main Idol's placement, automatically receives the beamed magnetic waves which get absorbed by his body. This is very slow and a regular visit will make him absorb more energy, known as positive energy. In addition, the Sanctum Sanctorum is completely enclosed on three sides.

The effect of all energies is very high in here. The lamp that is lit radiates the heat and light energy. The ringing of the bells and the chanting of prayers gives sound energy. The fragrance from the flowers, the burning of camphor give out chemical energy.

The effect of all these energies is activated by the positive energy that comes out of the idol. This is in

addition to the north/south pole magnetic energy that absorbed by the copper plate and utensils that are kept in the Moolasthan.

The water used for the Pooja is mixed with Cardamom, Benzoin, Holy Basil (Tulsi), Clove, etc is the "Theertham". This water becomes more energized because it receives the positivity of all these energies combined.

When persons go to the temple for Deeparadhana and when the doors open up, the positive energy gushes out onto the persons who are there.

The water that is sprinkled onto the people passes the energy to all. That is the reason why, men are not allowed to wear shirts to the temple and ladies have to wear more ornaments because it is through these jewelry (metal) that positive energy is absorbed in ladies. It is proved that Theertham is a very good blood purifier, as it is highly energized.

In addition, temples offer holy water (about three spoons). This water is mainly a source of magnetotherapy as they place the copper water vessel at the Garbhagriha. It also contains cardamom, clove, saffron, etc to add taste and Tulsi (holy Basil) leaves are put into the water to increase its medicinal value! The clove essence protects one from tooth decay, the saffron and Tulsi leaf essence protects one from common cold and cough, cardamom and benzoin known as Pachha Karpuram, acts as mouth refreshing agents. This way, one's health too is protected, by regularly visiting Temples!




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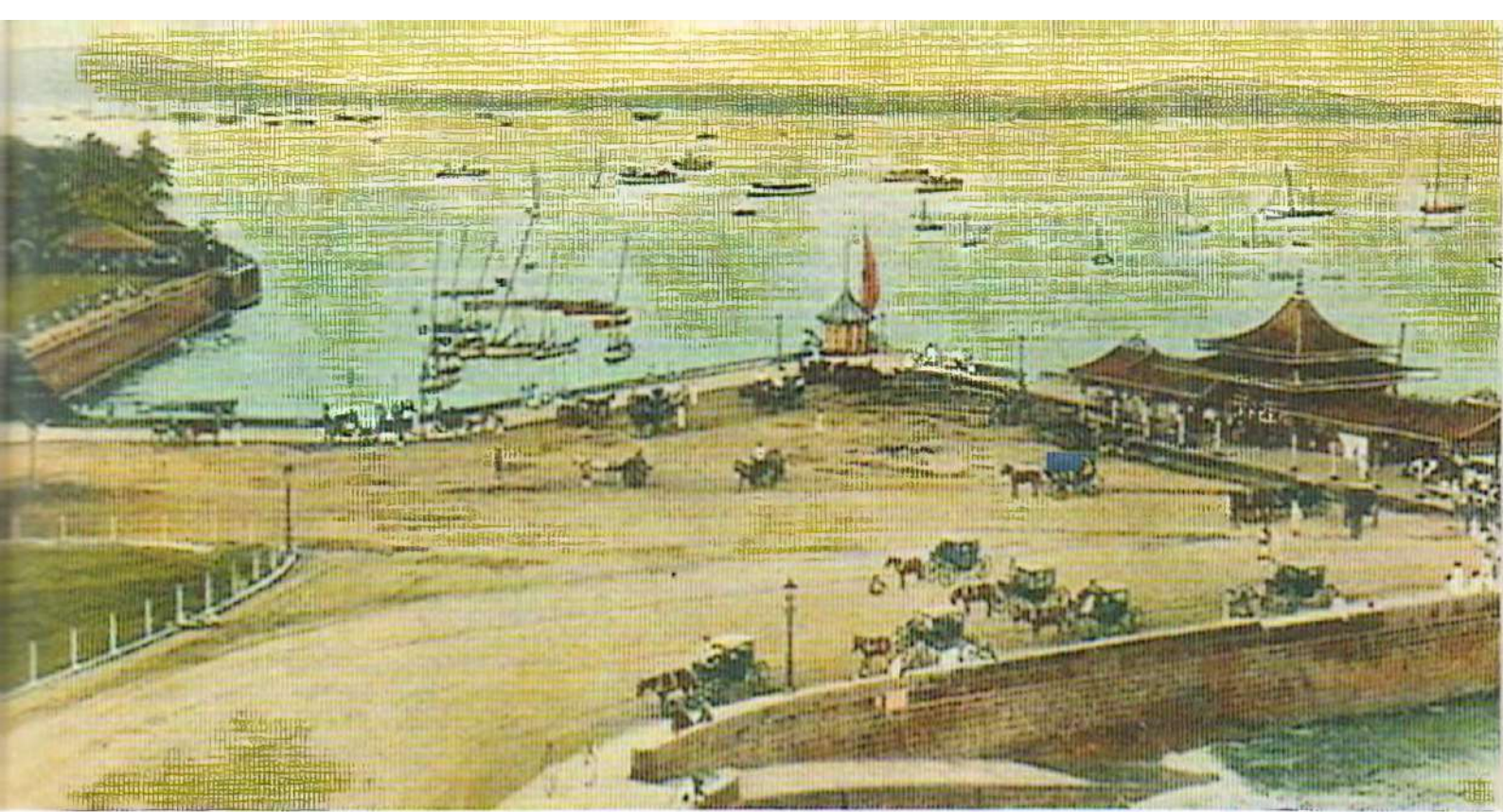
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# THE JOURNEY OF A FISHING HAMLET

This article on the evolution of seven marshy islands in the Konkan Coast into a great metropolis of our time, is a compilation based on published and unpublished information, historical documents, and literature on the subject. The author gratefully acknowledges the co-operation and support received from many institutions, research personnel and friends, who have been associated with the history and development of the Maximum City.



K. R. NARAYANAN

■ The Metropolis of Bombay (Mumbai) has been very appropriately defined as "Ancient yet modern, fabulously rich yet achingly poor". The diverse characteristics of this second largest city of our country

could be attributed mainly to its diverse course of development from a few marshy islands in the Konkan Coast of the Arabian Sea, south of the Gulf of Cambay (Khambhat). The present city was an archipelago of seven islands: Bombay Island, Parel, Mazagaon, Mahim,



Colaba, Worli, and Little Colaba (Old Woman's Island). They were known as Heptanesia (Ancient Greek: A Cluster of Seven Islands) to the Greek geographer Ptolemy in 150 CE. The islands were coalesced into a single landmass by the Hornby Vellard Engineering Project only in 1784.

The name Mumbai is said to have originated from Mumba or Maha Amba (the name of the Koli Goddess, Mumbadevi) and Aai (mother in Marathi). During the 16th century, when the Portuguese arrived in this place, they called it by various names like Mombai, Mombay, Mombayn, Mombaym, and Bombai, which finally took the written form Bombaim. It still is common in current Portuguese language. After the British gained

possession in the 17th century, it was anglicized to Bombay (from the Portuguese Bombaim), although it was also known as Mumbai or Mambai among the Marathis and Gujaratis, and as Bumbai in Hindi, Persian and Urdu. Sometimes; it was also referred to by its older names - like Kakamuchoe and Galajunkja. The name of the city was officially changed to Mumbai only in 1996. The journey from Bombay to Mumbai, it is said, took exactly 333 years.



the formation of basaltic outcrops (such as the Gilbert Hill) that are seen at various locations in the city. Further tectonic activity in the region led to the formation of hilly islands separated by a shallow sea. Pleistocene sediments found near Kandivali in northern Bombay by the British archaeologist, Todd (1939), support the theory that these

islands were inhabited since the Stone Age.

The Koli fishing community was the earliest known inhabitants of these islands. The Kolis were Dravidian in origin and included a large number of scattered tribes along the Vindhya Plateau, Gujarat, and Konkan. In Bombay, there were three or four of these tribes. Their religion at that time could be summed up as animism. It is not exactly known when the Kolis started inhabiting the islands. All we know is that their religious belief and practices could not be suppressed by the Aryan, Muslim or European invaders.

Mumbai lies at the mouth of the Ulhas River on the western coast of India, in the Konkan coastal region. It sits on the Salsette Island, partially shared with the Thane district. Many parts of the city lie just above sea level, with elevations ranging from 10 m (33 ft) to 15 m (49 ft). The city has an average elevation of 14 m (46 ft), whereas the southern tip of Colaba has an elevation of 1 m (36 ft). Northern Mumbai is hilly, and the highest point in the city is 450 m (1,476 ft) at Salsette Island. Greater Mumbai spans a total area of 603 km<sup>2</sup> (233 Sq. Miles).

### Some Milestones of History

The archipelago which developed into the modern city of Mumbai was inhabited whenever history chanced on it. Stone age implements have been found at several sites in these islands. Later, around the third century BC the coastal regions, and presumably the islands, were part of the Magadhan Empire, ruled by Emperor Ashoka. The empire ebbed, leaving behind some Buddhist monks and coastal fishermen (Kolis), (whose stone goddess, Mumbadevi, gave her name to the modern metropolis). Between the 9th and 13th centuries, the Indian Ocean - especially the Arabian Sea - was the world's center of commerce. Deep sea wooden sailing crafts transported merchandise between Aden, Calicut, Cambay and cities on the West coast of Africa. Marco Polo, Ibn Batuta and other travelers passed by without ever making a landfall in these islands. Bombay changed hands many times. The islands belonged to the Silhara dynasty till the middle of the 13th century. The oldest structures in the archipelago like the Elephanta Caves and parts of the Walkeshwar temple complex probably date from this time. Modern sources identify a 13th century ruler - Raja Bhimdev - who had his capital in

### The Genesis

Geologists believe that the western Indian coast came into being around 100 to 80 million years ago after it broke away from Madagascar. An eruption here - after some 65 million years - is thought to have laid down the Deccan Traps, a vast bed of basalt lava that covers many parts of Central India. This volcanic activity resulted in

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Mahikawati (the present-day Mahim) and Prabhadevi. Presumably the first merchants and agriculturists settled in Mumbai at this time. In 1343 the island of Salsette, and eventually the whole archipelago, was passed to the Sultanate of Gujarat. The Muslims ruled for the next two centuries. The only vestige (mark) of their dominion over these islands that remains today is the mosque at Mahim.

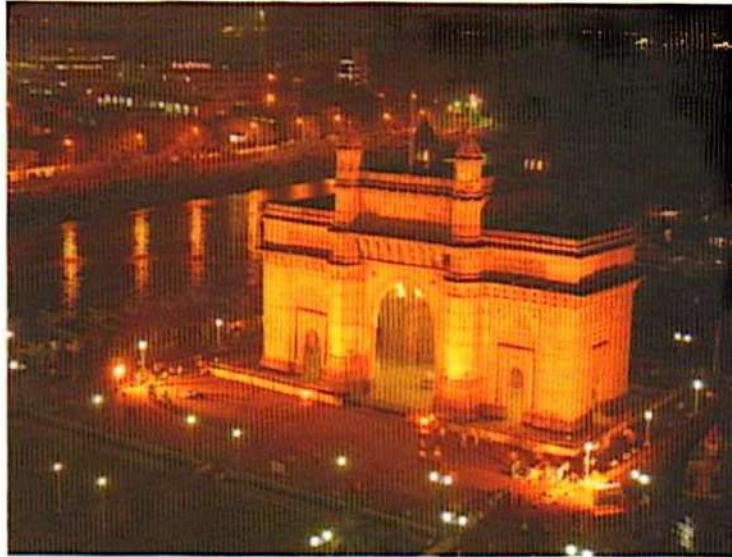
In 1508 the Portuguese Captain, by name Francis Almeida, sailed into the deep natural harbour of the island that his countrymen came to call Bom Bahia (the Good Bay). Bahadur Shah of Gujarat was forced to cede the main islands to the Portuguese in 1534, before he was murdered by the proselytizing invaders. The Portuguese built a fort in Bassein. They were not interested in the islands, although some fortifications and a few chapels were built for the sake of the fishermen, converted by them into Christianity. The St. Andrew's Church in Bandra was perhaps constructed during this period.

For many years, the Dutch and the British tried to get information on the sea route to India, very often by spying on each other. Even the reports of such spies never bothered to mention about Bombay. Eventually, in 1661, Catherine of Braganza brought these islands to Charles II of England, as a part of her marriage dowry. The British East India Company received it from the Crown in 1668, on lease for ten pounds a year, founded the modern city, and shortly thereafter moved their main holdings from Surat to Bombay. George Oxenden was the first Governor of Bombay.

The trade and commerce which had supported the civilisation of the Indian Ocean littoral had died with the coming of the Europeans. The Mughal Empire in Delhi was not interested in naval activities. They despised the Portuguese and the British as "merchant princes". The second Governor of Bombay, Gerald Aungier, saw the opportunity to develop the islands into a centre of commerce to rival other ports owned by the local kingdoms. He offered various inducements to skilled workers and traders to move to this British holding. The opportunities for business attracted many Gujarati communities, the Parsis, the Bohras, Jews and Banias from Surat and Diu. The population of Bombay was estimated to have risen from 10,000 in 1661 to 60,000 in

1675.

Through the 18th century, the British power and influence grew at the expense of the local kingdoms. The migration of skilled workers and traders to the safe-haven of Bombay continued. The shipbuilding industry moved to Bombay from Surat with the coming of the Wadias. Artisans from Kutch and Gujarat, such as goldsmiths, ironsmiths and weavers moved to the islands and coexisted with the slave trade from Madagascar. During this period the first land-use laws were set up in Bombay, segregating the British part of the islands from the black town. With their increasing



prosperity and growing political power following the 1817 victory over the Marathas, the British embarked upon reclamations and large scale engineering works in Bombay. The sixty years between the completion of the vellar at Breach Candy (1784) and the construction of the Mahim Causeway (1845) form the historic period in which the seven islands were merged into one landmass. These infrastructure developments, in turn, attracted construction workers, like the Kamathis from Andhra, who began to come to Bombay from 1757 onwards. A regular civil administration was put in place during this period. In 1853, a 35 Km long railway line between Thana and Bombay was launched for the first time in India. Four years later, the first cotton mill was founded in Bombay. With the cotton mills, came large scale migrations of Marathi workers, and

many chawls developed to accommodate the mill workers.

### The Imperial Metropolis

Following the first war of Independence in 1857 (the Sepoy Mutiny), the Company was accused of mismanagement, and Bombay was reverted to the British Crown. With the outbreak of the American Civil War in 1861, and the opening of the Suez Canal in 1869, exports - especially cotton- from Bombay became a major commodity of the colonial economy. The Great Indian Peninsular Railway (GIPR) facilitated travel and transport of raw material within India. This network of commerce and communication led to an accumulation of wealth. This was channeled into building an Imperial Bombay by a succession of Governors.

Many of Bombay's famous landmarks, like the Flora

Fountain and the Victoria Terminus, date from this time. The water works, including the Hanging Gardens and the lakes were also built at this time. The Bombay Municipal Corporation was founded in 1872. However, this facade of a progressive and well-governed city was belied by the plague epidemic of the 1890s. This dichotomy between the city's symbols of power and prosperity and the living conditions of the people who make it continues so even today.

The construction of Imperial Bombay continued well into the 20th century. Landmarks from this period are the Gateway of India, the General Post Office, the Town Hall (now the Asiatic Library) and the Prince of Wales Museum. Bombay expanded northwards into the first suburbs, before spreading its nightmarish tentacles into the northern suburbs. The nearly 2000 acres reclaimed by the Port Trust depressed the property market for a while, but the Backbay reclamation scandal of the 1920s was a testament to the greed for land.

The freedom movement reached a high pitch of activity against this background of developing Indian wealth. Gandhi returned from South Africa and reached Bombay on January 12, 1915. Following many campaigns in the succeeding years, the end of the British imperial rule in India was clearly presaged by the Quit India declaration by the Indian National Congress on August 8, 1942, in Gowalia Tank Maidan, near Kemp's Corner. India became a free country on August 15, 1947. In the meanwhile, Greater Bombay had come into existence through an Act of the British parliament in 1945.

Already India's main port and commercial centre, the City of Gold, lured the poverty stricken rural population and the expanding middle class equally. The population boom of the 1950s and 1960s was fuelled by the absence of opportunities in the rest of the country. The language riots, the reorganization of Indian states and the see-saw politics of the country did not seem to affect the city. The glamour industry's (which later earned the name of Bollywood) flattering portrayal of Bombay seemed to be the reality.

#### The Demographics

According to the 2001 census, the population of Mumbai was 11,914,398. According to extrapolations carried out by the World Gazetteer in 2008, Mumbai has a population of 13,662,885 and the Mumbai Metropolitan Area has a population of 20,870,764. The population density is estimated to be about 22,000 persons per square kilometre. Today, Mumbai is the most populous city in the world with an estimated population of almost 14 million. Along with its

neighboring suburbs, it forms the world's sixth most populous metropolitan area with a population of about 25 million. The metro population is expected to be ranked 4th in the world by 2015, due to an annual growth rate of 2.2%.

## The Future

"The Bombay Island for most part rose into round or nearly flat topped hills varying in height from 100 to 1000 ft." observed Dr. Buist (1851). At that time there existed a belt of coconut trees adorning the shores of Bombay having within it an infinite variety of woodlands, mountains, lakes and rivers in this cluster islands. According to Dr. Buist, Bombay Island was scarcely surpassed in picturesqueness and beauty anywhere in the world. Within one hundred and odd years, Bombay saw tremendous changes. Many of the hills like Mazagaon hill (150 ft.) Chinchpokli Hill (150 ft.),



Matunga Hill, Tardeo Hill, etc. have vanished from Bombay's topography. Even Malabar Hill, Worli Hill, Pali Hill and the like do not look like hills now. Most of the hills in Greater Bombay have already been digested by our greed for more land and ever expanding housing industry and other so called developmental activities.

By the late 1980s, many Indian cities - especially Bombay - had choked in their own refuse. How this

city copes with the challenge of controlling disastrous health hazards and loads of pollution by utilising its wealth of talent and manpower is a story to be told by future historians. As Bacon has rightly pointed out about 400 years ago, "Nature to be commanded must be obeyed"! Any interference with natural processes may have, therefore, unexpected effects elsewhere in course of time. In this context, it may be stated that a city can never be planned and designed with total disregard of its environment. The city must fit in at least with the topographic limitations of the chosen site.

Consideration of the environment of the site is, therefore, one of the most vital parts in the complex process, a part without which the planning-operations cannot proceed with any degree of certainty or true efficiency. Haphazard and local reclamation, destruction of the hills, disturbing the earlier natural drainage of Mumbai Island, have all affected Mumbai's environment. Only the future can tell us, how this beautiful Heptanesia with its good bays, lakes and hills will be able to stand against the laws of nature and survive in the changing environs. As someone commented, Bombay grew to a great glory and has started choking in its own glory!" ■

# RADHA CHANDRAN

'DANCE TEACHERS HAVE TO BE COMMITTED AND INSPIRED'

- Lakshmi V

Radha Chandran is a senior classical dance teacher of Mumbai who runs the Natya Kala Mandir in Mumbai.

**H**aving completed 39 years of teaching this classical dance form, veteran artiste Radha Chandran is dedicated to propagating Bharatanatyam among the younger generation and has choreographed several dance ballets that have been performed by her students in different venues. Earlier she has given many classical dance programmes, solo and in groups on different stages. Today some of Radha Chandran's students have completed their arangettam and themselves started performing and conducting their own classes in India and abroad.

Natya Kala Mandir was established in 1975 with the whole hearted blessings of Gurū Mani of Kala Sadan. In 2000 Radha Chandran celebrated its silver jubilee with a dance programme of all her students which was attended by her teachers, friends and well-wishers.

Radha started learning dance from a very young age and did her arangettam in the 60's. She learnt Bharatanatyam under Guru Mani, Kalaimamani Nattuvanar Vidwan the late Kathirvelu Sir and the late K S Ramaswamy Bhagavathar of 'Nriya Sindhu'. She has also learnt nattuvangam music and songs of Bharatamuni's Natya Sastra 'Bharatanatyam' for



Radha Chandran - Dancer - Dance Teacher

the past several years from the late PKS Mani and is still continuing to learn music from Sumangala Warriar, star Singer fame Preeti Warriar's mother. Radha Chandran is also a good singer and sings for her students'

performances, having learnt classical music.

She has learnt Kathakali and Mohiniattam from the late Guru Krishnankutty and has performed on stage these styles with her Guru though she specialised in Bharatanatyam.

Radha Chandran has a passion for dance since her childhood. After completing her schooling she honed her talent in dancing, performed in several dance recitals and participated in competitions where she has won prizes and accolades. Radha Chandran in her younger days has given stage performances in Bharatanatyam in Samajams and associations of Mumbai during Onam and Mandala masam Ayyappa celebrations, and in Delhi, Chennai and several other cities in India.

"I have been fortunate to perform several times in Curuvayur, Satara and other temple towns," she says. Now her students are performing at functions in Mumbai, Kerala and other places.

As a student, Radha Chandran



Ankita and Aswathi

appeared for the Government of India Cultural Scholarship in Madras and Delhi in the '60s, but due to some discrepancies in marks between the two finalist the judges called off the competitions without giving anyone the scholarship for a year.

In her youth she was interested in sports and was a good athlete, winning prizes in sports competitions.

### Future of Dance

"A few children today are very serious about this classical dance form, not only in India but even abroad and they are keen to take up as a profession. Committed dancers have attempted to rejuvenate and resuscitate its workings, make it accountable for what it stands for and responsive to society around it," she says.

"The future of Bharatanatyam is not very easy to predict. It has surprised us in our own lifetime. Its adaptability to change is spectacular and many representations good and bad exist. But essentially what is required for its wholesome survival is good teaching. Good teachers not just come out of the blue. They have to be committed and inspired from within." And that is what Natya Kala Mandir strives to teach through its classes.



Maya and Bindu



Radha Chandran with her teacher PKS Mani, his wife and her students during the 25th Silver Jubilee celebrations of Natya Kala Mandir



Radha Chandran and her husband with her family



Radha Chandran being felicitated at a function

## Family Roots

Hailing from Puthur in Palakkad District, Radha Chandran comes from a family of artistes. Her father, the late AVK Menon of General Motors and her mother, the late Smt Lakshmykutty Amma were early migrants to Mumbai and Radha studied at Sree Ram Welfare School in Andheri. Her mother Lakshmykutty Amma was a violinist and senior stage artiste of Experimental Play House founded by P N Nanappan, who himself was a Sangeeta Nataka Academy award winner, director of shadow plays, Pantomime, both English and Malayalam. Radha's brothers are all involved in the arts field as singers, music composers, make up, etc. either as amateurs or professionals. K D Chandran the famous drama activist and actor Sudha Chandran are her family friends. Playback singer Padmashree the late K P Udayabhanu and the well-known



Cartoonist the late A V Bala - Radha's first cousin cartoonist of the Hindu and The Indian Express News Edition and film artiste the late A V Balakrishnan (popularly known as Bala) are her first cousins.

Her husband P Chandrasekharan Nair, popularly called Chandran, has always been a pillar of support for her in all her cultural activities. A stage artiste in English Pantomime, shadow plates 'Glimpses of

Purandara Sasa, 'Voice of the East', he has acted in Malayalam plays like 'Kshetram' 'ente Mannu' etc. gave voice for jingles, and is an anchor person for stage programmes. Having worked earlier in the Middle East, Chandran is now working as Senior Advisor in TATA AIA.

Radha and Chandran have a daughter Maya who has married Sajish S Nair and they live in Dubai. While Maya is working for Swiss International Airlines, Sajish is Procurement Manager with a petroleum company. They have two daughters Ankita S Nair studying in Std XI and Aswathi S Nair studying in Std VII, both at Indian High School Dubai.

Radha Chandran is founder Director of Natya Kala Mandir. Radha Chandran's seniormost student Bindu Gangadharan who is very close to her, teaches at the Institute. Both Maya and Bindu did their arangettam in 1987. ■



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# KAIRALI KALA MANDAL

A few Keralities living in Vashi came together to organise Kerala's arts and culture along with the local culture. They conducted various programmes in order to make their children aware of the traditional culture of Kerala. This resulted in the birth of Kairali Kala Mandal in 1976.

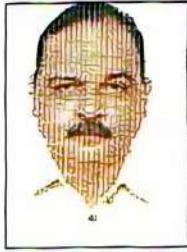
Kairali Kala Mandal started growing rapidly as a catalyst to promote Kerala culture and during the formative period, it functioned from the houses of the Managing Committee members. During this period, CIDCO had allotted 1000 sq. Mtrs of land in Sector 9A of Vashi in 1982. With the contribution of all members, Kairali constructed a stage, four rooms and an auditorium to accommodate a gathering of 250 people.

## Present Members

At present, Kairali has 770 active members. Recently the new Managing Committee members were elected. C S Narayanan is the



C S Narayanan  
President



Somasekharan Nair  
Secretary



Jayakumar Nair  
Treasurer



Onam 2014

President, Mahilamani Subhash is the Vice President, Vinod Somasekharan Nair is the Secretary, T P Chandran Jt Secretary, P Jayakumar Nair Treasurer, Anita

Chandran Jt Treasurer, Chandrika Sukumaran Secretary Ayurveda, K Soman Nair, Secretary Building and Construction, Thankam Madhavan, Secretary Cultural FS and V K N Nair is Secretary Fund Raising Committee . The other Committee members

are Babu Thomas, P K P Menon, R Chandran Pillai, Bhupesh Babu N K, P Ramachandran, Sasi Nair, U Umme P Devrajan, P G S Kumar, Anil Kumar S and Malini Mohan Krishnan.

## Activities

As in the previous years, The Kairali Mandal celebrated Onam in a grand manner with variety entertainment programmes this year also.

Kairali has played a vital role in the socio-cultural development of the city by contributing its share in various spheres.

It conducts Malayalam classes, Western Dance, Yoga, Bharatanatyam Mohiniattam, Mridangam classes. There is an Ayurveda dispensary with free consultation and treatment facilities like Dhara, Kizhi, and all kinds of massages.

Annual Day, Annual Sports, Onam Programme, Medical Camp and other programs like Republic Day and Independence Day celebration have been conducted periodically.

## Future Plans

Kairali Kala Mandal has been planning to construct a multi-purpose hall to house various facilities for its members and the public. An Ayurvedic treatment centre, exhibition facility, scholarship programmes for deserving students are some of its future plans. ■



Section of the audience

VYSHNAVI PILLAI

# MULTI TALENTED DANCER

Nine year old Vyshnavi Pillai is a talented dancer who has won several prizes in dance competitions held in Mumbai and its suburbs.

A student of All India Education High School Sakinaka,

Vyshnavi has won first prize in dance competitions at her school. She has consecutively won prizes at the semi classical, solo, folk dance and nadodi nrittham competitions conducted by Malayala Bhasha pracharana Sanghatana namely 'Malayalotsavam 2012 and 2013. In 2013 she won the first prize at the solo semi classical dance competition conducted by Amateur Artists Association Mumbai in association with Bhavan's Cultural Centre Andheri.

Apart from these awards, Vyshnavi has participated and won prizes at competitions conducted by samajams of Sakinaka like Progressive Arts club and other associations. She has won certificates of participation at programmes held at Aalpanakkavu temple Sakinaka.

Vyshnavi studied Bharatanatyam under Unnikrishnan Master of Madhavi



**Vyshnavi with her parents**

Nritya Vidyalaya Mira Road and did her arangettam at Guruvayur in 2013. She is currently studying Mohiniattam under Unnikrishnan Master.

Apart from dance, Vyshnavi is a budding singer also. Though not trained in classical music, she sings with a clear voice that touches the hearts. Her mother trains her in singing. She has won first prize in music competitions conducted by Malayalotsavam in solo song, film songs and group naadan pattu. She has won prizes at school and

**Apart from dance, Vyshnavi is a budding singer also. She sings with a clear voice that touches the hearts.**

samajam music competitions also.

It is not just dance and song that is Vyshnavi's forte. This young artiste won first prize in Ramayana Recitation and quiz conducted by Sree Krishna Seva Charitable Trust of Swami Udit Chaitanya last year and participated in Gita chanting as well. This year also she won prizes at



**Receiving prize from Swami Udit Chaitanya**

the Ramayana recitation competition. She is good in her studies and drawing as well. Above all her enthusiasm is evident in all that she does, be it singing, dancing, reciting etc. Vyshnavi's parents are Unnikrishnan Pillai and Sudha. They hail from Adoor and are settled in Mumbai for several years.

With dedicated efforts and proper training, young Vyshnavi shows great promise of becoming a true and skilled dancer which is her ambition to become when she grows up. ■



**Vyshnavi and other dance students with their Dance Master Unnikrishnan**



Gerard Joseph

# SPICE OF LIFE: **CUMIN (JEERA)**

**C**umin seed - Jeerakam (Cuminum cyminum) originated in Egypt, and has been grown in India, China and the Mediterranean for many centuries. In ancient Egypt, besides culinary usage, cumin was one of the chief ingredients used to mummify the bodies of Pharaohs. Cumin's popularity in Medieval Greek and Roman kitchens was mainly due to its peppery flavour which made it a cheaper alternative to black pepper. During the middle ages, it became a symbol of love and fidelity in Europe. Married soldiers were sent to war with cumin bread baked by their wives. Persian herbal medicine recommends a mixture of ground cumin and pepper with honey as an aphrodisiac, and it is used till date in the Arab nations.

Traditionally, the Keralite is accustomed to drinking "jeerakavellam" (cumin tea) instead of plain water. This helps digestion. Many still continue the tradition, while the "modern" look down upon it with scorn and disdain and even ridicule it. These few following words, perhaps, may change their perspective on "jeeraka": The astuteness and intelligence of our ancient Kerala scholars was superlative, and the efficacy of their findings cannot be refuted by the mere mortals of today.

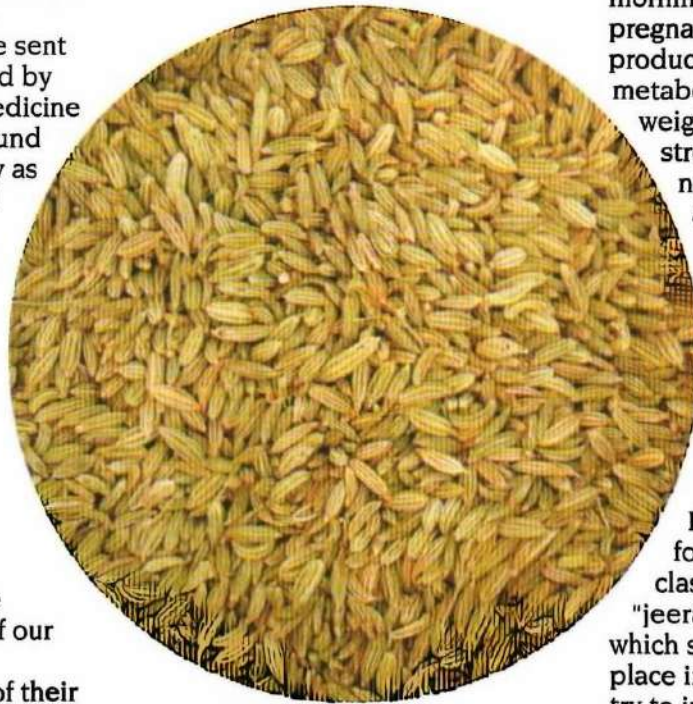
Cumin is the finest and safest spice that can be used for digestive problems like dyspepsia, stomach cramps, flatulence, constipation and nausea. It is a rich source of Vitamin E, A and B complex, and minerals

such as iron, zinc, selenium, copper, calcium and manganese. Iron is an essential component of haemoglobin and transports oxygen to body cells. It is a key ingredient for energy production and, hence, a must for growing children, sportsmen, and pregnant and lactating mothers, as well as for excessive bleeding during menstruation. Thus, cumin acts as a great supplement. Cumin also has

that stimulates the respiratory, circulatory, reproductive and lymphatic systems, cumin can certainly be classified as holistic in nature. Cumin can help control morning sickness and nausea during pregnancy, and also enhance milk production during lactation. It boosts metabolism, thereby helping to lose weight, and also gives stamina and strength due to its nutritive and nourishing properties. Topical application of crushed seeds, or powder, mixed with coconut oil can be used for boils, cuts and insect bites. It improves the complexion, as well.

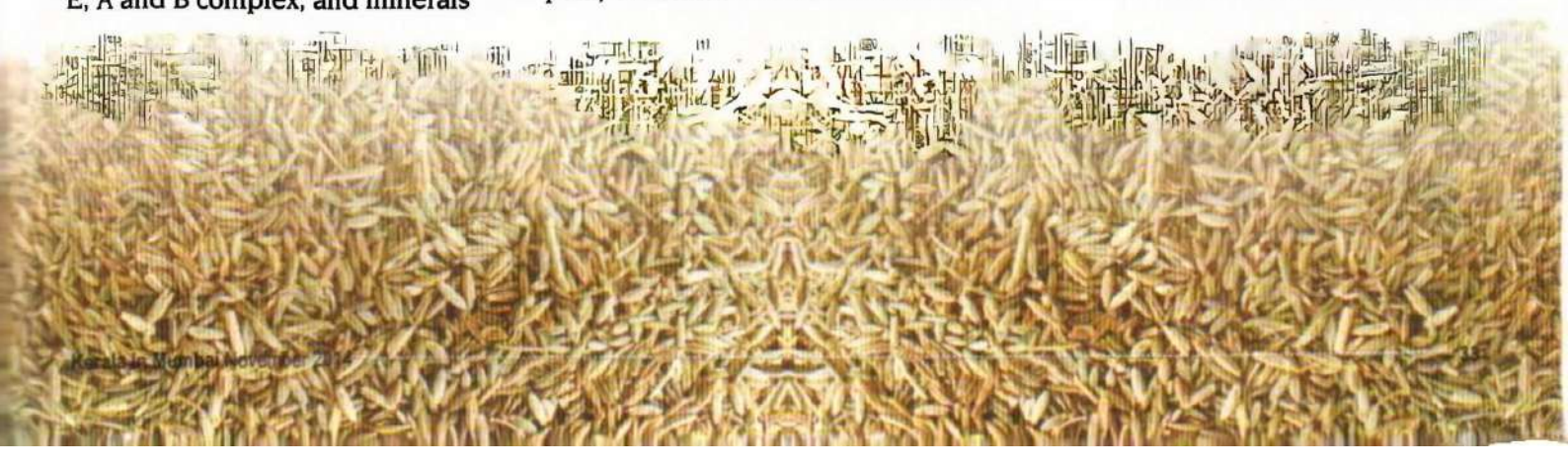
During the biblical days, cumin seeds were revered and used to cleanse and purify the self during fasting. It was also used as a seasoning for soups and breads. The classic Ayurvedic formulation, "jeerakarishmam", is a panacea which should occupy the pride of place in every household. We must try to incorporate a considerable amount of this great spice into our daily meal preparations.

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



the ability to assist the absorption of nutrients in the body.

Cumin has anti-tumour and anti-cancer properties, and can enhance liver and kidney function. Cumin is also useful during cold, flu, muscular pain, bronchitis and asthma. A herb



# THE FACE OF CHARITY

Charity is a sublime deed that purifies and thus perfects the giver. But we have to be aware that unscrupulous elements of society do not exploit this virtue, thus negating its values, says the author.

- Jose Chemmassery

**T**he other evening I was walking towards the market after crossing the compound of our building. A few boys were also walking alongside. Suddenly the smallest among them caught hold of my right hand and pleaded to reach him across the next building where at the gates stood a few stray dogs ready to harass the small boys. In my company the boy felt safe and the dogs kept themselves away from the children. The boy was grateful and went on his business. I was debating myself whether I did an act of charity or not. I could not clarify and confirm. Nonetheless I felt nice and proud of being a help to a small boy without incurring any effort or loss on my part.

The next evening at the same spot near the gates a man in his forties riding a motorbike halted there. He had a plastic bag containing cheap biscuits which he took out from the bag. At the same time a few stray dogs which stay nearby came near to him. They wagged their tails before him in acknowledgement of their friendship. They circled and jumped

around him as he started pelting the biscuits in the air. Some of the strays jumped high and caught the biscuits in mid air by their mouth. Thus they began feasting the evening snacks. It is a regular feature that this rider arrives at the spot to distribute the biscuits. He was proud apparently for helping these dogs with small



snacks and emptied the bag to warn the dogs that the feast is over. I fail to recognize this feeding of dogs with biscuits as act of charity and consider this act will make the dogs victims of diabetes and shorten their active lives.

I often confront at the railway

station as soon as you get down from the autos a bunch of beggars crowding and stretching their hands seeking help in money. Sometimes the elder women carry a small child unclean and weep to rouse compassion among the commuters to be generous. The young ones and toddlers display framed photograph

of a deity or an idol small in size to create pious sentiments and to be generous in giving away alms on the road side at the station. If you fail to pay, neglect or ignore them, they cast an evil eye and a harsh look for the act of refusal and neglect. Most of the beggars are healthy and fit to do small jobs to take care of themselves. Sometimes their approaches are so offensive they take the form of harassment.

Grudgingly we bear with this behavior and proceed to our destinations ignoring the intrusion. Compelling to be generous and helpful means exhorting to extract alms, thereby our willingness to do charity is robbed.

Occasionally the third genders/transsexuals in a gang

appear near the traffic signals at cross roads. They are saree clad and disguised in female forms demanding alms with their peculiar gestures and abusive words. They come very close to you and touch and feel hands or face as if they are playing with their toys. It is disgusting encounter and an intrusion or invasion of your person. It is so nauseating and the experience is quite demeaning. The heart of a genuinely compassionate person hardens in revulsion at the affront. The law if any to curb this nuisance apparently is not enforced. It is reported in the newspapers recently that a transsexual entered a first class ladies compartment. She poked/pricked a lady commuter with a needle allegedly infested with HIV virus. All actions and devious methods of threats are in the name of extracting charity or alms. The lady commuter is so distressed that she approaches



news paper column for help and advice. It appears that a law abiding citizen cannot have a peaceful and orderly journey in the presence of dangerous elements marauding in the name of poverty or charity.

In the local train journeys there are artistically talented beggars raising their voice for attention and charity. Some are handicapped with amputated leg or hand; others are blind

accompanied by their spouses in the trade. A popular song they rent goes about like thus "listen to beggars, God will listen to you; if you give one rupee to us, God will give you one million" quite appealing as it well connects with the Almighty who is generous out of charity. The intrusion of these beggars are not pronounced now, apparently due to the seething crowd of commuters ready to hang on foot boards to reach their destination on time. But then the beggars work from the platforms and they are big money /coin changers. In times of scarcity the shop keepers and traders depend on them for change at a premium. The trade flourishes out of misconceived charity and the community grows in number as new migrant entrants join the force.

The other night in a CST Mumbai to Kalyan local train Prof Desai entered a first class compartment at Vikhroli station. He had a charity box, transparent in plastic with currency notes visible inside. He had a pack of newspaper cuttings laminated displaying the news coverage of his charitable activity in various centers. He uses the funds collected from the commuters in the train to educate poor children in English medium schools without charging any fees. As he entered with his shrill voice he announced "I am Prof. Desai," which reminded me of the most exciting spy character, James Bond. Raising his voice he argues, "if you give food to a poor man it lasts for a day; but if you educate a poor person it is for life time". It rhymes with the Chinese proverb "Don't give fish, but teach how to fish". He adds that wealth of education is the best of wealth one can possess. Quite a neat and convincing argument is placed that can work effectively to loosen your purse. As the currency note is dropped in the charity box he profusely thanks for the generosity bowing his head at the donor. This may be a genuine face of charity in action.

Small school going children appear on the door steps to collect pigmy donations in the name of charity collection. They are well motivated by their teachers and school authorities. Normally they carry a sheet of white paper to enter the names or flat numbers and the amount of donation which ranges from two Rupees to five. Considering that these are small children of the neighbours and refusal/denial of donation may create a bad image in the minds of these children the donation

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is given as it involves very little amount. These acts of charity collection teach the children in liberal education. First they go for such collection in a well organized manner in the company of their friends. Secondly when they interact with the donors they understand the behavior pattern of the donors like reluctant, tepid, willing or ready without any persuasion. Thirdly when they collect and achieve the target it gives them immense satisfaction of accomplishment of their tasks and targets. The experience gives them lessons which they adapt or manipulate in their future dealings. Assuming that two hundred children collect hundred rupees each the sum works out to twenty thousand. What is the purpose of this collection and end use thereof? As to its disposal we remain ignorant and invariably ignorance is bliss.

In our village Wednesday is designated as beggars' day on. There is a continuous stream of beggars of different age, size, health, and looks on the appointed day. They begin their visits by ten o'clock in the morning. Some are handicapped, limping, blind and dumb accompanied by an escort. Their approach can easily be discerned as they call out "Amma, amma'(mother) with a peculiar voice nasally produced. They do not ring the calling bell but produce their own calling device. In the olden days a fistful of rice (annadhaan), was sufficient to satisfy the out stretched palms of a beggar. In these days of supply of rice at Rs.2/-per Kg by government agencies to the poor, a fistful of rice is atrociously insignificant and adds insult to the intelligence when offered. Besides accumulated rice grains are cumbersome to carry and conversion is not possible for exchange. As inflation and prices have soared, they prefer coins of above one rupee. Besides as small coins are decimated and are out of circulation their demand is justified in terms of economic value.

Beggar population is reduced in the villages as several welfare programmes and schemes are working at the village level through government sponsored welfare activities. There are still a lot of spy beggars on the sly

who scout the houses to ascertain presence of male members, security measures adopted like a ferocious dog at the entrance willing to bark and bite at strangers and overall ambience of property situation. The information gathered is disclosed and shared with their sponsors who engage in burglary, robbery and murder of innocent inmates of the house. As usual the police arrive at the crime scene after a few hours enabling the culprits to flee to their destination with the booty. The face of charity in the day turns out to be heinous and macabre later in the night.

Famous pilgrimage centers, important religious places, temples, churches, mosques, gurudwaras and miracle working places are attractive spots not only for the pious and devout seeking blessings from the deity but also for the charlatans aiming charity in the form of alms rendered in cash at the spot by the devotees. Reports indicate that a gang is operating in training the art of begging for these centres and the income/ collections received are compulsorily removed from the beggars giving them only daily wages. There is great exploitation happening at the receiving end while the donors/ alms givers are misguided by the pathetic condition portrayed by the crooks in beggar garbs. In the name of charity great atrocity is unleashed by the culprits who exploit the situation.

Charity is a sublime virtue. Every religion inspires and encourages to perform charity works. The one who practises it gets purified and thereby perfected. As fire removes dross from the metal charity polishes the individual soul. Malicious exploitation of this virtue will undermine the purpose and negate the value thereof. ■

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## Namam of Lord Balaji

Once, Lord Narayana, the centric-force behind all incarnations, felt a profound desire to migrate to the earth from Vaikuntam (heaven) so that He could establish direct eye- contact or communicate, with His devotees every day. An apt location called Thiruvenkilam, (Thirupathi the earthly Vaikuntam as it is called now ) was also identified shortly. But, the most harrowing question posed by His consort Padmavati alias Lakshmi Devi was " The rays of light emitting from His lotus eyes when He opens them are so powerful like electricity that if it falls directly on the devotees, even though they contain the nectar of His affection and compassion, its efficacy or intensity may harm the devotees when it falls on them ". So Padmavati Devi suggested " if a thick layer of Camphor paste(Pacha karpooram, known for its coolness )is anointed on the forehead along the nose, it can alleviate the intensity of the rays of His vision promoting bilateral benefit ". Thus, the most swirling question was solved by the opportune interference of Goddess Lakshmi Devi ) This is the rationale behind the thick layer called Deerkhathilakam (Namam )of Lord Balaji !



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# NEI-PAYASAM

The Nei-payasam, its origin from South India is very popular and common in Kerala temples. It is a sacred dish, served as prasadam (neivedyam) in temples. This Payasam is made with adding lots of pure ghee and Jaggery. This payasam is also called Aravana Payasam and Kadu Madhura Payasam. It is very delicious, very sweet filled with ghee, traditionally offered to Gods and Goddesses before eating. It is main prasadam that is offered to the pilgrims at Sabarimala. It is also treated as an offering to the Goddesses during the 'Bhagvati Seva'. Normally it is made in 'Uruli' a traditional cook-ware circular in shape made of bronze used in Kerala.



## METHOD

Wash rice thoroughly in water and cook it by adding water appropriately in traditional way on an 'Uruli' or heavy thick bottom vessel. Cook till the grains are soft. Do not let the rice get mashed or sticky. Add 1/2 cup of ghee to the cooked rice and blend rice and ghee on low flame. Add crushed Jaggery and continue cooking by adding ghee frequently. Continue cooking on low flame by adding sliced seedless dates and stirring well till water fully evaporates and bubbles splatter furiously. When ghee starts coming out from the sides of the pan, remove from fire. In a frying pan take 2 tbsp of ghee and fry broken cashew nuts, chopped coconut pieces to golden brown colour on a low flame and add to the payasam. A bit latter, break the rock sugar into smaller pieces and add to the payasam and mix well. The Payasam is ready to serve. But before having the payasam, place it in your pooja room, make offering to Lord and later partake of it as Prasada (blessed food) a holy gift from the Lord, as it further enhances the taste.

## INGREDIENTS:

- 1 1 cup Rice
- 2 6 cups dark brown Jaggery (ratio 1:6) chopped or crushed
- 3 2 cups Ghee (keep separate 2 tbsp. of ghee for frying)
- 4 100 Gms. broken cashew pieces
- 5 50 Gms. Seedless Dates (slice in convenient size)
- 6 Coconut pieces few, chopped to teeth shaped small pieces
- 7 100 Gms. Rock Sugar/ (Kalkkandam) or Diamond Sugar

The quantity of rice decides the amount of Jaggery and ghee.

# SETTLING DOWN IN KERALA

Provocation for this article is the one on the same subject that appeared in KERALA IN MUMBAI, written by my friend and well wisher, Balachandran, ex-BMC Dy. Commissioner. What he has written there is absolutely correct and I fully agree with him. Please allow me to add some points.



**NPG NAIR**

■ After my young productive age in Mumbai, I returned to Kerala to settle down some three years back in 2011 and have been staying in Calicut town. Prior to this, I was in Mumbai, first in an English Newspaper, Free Press Journal when the late A B Nair was at the helm of affairs and then in an administrative position in one of the leading capsule manufacturing concern Associated Capsules Pvt. Ltd. After continuous service of 18 years under the direct guidance and training of Mr. Ajit Singh and Mr. Jasjit Singh in various positions, I decided to go in for a self employed real estate services in Mumbai and quit the job in 1987.

I set up an establishment in real estate and could build an image of its own in the western suburbs of Mumbai with its main office in Goregaon West and a branch on a small scale basis in Calicut. Perhaps, we, the Nair Estate Consultancy, while building this firm with an impressive image, forgot to make enough money, and that could be the reason why we could not own a building of our own, with the result that we are in the same business of consulting in real estate business. Personally, I could write a lot of articles on real estate and allied matters of Mumbai and many of them have been published from time to time in the Accommodation Times.

However my main aim in this article is to write on Malayalees who have gone back to settle down in Kerala. Today, the lifestyle in Kerala has changed beyond imagination of those who were living in Kerala during 50s, 60s and even the 70s when the present facilities were not there. I, as a student had to walk to and fro about 13/14 kms from my

home to Parappanangadi, BEM High school where I studied. Today, the entire syllabus changed, including children's transportation. From Jr.KG transport system is available. The present vision of the parents is not merely for a degree or such, but their objective is to make their child proficient in speaking and writing in English. The reason is obvious, their

child has to grow in a highly competitive world, mostly outside Kerala. Now those seeking jobs in shools as teachers and as clerks through passing periodic PSC tests are from those who cannot climb the ladder of professional courses. The limited local employment opportunities are not enough. A number of modern schools have



come up in every nook and corner of the cities. One unfortunate consequence is the sharp decline in the performance of aided and unaided schools. Skilled jobs are therefore hard to come by.

Remittances from abroad and various welfare schemes by the state absorb the unskilled labour force hence it is very difficult to get suitable persons for domestic services. Once I engaged a lady to help my wife in the kitchen, part time of 4 hours at Rs.5000/- per month. After working for about four months, she discontinued and we are still without a domestic help. In Kerala the labour force in building construction, small scale industries and many other similar activities are managed by engaging outside labourers, mostly from West Bengal, UP, and Bihar. Today, a Keralite working as painter and such semiskilled workmen are paid Rs.600/- per day while the other state workmen are available at Rs.350/-.

Lifestyle in Kerala is slowly but steadily emerging as that of the industrially advanced societies like the US or UK, but without adequate support. Industrial support is ruled out in the union-mafia run society. Another characteristic product of western style life is also missing. That is DIY that is DO IT YOURSELF. In the west, most of the daily chores are done by the people themselves. They rarely employ servants. If Keralites resort to this habit most complaints about the labour will be solved.

The cost of living in Kerala is high, right from vegetables, fruits, fish, chicken that are being sold @ Kg. basis. The quality of vegetables especially are far from satisfactory as these are coming directly from Tamil Nadu and Karnataka. In comparison, the vegetables available in Mumbai are far much better. We find those from Calicut Palayam Market of an entirely different quality unless and otherwise you can ensure it is from the Terrace garden or from the country garden of the state itself.

The rate of the food menu from the well known kitchen of various hotels are also on par with that of Mumbai though the quality is far from satisfactory compared to Mumbai.

Services like hair cutting in an

a/c. saloon in town cost Rs.70/- while in Mumbai it is still Rs.50/-. In short, all man power cost is much higher if not the highest in Kerala. You cannot plan even an alteration of House or an extension of its first floor. It will be like the "Rameshwarathe chera" which means you may have to wait without having done anything any way. Once a workman is engaged, he will just start and then engage himself in various other sites of such work. A relative of mine, a retired Police Inspector started an extension work in his house and it took about 2 years to complete though he was well prepared with all necessary stocks.

Vehicles like 2 wheelers, three wheelers and cars are there more than enough and accidents too occur a lot, mostly due to overtaking. We can drive a car 'Ram bharse'. Bus drivers generally neglect all other vehicles and make their own sweet way to drive. There are a number of incidents of bus accidents in various parts of Kerala causing death and damage.

All types of old style housing has gone. Instead, enough facilities are provided for small families where both husband and wife are employed to go for independent housing. Land of minimum 3.5 cent to 5/6 cent is being utilized for constructing Houses. They can easily

raise home loan which will attract not only easy payment but also help them considerably in their monthly savings through income tax payment.

The marriage criterion in our State is mainly whether one has got a Government employment or well employed abroad or not. There are instances of men and women, some of them well in their forties, unable to get proper partners.

General strikes sponsored by political parties are common in Kerala. Besides, township and naka based hartals are also common in which auto and taxi hartals, private bus hartals, KSRTC bus hartals and so on. This causes unspeakable hardships. It is known that parties generally engaged paid persons for rallies for showing their strength for mobilising. Union activities in Kerala has taken a mafia type activity. At the drop of a hat, you have a strike and hartal.

Among the good things include distribution of ration items like rice, pulses and kerosene. Government has initiated schemes like distribution of essential medicines through Karunya Medical Centre at an average of 22/23 % discount basis on each available medicine. Facilities for hospitalisation and allied charges are very reasonable in Kerala as compared to Mumbai. Facilities of all modern types are available almost everywhere. ■

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# BMS Celebrates Onam

■ Borivli Malayali Samajam (BMS) celebrated Onam 2014 at V K Krishna Menon Academy. BMS President Shirraj B Nair, inaugurated the function along with Secretary Damodaran, Arts Secretary Baburaj, Vanita VEDI Chairperson Achuthan and its Secretary Smt Rekha Sadanandan Nair by lighting the traditional lamp. In his speech the President spoke about the development of the school and diagnostic center run by the samajam.

He highlighted the importance for VKK school this academic year, as the first batch of its students will be appearing for SSC board in 2015. He took this opportunity to



President Shirraj Nair lighting the lamp at the event.



A performance by Vanitha Wing members.



A dance performance

wish the first SSC batch students and teachers for a grand success.

The program started with a hilarious skit by Samajam members. After that Maveli was welcomed with thalapoli and vadyam and guided to the stage. Other items included kaikottikali by young girls, swagatha nruththam, Onapattu, a skit, followed by a dance to the tune of Vineet's Srinivasan's 'oththorumichchoru ganam patam'. This was followed by Mohiniattam and a new generation Malayalam 'adipoli' dance. Eminent personalities Gopal Shetty, Smt Subha Raul, and Vinod Tawde who graced the occasion were honoured. Senior citizens above 70 years and meritorious students were felicitated. An orchestra, 'Ragam thanam pallavi' by samajam artistes was well received as also Master Prayag Kartha's solo casso playing. There was also a Quiz programme in between with spot gifts and 'lucky draw' by a few sponsors.

Arts secretary Mr Baburaj proposed a Vote of thanks to guests, members, performers and sponsors and all others who helped the samajam to conduct the programme. The celebrations concluded with Onasadya.

# Navajeevan Malayali Samajam

■ Navajeevan Malayali Samajam Thane, celebrated Onam with cultural programmes at Dhokali Municipal School. Sanjay Bhoir, TMC Corporator, Adv Prema Menon, Co-ordinator Mission Malayalam, All Thane Malayalee Association President Gopinathan Pillai and Secretary Sashikumar Nair and other dignitaries attended the event. Navajeevan Malayali Samajam President Govindan Nambiar presided over the function and Adv. Prema Menon inaugurated the programme. Student Achievement awards were presented to students by Sanjay Bhoir. The performances included classical, traditional and popular dances, Thiruvadira kali, skits, songs, tabla recital, Keyboard concert etc. The fun and gaiety ended with awards for all participants.



Adv Prema Menon and Samajam office bearers on stage.

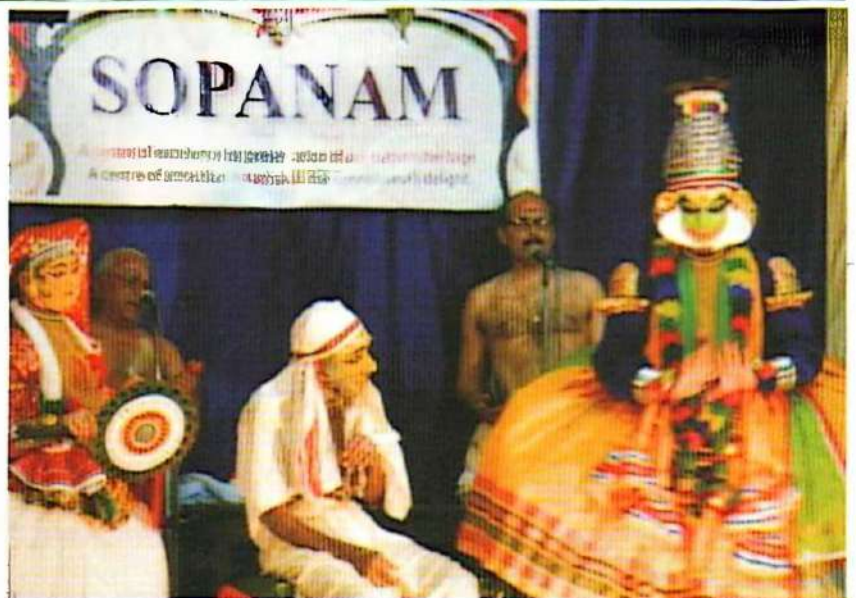


Chief guest Unni Variath lighting the lamp at Kandivali Malayalee Welfare Association Onam celebrations. (right) dance performance during the event

## Sopanam Anniversary

■ Sopanam, Centre for Kathakali, Bhandup celebrated their 24<sup>th</sup> Anniversary on October 10, 11 and 12 at Bright High School and Jr College Village Bhandup ( W). On October 10 at 6.30 there was Kuchelavritham (Nelliyode Vasudevan Nampoothiri & party) and Kalyana Sougandhikam by (Kalakshetram Priya Nampoothiri) .On October 11 Narakasura Vadham and on October 12 Baka Vadham both at 6.30 pm.

Kuchelan- Shree Nelliyodu Vasudevan Namboothiri, Krishnan- Kalamandalam Gopalakrishnan and Rukmini-Thara Varma in 'Kuchelavritham'





Bharatanatyam by Radha Chandran's students

## Odakkuzhal Onam celebrations

■ Odakkuzhal the social organisation of Marol Malayalees celebrated Onam with a grand sadya, dance recitals by students of Mohiniattam teacher Geetha Vijayshankar, and Bharatanatyam teacher Radha Chandran, light music and dance programmes by members' children etc. In between there was a quiz programme with questions on Kerala which was hosted by K Venugopal. Adv P K Ravindran, a noted poet of Malabar, was the chief guest at the function.



Chief guest Adv P K Ravindran (3rd from left) along with office bearers of Odakkuzhal.



Mohiniattam by students of Geetha Vijayashankar

# Ramayana Recitation Competition

Sreekrishna Seva Charitable Trust, Mumbai organised under the guidance of its Chief Promoter, Swami Udit Chaitanya, the 7th Ramayana Recitation Competition on Saturday the 13th September at Kannika Parameswari Hall, Matunga according to the Trust's President C R Unny. More than 60 participants within the age group of 5 to 20 years took part in the Recitation Competition as also Ramayana Quiz Contest and Vidya Saraswathi Pooja. The first three winners from each Group were awarded Trophies and Certificates by Swami Udit Chaitanya.

Group-A: Recitation- First Prize : Pooja Narayanan(Thane). Second Prize : Sridevi(Ambemath). Third Prize: Vyshnavi Pillai (Sakinaka).



Winners (Group A) of the Competition with Swami Udit Chaitanya



Group B: First Prize: Nikhil M Nair (Panvel). Second Prize: Devika(Panvel). Third Prize : Sneha Ramachandran (Ulhasnagar). Quiz Contest: First Prize: Sridevi(Ambemath). Second Prize: Aravind Narayanan(Mira Road). Third Prize: Harsha H. Menon (Mumbai- 72) Several consolation prizes were also given to the participants of Quiz Contest.

Swami Udit Chaitanya with the Trust office bearers

## Medical Camp

■ NANMA Charitable Foundation Trust Kalyan organised a Medical camp headed by Dr Abhay Gaikwad for tribals living in Dhandwal Village Palghar District. About 387 adivasis were distributed free medicines . NANMA Secretary Sunil Raj Mridul Prabhakaran, Vonod Bhaskaran, Santosh Balachandran, Sudhir Nair, Unnikrishnan, Prasad Nair, Ravindranath, Venugopal, Vijayan Nair, Sakthidharan Nair, Sreejesh Nair and others supervised the camp activities.



Medical camp in progress

# Book Release

■ A poetry collection, Shiras Aliyude Kavithakal was released at a function at the New Bombay Keraleeya Samaj, Nerul, on October 11. Famous Marathi poet Satish Solankurkar released the book giving a copy to Malayalam poet P B Rishikesan. Solankurkar also recited his poems during the occasion, which was translated in to Malayalam by Rishikesan. The function was also attended by Shiras Ali, a mainstream poet from Kerala. Speaking on the occasion Shiras said Malayalees should improve the inter-cultural relationship with Maharashtrians. The book was published by Monsoon Books, Mumbai, the publishers of Kaakka magazine. Mohan Kakanadan gave the welcome speech and Rajendran



Rishikeshan receiving the book from Satish Solankurkar. Shiras Ali also seen in the picture

Kuttoor presided over the function. PB Rishikesan and Rajendran

Kuttoor recited the poems of Shiras Ali from the book.



Singer P Jayachandran addressing the audience

# Rhythm 2014

■ Senior playback singer P Jayachandran spoke at the musical programme 'Rhythm 2014', organized by Swamy & group during the inauguration of its event Management Company 'Evantia Event,' on October 12 at Vishnu Das Bhave Auditorium, Vashi. He mentioned that his favourite music director was M S Viswanathan and the gifted singer sang some of his most popular film songs including the evergreen number 'anuraga ganam pole.' Playback singers Jyotsna and Salil, Idea Star Singer winner Vivekanandan also sang during the function and Kalabhavan Satheesh performed a comedy show.

# New Managing Committee

■ New Mumbai Keraleeya Samithi Malad has elected its new Managing Committee members. Adv Padma Divakar is the President, P Nambiar and V Mukundan are Vice Presidents, P Balakrishnan is the Secretary, T Madhavan and Beena Jose are Jt Secretaries, while R Ratneswaran is the Treasurer and Mohanan Nair is the Jt Treasurer. Committee members include E Chandran,

Valsala Prabhakaran, K G Pillai, George Edward, M G Varghese, K P Gopalakrishnan, Balraj Kallara, MGK Nair, and Hari Sudhakaran.



Adv Padma Divakar  
President



P Balakrishnan  
Secretary



R Ratneswaran  
Treasurer

# Theertha Yatra

■ Aalpanakkavu Temple Sangham Sakinaka is conducting Ayyappa Theertha yatra for Sabarimala from the temple premises with pallikettu/irumudi kettu on November 29. On the way the devotees will be visiting important temples like Vadukkunathan temple, Paramelkavu Bhagavathy temple, Kodungalloor Bhagavathy and many other temples of Kerala on the way, including darshan at Panthalam on the return journey. The drop is at Guruvayur temple. For further details contact Aalpanakkavu Temple office on 28590917.

# Street Play Contest

■ Matru Sangham of Sakinaka Mary Matha Church won the first prize in the street play contest organised by Kalyan diocese Matru Sangham on the theme of problems faced by today's women. The competition was held at Bright School in Bhandup and there were 13 plays shortlisted for the final selection from the different zones of Kalyan Diocese. The second prize was awarded to Matru Sangham of St Thomas Church Borivli and third prize to Matru Sangham of Nerul Little Flower Church. Diocese Chancellor Fr Justin Kalleli inaugurated the street play competition.



The winning team - Matru Sangham, Mary Matha Church

# Diwali With A Difference

■ Members of Rotary Club of Mumbai Dahisar and Inner Wheel club of Mumbai Dahisar paid a visit

to Swami Parijanashram Educational and Vocational Centre for the handicapped. Over 320

children with various disabilities are taught activities which are needed for their day to day life and also various vocational courses at the school. The President of Inner Wheel Club of Mumbai Dahisar, Rakhee Sunil said, "The children are very fun loving, hard working and we were touched by their love. They even performed a dance for us. We celebrated Diwali with them by lighting noiseless crackers, distributing sweets and snacks. The Rotary Club of Mumbai Dahisar and Inner Wheel Club of Mumbai Dahisar donated power saving tubelights for the school. Every month they incur heavy electric charges and as per their need we donated them the lights. We will forever cherish the sweet memories of the time spend with the kids."



Rtn Rakhee Sunil talks to a school girl at the Centre



Students of the Vocational Centre

# Arangettam

■ Navarasa Academy of Indian Classical Dance presented the debut Bharatanatyam performance of Apoorva, Krishnendu, Parvathy, Sneha and Srishti, disciples of Smt Sushama Gopinath at Agri Koli Bhavan in Nerul. The dancers danced nine items from the Bharatanatyam repertoire, with lot of enthusiasm and involvement, commencing with the Ganesha Vandana and concluding with the Mohana Kalyani Thillana. Noted Kuchipudi and Kathakali exponent and dance critic, Vijay Shanker was the chief guest and the guest of honour was VJ Unni Menon, president of Seawood Malayali Samajam. Vijay Shanker praised the efforts of Sushama Gopinath and said it was heartening to see young children learning classical dance in a world which is otherwise dominated by western culture.



The students who performed their arangettam



Niranam Karunakaran releasing 'Idathavalam' by handing over copy to Sasidharan Nair



Upendra Menon inaugurating the Onam celebrations of Giants International

## Book Release

■ Pampungal Publications' new collection of poems 'Idathavalam' by K G Vasanthakumar was released on October 11 at SNMS Vashi Guru Centre, presided over by novelist Girija Vallabhan. Poet Karunakaran handed over the first copy to Malayala Bhumi Sasidharan Nair and Adv P R Rajkumar introduced the book to the audience. Mundoor Rajan proposed a vote of thanks.

## Dance and Music Contest

■ Utkal Yuva Sanskrutik Sangh Cuttack Odissa, organisers of India Theatre Olympiad and National and International Theatre Festival announces its first dance competition at Kathmandu, Nepal, (solo, duet and group) in classical, semi classical, folk and modern groups. Classical dance includes Bharatanatyam, Kuchipudi, Mohiniattam, Odissi, Kathak, Sattriya and Manipuri. There will be music competition (vocal and instrumental). Vocal music includes classical, sugam sangeet, bhajan and

folk and instrumental music includes tabla, violin, sitar, flute and key board. The competitions will be held in sub junior, junior and senior levels and will take place on December 27 from 10 am to 10 pm. The total cost for participation is Rs 14000/ per head including journey and stay in Nepal. For further details contact Meghan S Gupte (09323508842), and Vijay Ghule (09833119707) in Mumbai and Prof Karthik Chandra Rath, Secretary Utkal Yuva Sanskrutik Sangh in Cuttack.



Vidyarambham celebrations and Vilakku puja at Guruvayurappan temple in Vashi during Navaratri.

## Mohiniattam workshop

■ Renowned Mohiniyattam exponent Padmashree Kalmandalam Kshemavathi will be conducting a practical workshop in Mohiniyattam at Chhedanagar, Chembur from December 15 to 19. There would be morning and evening sessions depending on the number of participants. Interested Dancers/ Dance teachers may contact Jayashree Nair of Upaasana Dance Academy, Chembur. Ph:25251472 / 9869277008/91670 44774.

## Mandala Pooja

■ Vasant Oscar Ayyappa Seva Samiti will be conducting its ninth annual Ayyappa Pooja Celebrations on November 22 and 23. Karyasiddhi Siddhi Hanuman Pooja and Sasthapreethi will be held on 22 and 23 respectively from 9 am. For further details contact Mahesh Jayaraman on 9820080596

■ Hill Garden Ayyappa Bhakta Sangham Thane will conduct its 19th Mandala Pooja on December 6 at 4th Hill Garden Community Centre. For further details contact 9969104894.

## Annual celebrations

■ Pambungal Publications will celebrate their 20th annual celebrations on November 5 at Saraswathi Sabha Griha University campus, Kalina with staging of Kozhokode Sankeertana's Malayalam play 'Arivu Agniyanu' and three new book releases.



Ravi Thodupuzha speaking at the Mumbai Nattarang Onam celebrations.

## Vocational Utility Awards

■ Rotary Club Of Mumbai Dahisar (RCMD) presented Vocational Utility awards to 18 persons from different vocations like Railways, B.E.S.T, Bank, School, MTNL, Reliance, Police, BMC, Fire Brigade, Social Service and Postal Service. The

awards are given to those who have helped the general public with their exemplary work, according to Director for Vocational Rtn Rakhee Sunil. The Chairman for the award function was PP Rtn Tila Patel.



The awardees and RCMD office bearers



Andheri Malayali Samajam West Onam celebrations: Kalkottikali participants and Metro ride for children.

## Malayalotsavam 2014

■ Malayalotsavam 2014 organised by Malayala Bhasha Pracharana Sangham will be conducting cultural competitions of its 12 zones from November 9 to December 15 and the final competition will be held on December 21 at Adarsha Vidyalaya Chembur. The prizes will be distributed at Adarsha Vidyalaya on December 28. For further details contact 9892180858/9892451900.



Kerala Loco Pilots Welfare Association, Central Railway Family Get - together inaugurated by President Shibu Chacko. Secretary Sunil Raj, J J Manjali and Pramod Pillai also seen.

## FOMA Literary Contest Result

■ The results of FOMA's All Maharashtra story and poetry contests were announced and prizes distributed at Model English School Dombivli. Govindan Unny won the first prize for his story 'oru puzhuvinte maranam', Sebastian P K won the second prize for his story 'chilandhikal urangunnilla' and Raju Parakkadavu the third prize for his story 'kozhiyude maranam oru anveshanam.' In the poetry contest Ashiq Abraham won the first prize (Bharatheeyam), Bindu Manoj (Vakku) second prize, and Rajan Kinattinkara (Chilandhikal) third prize. Adv Padma Divakar distributed the prizes and P R Krishnan handed the cash awards to the winners. During the event writer K R Narayanan's 'Kadal Vismayangal' was released by P R Krishnan



P R Krishnan handing over 'Kadal Vismayangal' to Adv Padma Divakar. Author of the book K R Narayanan also seen.

handing over the copy of the book to Adv . Padma Divakar while P N Vikraman introduced the book.

Kathavedi Convener Suresh Kumar Kottarakkara proposed a vote of thanks.



Diamond Jubilee closing ceremony of Malayalam Samajam Vikhroli

## MSV Completes 60 Years

■ Malayali Samajam Vikhroli (MSV), (1954-2014) celebrated sixty years of its establishment from May 26 to October 26, 2014.

The Samajam's Diamond Jubilee celebrations concluded on October 26 at Vikas College Hall. Senior members of the Samajam and members since 2006 who contributed to its growth were felicitated. Trombay Township Fine Arts' Malayalam drama 'Njayamani' and Dombivili based Srishti's dance ballet 'Sketches of Kerala' were staged during the function.

The Diamond Jubilee celebrations were inaugurated on May 26 at Kalidasa Hall Mulund. Well known cartoonist Toms inaugurated the function and eminent Mumbai Malayalee social personalities attended the event. The Variety Entertainment programme included gamamela by Idea Star Singer fame Sai Bala and Troupe from Kerala and mimicry show which the audience enjoyed.

Earlier on July 20 there was a Women's Conference on the 'Role of women in Social Development' which was moderated by poet Manasi while cultural activists Preeti Sekhar, Rugmini Sagar and Rajalakshmy Haridas participated in the discussion. The event took place at Kalyan Hall in Kannamwar Nagar. Vikhroli Malayali Samajam celebrated Onam on October 21 at Vikas College Hall Kannamwar Nagar. Apart from Variety entertainment programme of music and dance, there were cash awards for meritorious students of SSC, HSC and Engineering examinations.



Souvenir release during the closing ceremony of Diamond Jubilee



Dignitaries and office bearers at the inauguration of Onam Celebrations.



Mahabali Darshanam

# NSS Chembur



NSS Chembur celebrated Onam on a grand scale. Uzhavur Sasi was the chief guest at the function which was presided over by NSS Chembur President R K Menon. There was a variety entertainment programme of music and dance, kaikottikali etc followed by Onasadya.

## Bala Samskara Shibiram

■ Bala Samskara Shibiram-2014, An in - house Childrens' Camp in the age group 6 14 years will be held from October 31 to November 2 at the Bombay Keraleeya Samaj, Kerala Bhavanam in Matunga. There will be sessions on Leadership, group activity, quiz, memory, personality development, independent initiative, Ventriloquism, Magic Show, Meditation, Dumb Charades, Games, Dance, Songs, Skit etc. There will be prizes for winners and Certificates of participation to all children. No entry fee.

## Musical programme

■ Powai Fine Arts held 'Paatu Pada vaa,' an evening of nostalgic Tamil film songs of veteran actors Shivaji Ganesan Gemini Ganesan, MG Ramachandran, Savitri, Jayalalitha, Saroja Devi and others, presented by R T Rajan's Orchestra Sangeetkar at Olympia lawns, Hiranandani Garden Powai on October 19.

### POEM

# ഇന്നത്തെ ലോകം



രമ നായർ

റദ്ദികാകിയായി ഞാൻ ചിന്തിച്ചിരിക്കവെ  
 ഓർമ്മയിലെത്തിയെൻ ബാല്യകാലം.  
 ജീവിതയാത്രയിൽ പിന്നിട്ട വിഥികൾ  
 ഒന്നൊന്നായ് കൺമുനിലോടിയെത്തി.  
 അന്നു നുകരാത്ത മാധുര്യമൊന്നുമേ  
 പിന്നെയെന്നത്തേടിയെത്തിയില്ല.  
 വിസ്മരിക്കാനായ് മനസ്സിനടിത്തട്ടി-  
 ലാഴ്ത്തിയ കാര്യങ്ങൾ പൊങ്ങുന്നുവോ?  
 സ്മരിക്കാനാകാതെ വിസ്മരമാകാതെ  
 മാനവജീവിതവിസ്മയങ്ങൾ!  
 തന്തയ്ക്കും തള്ളയ്ക്കും സോദരർക്കും സ്നേഹ-  
 മധുവിൻകണങ്ങൾ നീട്ടിടാതെ  
 ഓടിനടക്കുന്നു ലോകം മുഴുവനും  
 മാനവരെന്ന മൃഗജാതികൾ.  
 മോഹവലയത്തിൽ പെട്ടോരരിയുമോ  
 സ്നേഹമന്ത്രത്തിന്റെ ദിവ്യശക്തി?

Mob: 9920060657

# T R Balamani passes away

■ Carnatic musician and teacher 79 year old T R Balamani passed away on October 30 at her daughter Ranjani Chander's place in Chennai. Native of Thathamangalam in Kerala, she was a long time resident of Mumbai and was the music teacher of well known singers of Mumbai like Shankar Mahadevan, Prasanna Varier, Bombay Jayashree, Raji Gopalakrishnan, Lakshmi Rajagopal, Saroja Subramaniam, Lakshmi Parthasarathy, Vijay Doraiswamy and several others who are carrying forward her musical tradition..

Daughter of T Rama Iyer, T R Balamani started learning Carnatic music at a very early age in Kerala under Narayana Bhagavathar, who would walk in into her home just to listen to her sing. Later, she studied at the Central College of Carnatic Music here, where she trained under greats including Musiri Subramania Iyer and T. Brinda. She gave up singing in concerts to become a full fledged Carnatic music teacher in Mumbai where she settled after her marriage to the late N C Mani.

She had shifted to Chennai a few



months ago where she was staying with her daughter Ranjani, herself a Carnatic singer.

KERALA IN MUMBAI had carried a feature on her as Artiste of the Month.

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# KERALA

## FROM MAINSTREAM POLITICS TO POLITICAL WILDERNESS



Sriprakash Menon

■ The recent political developments in the country will surely have its impact on Kerala and Malayalis in general. The politics of Kerala has always

been different no wonder the economic progress of the state is slow and stagnant. Right from the fifties, politics in Kerala has been of confrontation with ruling party in Delhi. It is only in the last decades alternatively, the Congress led UDF has been managing a good relationship with the centre. Again now the UDF has a challenging task to steer the state on the path of development and progress with the support of the union government led by the BJP.

Kerala and Maharashtra enjoyed a unique political tie up with both being predominantly Congress ruled states. The BJP's victory in Maharashtra again will put Kerala

government and several people and organisations at a disadvantage as most of these had political patronage in Congress or the NCP besides of course the left parties. Kerala is slowly moving from mainstream political stage to politics of isolation with no power to share in Delhi.

A majority of Malayalis in Kerala for a strange reason find the BJP communal in their own state and have been supporting both the LDF and the UDF alternatively after five years. The electorate in Kerala failed to realise that BJP was a national party with huge sway in several states including its neighbour Karnataka. Today, the state has hardly any stake in the overall



central governance and the absence of Kerala BJP leaders in the centre is not only detrimental politically but

the present political order which even the Congress could not do. In Kerala, the BJP should take up the

challenge of bringing together Christians, Muslims along with the caste and faction ridden Hindus. Such a move will expose both the so called progressive parties the CPM and the Congress who are presently precariously surviving on

compulsive coalition politics of numerical support.

How can any state progress economically when staying in power becomes the only priority, all the time during the five years of governance? Progress in Kerala is determined by sharing of power rather than the use of power for the betterment of the poor, the needy or the unemployed.

Maharashtra with the BJP returning to power is again at the centre of power, the electorate here in all its wisdom irrespective of party affiliations wanted development and progress above all - a factor which the highly literate Malayalis have overlooked for over five decades. ■



will put the state out of the mainstream political stage unlike strong regional leaders led parties in West Bengal, Andhra or Tamil Nadu.

The closeness of Congress MP Sashi Tharoor with Prime Minister Narendra Modi may sometime blossom beyond the present honeymoon and it may eventually bloom the lotus in God's own country. In politics anything can happen. With the help of progressive and enterprising Christian leaders who are for faster and huge development initiatives, it may take a lead to support the BJP as the community has been doing in Goa and elsewhere.

BJP has got rid of caste system in



# തേടിത്തേടിയലഞ്ഞു....



V V Achuthan

വായനശാലയിൽ പത്രം വായിച്ചുകൊണ്ടിരിക്കേ മാതൃഭൂമിയിലെ പരസ്യം എന്റെ കണ്ണിൽപ്പെട്ടു. കണ്ണൂർ ഇൻഡസ്ട്രിയൽ സ്കൂളിൽ വെൽഡിംഗ് പഠിക്കാൻ അവസരം. എസ് എസ് എൽ സി വരെ പഠിച്ചവർക്ക് അപേക്ഷിക്കാം. അന്ന് വെൽഡിംഗ് എന്താണെന്നോ അത് പഠിച്ചാൽ എന്തു പ്രയോജനം ഉണ്ടാകുമെന്നോ അറിയില്ല. എങ്ങനെയെങ്കിലും വീട്ടിൽനിന്ന് രക്ഷപ്പെടണം, അത്രമാത്രം.

## ഇൻഡസ്ട്രിയൽ സ്കൂളിൽ

പത്രം കാണിച്ചുകൊടുത്തുകൊണ്ട് ഞാൻ അച്ഛനോട് വിവരം പറഞ്ഞു. ഫീസ് എന്തെങ്കിലും കൊടുക്കേണ്ടി വരുമോ എന്നായിരുന്നു അച്ഛന് അറിയേണ്ടിയിരുന്നത്. ഞാൻ പരസ്യം മുഴുവൻ വായിച്ചുകേൾപ്പിച്ചു. സർക്കാർ യാതൊരു ഫീസും വാങ്ങിക്കാതെ ഉദ്യോഗാർത്ഥികൾക്ക് സാങ്കേതിക വിദ്യാഭ്യാസം നൽകുന്ന ഒരു പരിപാടിയാണത് എന്ന് ഗ്രഹിച്ചപ്പോൾ അച്ഛൻ അനുവാദം തന്നു. അടുത്ത ദിവസം തന്നെ വിവരങ്ങൾ അറിയാനായി ഞാൻ കണ്ണൂരിലെ ബർണ്ണശ്ശേരിയിലെ ഇൻഡസ്ട്രിയൽ സ്കൂളിലെത്തി. വെൽഡിംഗ് വിഭാഗത്തിൽ മൂന്നു ഒഴിവുകളുണ്ട്. ഉടനെത്തന്നെ അപേക്ഷാഫോറം വാങ്ങി പൂരിപ്പിച്ച് പ്രിൻസിപ്പലിനെ ചെന്നുകണ്ടു. അടുത്ത ദിവസംതന്നെ യോഗ്യതാ പത്രങ്ങളുമായി വന്ന് ചേർന്നുകൊള്ളാൻ അദ്ദേഹം അനുവദിച്ചു. വെൽഡിംഗ് വിഭാഗം കാണാൻ കഴിയുമോ എന്നു ഞാൻ ചോദിച്ചപ്പോൾ അദ്ദേഹം പ്യൂണിനെ വിളിച്ച്

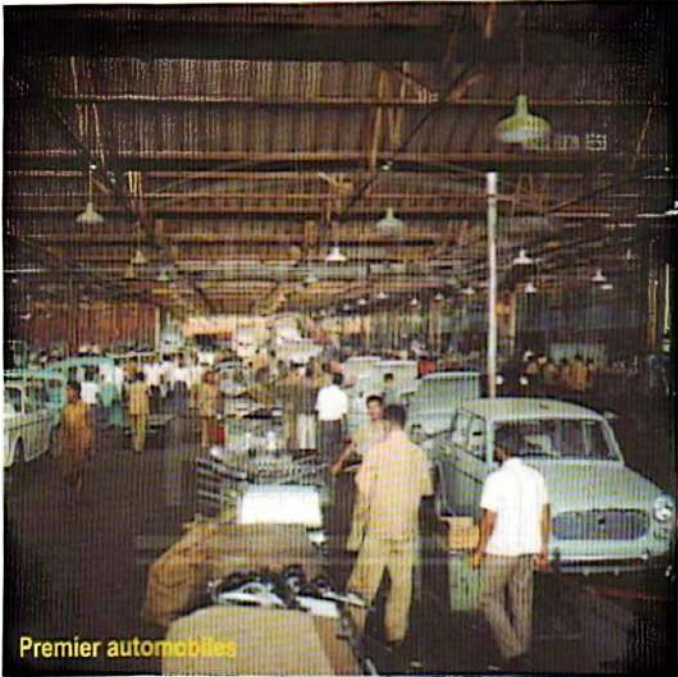
കോയ സാറിനോടുത്ത് എന്നെ കൊണ്ടുപോകാൻ ആവശ്യപ്പെട്ടു.

വെളുത്ത് നീണ്ട് സുമുഖനായ ഒരു ചെറുപ്പക്കാരനായിരുന്നു കോയ സാർ. ഹസ്തദാനം ചെയ്ത് അദ്ദേഹം എന്നെ സ്വീകരിച്ചിരുത്തി. ആവശ്യം ഉന്നയിച്ചപ്പോൾ വെൽഡിംഗ് പഠിക്കാൻ താല്പര്യമുണ്ടോ എന്നായി അദ്ദേഹം. ഉണ്ടെന്നു പറഞ്ഞപ്പോൾ അദ്ദേഹം ഉത്സാഹത്തോടെ എല്ലാം കാണിച്ചുതന്ന് വിശദീകരിച്ചു.

അപ്പോഴാണ് എന്റെ ഹൈസ്കൂൾ സഹപാഠിയായ ജനാർദ്ദനൻ അവിടെ എത്തിച്ചേർന്നത്. ജനാർദ്ദനനും അവിടെ പഠനത്തിനു ചേർന്നിരുന്നു. സംസാരത്തിനിടയിൽ അവൻ മൂന്നു മാസത്തെ പാസ്റ്റെടുത്തിട്ടുണ്ടെന്നും ദിവസവും വീട്ടിൽനിന്ന് വന്ന് പോകുകയാണെന്നും അറിയാൻ കഴിഞ്ഞത്.

രണ്ടുമാസംകൊണ്ട് ഞാൻ വെൽഡിംഗ് പഠിച്ചു. അപ്പോഴേക്കും അവിടെത്തന്നെ ഐ ടി ഐ ട്രെയിനിംഗ് ഇൻസ്റ്റിറ്റ്യൂട്ട് ആരംഭിക്കാൻ സർക്കാർ തീരുമാനിച്ച വിവരം അറിയാനായി. 1959-ൽ കേരളത്തിലെ കമ്മ്യൂണിസ്റ്റ് സർക്കാറാണ് ഈ തീരുമാനം കൈകൊണ്ടത്. അങ്ങനെ എനിക്ക് ടർനിംഗ് വിഭാഗത്തിൽ ചേരാനും അവസരമുണ്ടായി. കണ്ണൂർ ഐ ടി ഐയിലെ പ്രഥമവിദ്യാർത്ഥികളിൽ ഒരാളായി ഞാൻ. കൂടെ പയ്യന്നൂർ ഹൈസ്കൂളിലെ സഹപാഠികളായ രാഘവൻ, ശിവദാസ്, നാരായണൻ, ഭാസ്കരൻ, ഇബ്രാഹിം, ബാലൻ എന്നിവരും ഉണ്ടായിരുന്നു.

ആദ്യബാച്ചായതുകൊണ്ടാവണം വേണ്ട സജ്ജീകരണങ്ങൾ തുലോം കുറവായിരുന്നു. തിരുവനന്തപുരത്തുകാരനായ ഡബ്ല്യു ദാസ് ആയിരുന്നു ഞങ്ങളുടെ ഇൻസ്ട്രക്ടർ.



1969 നവമ്പറിൽ പരീക്ഷ തുടങ്ങുന്നതിനുമുമ്പ് ചാലക്കുടിയിൽവെച്ച് BHEL കമ്പനി അഖിലേന്ത്യാ അടിസ്ഥാനത്തിൽ നടത്തിയ പരീക്ഷയിൽ കണ്ണൂർ ഐ ടി ഐയിൽനിന്ന് ഞാനടക്കം 20 വിദ്യാർത്ഥികൾ പങ്കെടുത്തിരുന്നു. ഡിസംബറിൽ പരീക്ഷ കഴിഞ്ഞ് എല്ലാവരും അന്വേഷണം ആശംസകൾ നേർന്ന് പിരിഞ്ഞു.

ജനുവരിയിൽ പരീക്ഷാഫലം വന്നപ്പോൾ 84 ശതമാനം മാർക്കോടെ ഞാൻ പാസ്സായതായി ഐ ടി ഐയിൽനിന്ന് അറിയിപ്പ് വന്നു. ഇനിയെന്തു ചെയ്യണമെന്നതായി അടുത്ത പ്രശ്നം.

**ജോലി തേടൽ**

വായനശാലതന്നെ ശരണം. ഐ ടി ഐ പാസ്സായവർക്ക് എന്തെങ്കിലും ജോലി സാദ്ധ്യതയുണ്ടോ എന്നറിയാനായി ദിവസവും അവിടെ പോയി പത്രങ്ങൾ മറിച്ചുനോക്കും. ബാങ്കളിലെ ഓരത് ഇലക്ട്രോണിക്സ് ലിമിറ്റഡിൽ അവസരമുണ്ടെന്നു കണ്ട് ഒരു അപേക്ഷ അയച്ചു. കൂടാതെ അച്ഛന്റെ സ്നേഹിതൻ പാറമേൽ അമ്പുമണിയാണിയുടെ മകനും, ബോംബെയിൽ ജോലി ചെയ്യുന്ന ദേഹവുമായ കൃഷ്ണനും ഒരു കത്തെഴുതി, അവിടെ വല്ല അവസരവും ഉണ്ടോ എന്നാരാഞ്ഞു. കൃഷ്ണന്റെ മറുപടി ഉടനെ വന്നു. കോയമ്പത്തൂരിലെ സൗത്ത് ഇന്ത്യൻ വിസ്കോസിൽ ജോലി ചെയ്യുന്ന സ്നേഹിതൻ ഫർനാണ്ടസിനെ ചെന്നു കണ്ടാൽ ജോലി ശരിപ്പെടുമെന്ന് അതിൽ കുറിച്ചിരുന്നു.

ഒട്ടും താമസിയാതെ ബി ഇ എല്ലിൽനിന്നും അഭിമുഖത്തിനുള്ള കാർഡ് കിട്ടി. ഞാൻ ബാങ്കളിലേക്കു യാത്രയായി. അന്വേഷിക്കുവിൻ കണ്ടെത്തും എന്ന പ്രമാണം എന്നെ സംബന്ധിക്കേടത്തോളം ശരിയാണെന്നു ഞാൻ കരുതി.

അതുവരെ കാണാത്ത ഒരു മെഷീനാണ് എനിക്ക് ടെസ്റ്റിന് ലഭിച്ചത്. അതിൽ ഞാൻ പരാജിതനായി എന്നു പറയേണ്ടതില്ലല്ലോ. തിരിച്ചു വരുമ്പോൾ കോയമ്പത്തൂരിൽ ഇറങ്ങി സൗത്ത് ഇന്ത്യൻ വിസ്കോസിൽ ഒരു ഭാഗ്യപരീക്ഷണത്തിനു ഞാൻ തീരുമാനിച്ചു.

കോയമ്പത്തൂരിലെ ശ്രീമൂഖി എന്ന സ്ഥലത്താണ് സൗത്ത്

ഇന്ത്യൻ വിസ്കോസ് കമ്പനി. കൃത്രിമപട്ടു നിർമ്മാണമാണ് അവിടെ നടക്കുന്നത്.

നൂറുകണക്കിന് ഏക്കർ ഭൂമിയിൽ കമ്പനിയുടെ നിർമ്മാണ പ്രവർത്തങ്ങൾ നടന്നുവരികയായിരുന്നു. വലിയ കെട്ടിടങ്ങളിൽ പലവിധ നിർമ്മാണപ്രവർത്തനങ്ങൾ നടക്കുന്നു.

കൃഷ്ണന്റെ കത്ത് ഞാൻ ഫെർനാണ്ടസിന് നൽകി. അദ്ദേഹം എന്നെയുംകൊണ്ട് അവരുടെ വർക്കുഷോപ്പിൽ കൊണ്ടുപോയി ഫോർമേനുമായി സംസാരിച്ചു മടങ്ങിപ്പോയി. അവിടെ ജോലി മെഷീനിൽ ജോലി ചെയ്തിരുന്ന തമിഴനെ മാറ്റിനിർത്തി അതിന്മേൽ എനിക്കു ഒരു ട്രയൽ തന്നു. അവിടെയും ഞാൻ പരാജയപ്പെട്ടു. ഇതികർത്തവ്യമൂലമായി ഞാൻ കമ്പനി ഗെയ്റ്റിനു അടുത്തായുള്ള ഒരു വൃക്ഷത്തിന്റെ ചുവട്ടിൽ ഇരുന്നു. കുറച്ചുനേരത്തിനുശേഷം ഒരാൾ അവിടെ വന്ന് ഞാനെത്തിനാണ് അവിടെ ഇരിക്കുന്നതെന്നറേഷിച്ചു. കുലിപ്പണി ചെയ്യാൻ തയ്യാറുണ്ടോ എന്നായിരുന്നു അയാളുടെ അടുത്ത ചോദ്യം. ചെയ്യാമെന്ന എന്റെ പ്രതികരണം അറിഞ്ഞപ്പോൾ അയാൾ എന്നെ അവിടെത്തേലേബർ സപ്ലയറുടെ അടുത്തേക്ക് കൊണ്ടുപോയി.

ബോയ്ലർ വിഭാഗത്തിന്റെ നിർമ്മാണത്തിന് ആവശ്യമായ പൈപ്പുകൾ ചുമന്നുകൊണ്ടുവരുന്ന ജോലിയാണ് എനിക്ക് ലഭിച്ചത്. ദിവസം രണ്ടുരൂപ വേതനം; വാരാന്ത്യത്തിൽ വേതനം ലഭിക്കും.

ആ വിഭാഗത്തിൽ ജോലി ചെയ്തിരുന്ന, ആർമിയിൽ നിന്നു പിരിഞ്ഞുവന്ന സുകുമാരൻ എന്തുകൊണ്ടോ എന്തോടൊരടുപ്പം തോന്നി. ഐ ടി ഐ പാസ്സായ എനിക്കു പറ്റിയ ജോലിയല്ല ഞാനപ്പോൾ ചെയ്യുന്നതെന്നായിരുന്നു അയാളുടെ അഭിപ്രായം. ഫാക്റ്ററിയുടെ നിർമ്മാണ ചുമതലയുള്ള ഇറ്റലിക്കാരൻ ഡാനിയേലിനെ കണ്ടാൽ നന്നായി തിരിച്ചുമെന്ന് അയാൾ അഭിപ്രായപ്പെട്ടപ്പോൾ ഞാൻ അംഗീകരിച്ചു.

അടുത്ത ദിവസംതന്നെ ഞാൻ ഡാനിയേലിനെ ചെന്നുകണ്ടു. സുകുമാരൻ പറഞ്ഞത് ശരിയായി ഭവിച്ചു. ഡാനിയേലിന് എന്നെ ബോധിച്ചു. അദ്ദേഹം കാണിച്ച ചില ഡ്രായിങ്ങുകൾ ഞാൻ ശരിയായി വിശദീകരിച്ചതാണ് അതിനുള്ള കാരണം. അദ്ദേഹത്തിന്റെ അസിസ്റ്റന്റ് ആയി ഞാൻ നിയമിതനായി. മാസവേതനം നൂറ്റമ്പതു രൂപ. സന്തോഷംകൊണ്ട് ഞാൻ വീർപ്പുമുട്ടി.

രാവിലെ എട്ടരമണിക്ക് ഓഫീസിലെത്തണം. അന്നു ചെയ്തു തീർക്കേണ്ട ജോലികൾ അദ്ദേഹം കടലാസ്സിൽ എഴുതി നൽകും. മൂന്നുറ് ഏക്കർ ഭൂമിയിൽ ഇരുപതിലേറെ



Premier Padmini

ഇടങ്ങളിൽ ജോലി നടക്കുന്നു. ഓരോ ദിവസവും സന്നിഹിതരാകുന്ന തൊഴിലാളികളുടെ എണ്ണം, അവർക്ക് വേണ്ടുന്ന സാമഗ്രികൾ യഥാസമയം സ്റ്റോറിൽനിന്ന് എത്തിച്ചുകൊടുക്കൽ, പ്രവർത്തനത്തിന്റെ പുരോഗതി റിപ്പോർട്ട് തയ്യാറാക്കി ദിനാന്ത്യത്തിൽ നൽകൽ എന്നിവയായിരുന്നു എന്റെ ഉത്തരവാദിത്തങ്ങൾ. സമയത്തിന് മുക്കിലും മൂലയിലും എത്താൻ ഒരു ജീപ്പും ഡ്രൈവറും എനിക്കു ലഭിച്ചു.

രണ്ടുമാസം ഞാൻ ദാനിയേലിന്റെ കീഴിൽ ജോലി ചെയ്തു. അപ്പോഴേയ്ക്കും എനിക്കു ബി എച്ച് ഇ എല്ലിൽ നിന്ന് നിയമന അറിയിപ്പു വന്നുവെന്ന് അറിയിച്ചുകൊണ്ട് അച്ഛന്റെ കത്തു ലഭിച്ചു. വിവരം പറഞ്ഞപ്പോൾ കുട്ടുകാരല്ലാവരുംതന്നെ പുതിയ ജോലി ഞാൻ സ്വീകരിക്കണമെന്ന അഭിപ്രായക്കാരായിരുന്നു. കമ്പനിനിർമ്മാണം അരസാനി ചാൽ അപ്പോഴുള്ളവരുടെ സേവനം കമ്പനിക്ക് അവശ്യമുണ്ടാകില്ല എന്നായിരുന്നു അവരുടെ ദുഃഖമായ അഭിപ്രായം. ഞാൻ ജോലി വിട്ടുപോകുന്നതിനോട് ദാനിയേൽ അനുകൂലമായിരുന്നില്ല. എങ്കിലും ജോലി വിട്ട് ബി എച്ച് ഇ എല്ലിൽ വേരാണ് ഞാൻ തീരുമാനിച്ചു. സഹായിച്ച എല്ലാവരോടും കൃതജ്ഞത അറിയിച്ച് ഞാൻ രാമന്തളിയിലേക്ക് മടങ്ങി. 1960 ഡിസംബർ 30-ന് ഞാൻ ഭോപാലിലേക്ക് പോയതും ജോലി നഷ്ടപ്പെട്ട് ജൂലൈ രണ്ടിന് തിരിച്ചെത്തിയതും മറ്റൊരു കഥ.

**ബോംബെയിൽ**

ഭോപാലിൽനിന്നു മടങ്ങി ഭോവിയെക്കുറിച്ച് ഒരു ബോധവുമില്ലാതെ ഇരിക്കുമ്പോഴാണ് ബോംബെയിൽ ജോലിയുള്ള ഗോവിന്ദൻ ലീവിൽ രാമന്തളിയിലെത്തുന്നത്. അവചാരിതമായിട്ടാണ് ഞങ്ങളുടെ കൂട്ടിമുട്ടൽ. ഗോവിന്ദൻ ലീവ് കഴിഞ്ഞ് മടങ്ങുമ്പോൾ കൂടെ ചെല്ലാൻ ക്ഷണിച്ചു. തൊഴിലില്ലാതെ വലയുന്ന ചെറുപ്പക്കാരുടെ ഭാഗ്യന്വേഷണനഗരമായിരുന്നു അക്കാലത്ത് ബോംബെ എന്നറിയപ്പെട്ടിരുന്ന ഇന്നത്തെ മുംബൈ. ഞാനും അവരിലൊരാളാകാൻ തീരുമാനിച്ചു. അങ്ങനെ ഗോവിന്ദൻ മടങ്ങുമ്പോൾ ഞാനും കൂടെ കൂടി. 1961 ആഗസ്റ്റ് 17-ന് ഞാൻ ബാന്ദ്രയിലെ സ്റ്റാർ ഓഫ് കേരള എന്ന ഹോട്ടലിൽ എത്തിച്ചേർന്നു.

സ്റ്റാർ ഓഫ് കേരളയുടെ ഉടമ രാമന്തളിയിലെ അറിയപ്പെടുന്ന തറവാടായ പാണ്ടിയാലയിലെ അംഗമായ രാമനായിരുന്നു. ഞങ്ങൾ മുമ്പുതന്നെ പരിചയക്കാരായിരുന്നു. അദ്ദേഹം എന്നെ കാർവാഡിയിലുള്ള അദ്ദേഹത്തിന്റെ മുറിയിൽ താമസിപ്പിച്ചു. അവിടെ അപ്പോൾ രാമന്തളിക്കാരായ മഞ്ചേരി നാരായണൻ നായർ, രാഘവൻ നായർ, നാരായണ പൊതുവാൾ, പോത്തേര ഗോവിന്ദൻ എന്നിങ്ങനെ നാലുപേരുണ്ടായിരുന്നു. അഞ്ചാമനായി ഞാനും ചേർന്നു.

നാലുമാസങ്ങൾക്കുള്ളിൽ മൂന്നു ചെറിയ കമ്പനികളിൽ ജോലി ചെയ്തു. പിന്നെ പ്രീമിയർ ഓട്ടോ മൊബൈൽസിൽ ജോലി ലഭിച്ചു. ഇന്ത്യയിലെ വലിയ കാർ നിർമ്മാണശാലകളിലൊന്നായിരുന്നു പ്രീമിയർ. ഒരു മാസം കഴിഞ്ഞപ്പോൾ പ്രീമിയറിന് അടുത്തുള്ള, രാമന്തളിക്കാരനായ കണ്ണൻ നായർ നടത്തുന്ന മെസ്സിലേക്ക് താമസം മാറ്റി.



**Welding in car manufacturing unit**

ജോലിക്കുചേർന്ന് അഞ്ചാമാസത്തിൽ പ്യൂണായ ശിവാനന്ദൻ പേഴ്സനൽ മാനേജർ വിളിക്കുന്നത് അറിയിച്ചു. എന്താണ് കാര്യം എന്ന് തിരക്കിയപ്പോൾ ഞാൻ കമ്മ്യൂണിസ്റ്റാണോ എന്നയാൾ തിരിച്ചു ചോദിച്ചു. മുമ്പു ജോലിചെയ്ത സ്ഥലങ്ങളിലെ രേഖകൾ ഇവിടെ കൊടുത്തിരുന്നോ എന്നും ചോദിച്ചു.

ബി എച്ച് ഇ എല്ലിൽ ജോലി ചെയ്ത സർട്ടിഫിക്കറ്റ് കൊടുത്തിരുന്ന കാര്യം പറഞ്ഞപ്പോൾ, കാര്യം കുഴപ്പമാണെന്ന കാര്യം അയാൾ പറഞ്ഞു. “എന്നാലും ഓഫീസിൽ പോയി നോക്കൂ.”

ഞാൻ വല്ലാത്തൊരു മാനസികാവസ്ഥയിലായി. കമ്മ്യൂണിസ്റ്റെന്ന കാരണത്തിന് സർക്കാർ ഉടമയിലുള്ള കമ്പനിയിൽ നിന്ന് പിരിച്ചു വിട്ടെങ്കിലും സ്വകാര്യ കമ്പനിയായ ഇവിടേയും അതാവർത്തിക്കുമോ?

ഞാൻ പേഴ്സനൽ ഓഫീസറായ ഡി പി ദേവിന്റെ ക്യാബിനിലെത്തി. ഒരു വിസ്താരം അവിടെ അരങ്ങേറി.

ദേവ്: നിങ്ങൾ ബി എച്ച് ഇ എല്ലിൽ ജോലി ചെയ്തിരുന്നോ?

ഞാൻ: ചെയ്തിരുന്നു.

ദേവ്: എത്ര കാലം?

ഞാൻ: ഒരു വർഷം.

ദേവ്: എത്രയായിരുന്നു ശമ്പളം?

ഞാൻ: നൂറമ്പതു രൂപ.

ദേവ്: എന്തുകൊണ്ടാണ് ജോലി വിട്ടത്?

ഞാൻ: അവിടത്തെ ചുടു സഹിക്കാഞ്ഞത്.

മന്ദമായി പുഞ്ചിരിച്ച് അദ്ദേഹം കയ്യിലുള്ള പേപ്പർ എറിക്ക് തന്നു.

ബി എച്ച് ഇ എല്ലിൽനിന്നായിരുന്നു ആ കത്ത്. എന്റെ അവിടത്തെ ജോലി, സർവീസ്, സ്റ്റൈപന്റ്, പിരിച്ചുവിടാനുള്ള യഥാർത്ഥകാരണം എന്നിവയെല്ലാം അതിൽ രേഖപ്പെടുത്തിയിരുന്നു.

ദേവ്: എന്തിനാണ് കള്ളം പറഞ്ഞത്?

ഞാൻ: ജീവിക്കാൻ വേണ്ടി.

ദേവ്: യു മെ ഗോ, അച്യുതൻ.

അടുത്ത ലക്കത്തിൽ ബോംബെയിലെ ജീവിതാരംഭം

# Swatchh Bharat

- Ramachandran

**W**hen Ramesh Khadilkar reached his office, he was sweating profusely and breathing heavily with a lot of effort. Today he came by an autorikshaw, instead of the normal BEST.

The day started with a bad opening. During the night he was pitching and rolling on the bed, fighting restlessness and sleeplessness on account of the problems in his office. His colleagues always disliked him for his straight forwardness and anti corruption ways. They were always looking for means to embarrass him. Finally when he slept, he was disturbed by a loud noise from a moving truck plying on the road, closed to the compound wall of his society, near his bed room. He got up and went to the toilet to relieve himself and drank two glasses of water before going back to the bed again. Suddenly he woke up when he heard the high pitched voice of his wife.

"Here is one man sleeping with extreme leisure as if nothing is happening in the world. There is no effect of what I had said and repeated several times yesterday that I have to go early to join my group going to the wedding of Malathy's daughter. .. If I have to do all the all morning chores, I will never be able to make it..."

Ramesh suddenly got up and cursed himself. "How stupid I am to oversleep... She did not know that I had a bad day in the office yesterday and a sleepless night..." It is useless to tell her one's problems when she has several of her own problems, he thought.

Ramesh entered the kitchen and apologised to Kamala, his wife. He told her that it skipped from his mind that she had an urgent important engagement. She may go to the bathroom to prepare herself while he would attend to the preparation of breakfast and packed lunch for their school going daughter, he said.

Kamala threw an angry glance at him mumbling something and left the kitchen.

Ramesh rushed through the routine of attending to the ordeals of the kitchen. Breakfast was ready when Kamala came out of the bathroom. By the time she was dressed up, Ramesh was waking up their daughter, after packing up her lunch to be taken to the school.

It was 9.30 a.m. when Ramesh started attending to his own personal chores. He took his breakfast and lunch packed and got out of home by 10.30 a.m. Already being late for the office, he could not dare to travel by

BEST and so was compelled to hire an autorikshaw. The autorikshaw driver looked at him in wonder and asked him for destination. This month would be tough to sail through as this trip would leave a hole in his pocket.

When he entered his office, his colleagues were attempting to hide their sarcastic smile. He could understand their glee as he used to be tough with them when they were late for duty. He always cajoled them to be in the office before time.

He deposited his breakfast and lunch boxes inside his table drawer. Before he could close the drawer, the phone on his table rang.

Cursing himself, Ramesh lifted the receiver. "Hello..."



"What Mr Khadilkar, you are late today in the office?" The voice from the other side was louder than necessary. And rude too.

"Who is speaking?" Ramesh as usual politely asked.

"You can't even recognise my voice?" the voice was ruder and louder.

Ramesh suddenly recognised the voice as that of the local MLA.

"Sorry Sir, for my lapse. Now I recognised you Sir. What can I do for you, Sir? I'm at your service." Ramesh mumbled.

"Come on, Khadilkar. You should know being a government officer."

"Sorry Sir. Is it official or personal?" He mumbled with words.

"Don't you know Khadilkar, the Prime Minister declared a Swatchh Bharat and all leaders worth the name are sweeping the roads. The photographs are splashed across all newspapers."

"Yes, Sir. I have seen. But what exactly you want me to do in this regard?" Ramesh was confused.

"Listen Mr Khadilkar. I have seen your office. It is one of the well kept government offices and I am proud of it that it is in my constituency. I also want to be seen sweeping some public place. So I thought I would come to your office and sweep the road inside your office compound."

The MLA made his stand clear.

"But Sir, the premise is already swept and it is clean. We can organise tomorrow or the day after...." Ramesh suggested.

"No, no Khadilkar. Not tomorrow nor the day after. Today itself. I'm free today. Tomorrow I may not be." The MLA was not amenable.

"Sir..., Sir..."

"Mr Khadilkar, you call the sweeper or peon, whoever it is and order them to bring a few basketful of dry leaves, not the wet dirty leaves but clean. And arrange it to be spread on the approach road from the gate to the main door of the office. Also arrange half a dozen brooms with long handles, as seen in the photographs in the newspapers. I am bringing a few of my local party workers with me. Let them also share the glory. And don't forget to arrange a photographer. Digital photographs would be ideal as we don't have time to get them printed on paper. Digital we can send by e-mail to the newspapers."

Ramesh cursed himself again.

"What Mr Khadilkar, did you say anything?"

"Nothing Sir. How much time I have to organise it?"

"I shall be there in about half an hour." The MLA was prompt in his work.

"Can't we keep it for the afternoon?" Ramesh pleaded.

"No, no. By the time it would be late for the newspapers. You have half an hour. That is sufficient."

"Sir, it would be..."

"Yes Khadilkar, please arrange for some tea and snacks also for the boys coming with me. You can also join us." The telephone went dead.

Ramesh was in turmoil. How can he organise all these things in half an hour?

The peon and sweeper were asked to arrange a few basketfuls of dry clean leaves. One clerk went to fetch a photographer from the neighbouring studio. Another went the nearby hotel to order the tea and snacks.

The office work came to a standstill. A few people who came to get their work done were asked to come next day. All of them were not amenable. A few of them became aggressive and started abusing the officials. Another person thought by greasing the official's palms he could get his work done. Finally all of them were driven out.

By the time the dry leaves were spread over

the approach road, the photographer arrived with a camera attached with a flash.

No sign of MLA even after one hour. The tea and snacks also arrived and were laid on the table in a room used during lunch break.

Everyone became restless. Photographer approached Ramesh and told him that there was no other man in his studio to attend to the other customers. Ramesh pacified him by offering him higher remuneration.

After another half an hour, owing to the pressure from the colleagues, Ramesh collected courage and dialled the number of the MLA's phone.

"Yes, who is disturbing me at this odd hour?" It was MLA's voice.

"I'm Khadilkar, Sir. All arrangements are done and we are waiting for you sir."

"Ha... Ha... Mr Khadilkar, you are right. Not today. We shall have it on some other day. Today I did it in the Municipal School close to my house. Thank you for everything." The phone went dead.

Ramesh collapsed onto his chair clutching his left breast with his wrist.

His breakfast and lunch packets were still lying unopened inside his table drawer. ■

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# SKIN CARE IN WINTER

After the scorching heat of summer and the refreshing shower of rains, the much-awaited winter is just around the corner. When the northern parts of India get enveloped in a cold sheet of ice, down south, winter is in a milder form of cold winds only. But all over India skin care is important during winter.



Dr. (Major) Nalini Janardhanan

■ Skin becomes dry in winter leading to dry or chapped lips and cracked heels. Exposure to sunrays may lead to tanning of skin. Let us know about skin care in winter.

## Exposure to cold

■ Try to avoid exposing your skin to cold. Keep the skin covered. Wrap your neck, cheeks and chin with a scarf or any warm cloth. Cover your head with scarf or hat. Cover your hands with gloves and feet with socks. But remember to avoid wearing wet gloves and socks. Central heating systems in houses release hot and dry air which can increase dryness of skin. So use humidifiers in house.

## Keep your skin moisturised:

■ Keeping skin moisturised is important in winter to prevent dry skin. Natural moisturisers like glycerine, honey, oil or butter can be used. Avoid alcohol-containing beauty products. Oil based moisturisers can be applied on exposed parts of body like feet, hands, lips and nails!



## Chapped Lips:

■ Chapped and dry lips are a common problem in cold weather. Lip balms containing Vitamin E or Vaseline (Petroleum jelly) can be applied. Don't lick your lips as it can worsen the condition. Lip balms containing tea tree oil is also good. If chapped lips are not cured ointments containing antibiotics may be applied as per doctor's advice.

## Cracked heels and feet:

■ This is another problem in winter. Protect your feet by covering with socks. Soak feet in warm water at night for about 15 minutes and scrub

with a pumice stone. After that exfoliants may be used to remove dead skin followed by moisturiser. An ointment or lotion containing Vitamin E or Vaseline can be applied.

Before pedicure, soak feet in lukewarm water to which a few drops of natural oils are added.

## Hands:

■ Add a little sugar to lemon juice and scrub hands with it. After taking bath and washing

clothes, Vaseline or cold cream can be applied.

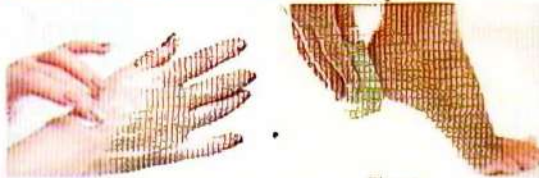
Before manicure, soak hands in lukewarm water to which a few drops of natural oils are added.

### Face:

Beauty products should be used less frequently in winter. Avoid facial packs and masks containing clay or mud as it will increase dryness. Don't use peel off masks and alcohol based toners or astringents in winter. Cleansing milk or mild cleansers, skin toners without alcohol, moisturisers containing Vitamin E, essential oils and glycerine can be used. Facial masks containing olive oils, Avocado extracts or facial packs containing cream, yoghurt or honey helps to keep the moisture intact. If skin is too dry, apply a hydrating night cream containing Avocado extracts.

### Hair Care:

Cover your hair with scarf to protect from cold. Heat coconut oil and apply on scalp and hair ends. Keep it for some time and wash away with a mild shampoo.



### Diet:

- Stay hydrated by taking plenty of water, liquids and fruit juices.
  - Milk and honey can be included in diet.
  - Eat food rich in Vitamin A & E.
  - Keep away from junk foods.
  - Avoid cold food items like icecreams.
  - Include plenty of fruits and vegetables (in salad form) in diet.
- So take care and stay protected. Avoid dry skin and sun tanning this winter.

### Bath:

Water for bath should not be too hot or cold during winter. Take bath in warm water. You may add a few drops of glycerine or olive oil to it. Applying coconut oil or gin jelly oil to the body (as per our custom in Kerala) is also good in winter. Normal bath soaps due to their alkali content can increase dryness of skin. So it is better to use a mild soap containing natural oils and glycerine or moisturiser soap can be used. After bath, dry your body with towel and don't remain wet for a long time. Skin can be hydrated with cold creams and oil based moisturisers. Mix and keep equal quantities of lime juice, glycerine and rose water. This can be applied over dry skin.

### Sunscreens:

We enjoy sitting outside in sun during winter. But exposure to sun light in winter is also harmful to skin. So it is better to use a sunscreen with SPF 15 or more, at least half an hour before stepping out of your house. Reapply sunscreen creams or lotions every 2-3 hours if you stay outside for long.

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THE BEST DAY

- TODAY

HARDEST THING

- TO BEGIN

EASIEST THING TO DO

- FINDING FAULTS

MOST USELESS ASSET

-PRIDE

MOST USEFUL ASSET

- HUMILITY

GREAT NEED

- COMMON SENSE

MEANEST FEELING

- REGRET AT ANOTHER SUCCESS

BEST GIFT

- FORGIVENESS

THE HARDEST & MOST PAINFUL

- TO ACCEPT DEFEAT

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# EBOLA FEVER

Recently the outbreak of the deadly virus 'Ebola' has created a wave of global panic. Though we are not much affected, we must know about the dreaded disease. Hospitals and doctors across the country should know about how to handle the emergency situation in case of sudden outbreak of Ebola fever.

## What is Ebola Fever?

Ebola Haemorrhagic Fever (EHF) or Ebola Virus Disease (EVD) is a severe and often fatal disease. It is caused by a virus of the genus Ebola which belongs to the Filo Viridae family of viruses. Five subspecies of Ebola virus have been identified so far, out of which four of the subspecies caused diseases in human beings and the fifth one caused diseases in monkey.

Actually the first Ebola virus species was discovered in 1976 in a place now called as Democratic Republic of the Congo, near the Ebola River. Hence the virus is named as Ebola virus.

## How is it spread?

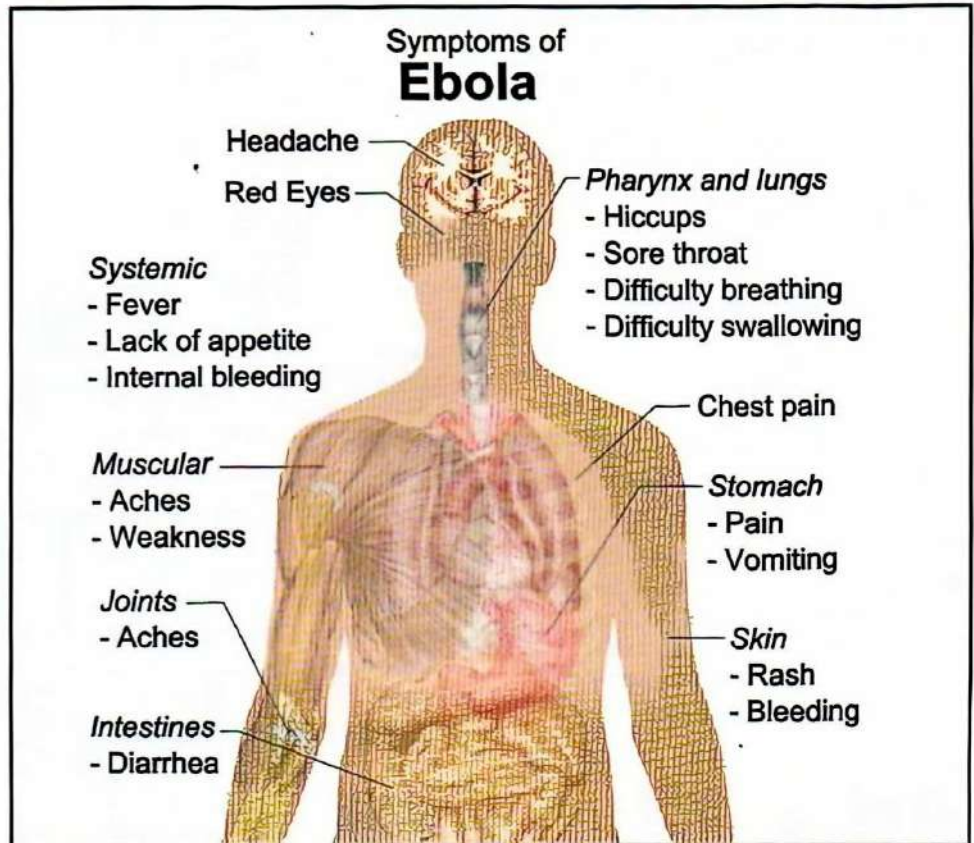
Ebola virus is spread by direct contact with blood or secretions of infected persons. It can also spread by exposure to objects like needles, syringes or cotton pieces contaminated with the body fluids (like blood, sweat, saliva, semen etc) of infected patients or dead bodies (died due to Ebola infection).

## Symptoms:

**Typical Symptoms:** Fever, headache, muscle pain, joint pains, diarrhea (loose motions), vomiting, stomach pain, weakness and loss of appetite.

**Uncommon Symptoms:** Skin rashes, red eyes, hiccups, cough, sore throat, chest pain, difficulty in breathing, difficulty in swallowing etc. The patient may become serious following bleeding inside and outside body, fall in blood pressure, loss of fluids, shock and later leading to death. Death rate is about 90%.

Symptoms commonly appear within 8-10 days or usually within 2-21 days after exposure to the source of infection. Some of the patients die from the disease while some may recover.



## Complications

There are various complications following Ebola fever like severe bleeding, jaundice, organ failure, shock, delirium, seizures (fits), coma (unconsciousness) and death. Those who survive may have complications like weakness, fatigue, sensory changes, loss of hair and jaundice.

## How to diagnose the disease?

Since the early symptoms like red eyes, fever and skin rashes are common for other diseases also (for example viral fevers like Influenza, Measles, Chickenpox, Dengue etc) diagnosing Ebola virus is difficult in early stages. But if there is any doubt, the suspected patient should be isolated. Blood samples collected from the patients should be sent to the laboratory to confirm infection.

## High risk cases

Health care workers (Doctors, nurses, lab technicians etc) hospital staff (including workers who clean the hospital, cooks, waiters etc), family and friends of infected persons are at high risk of contracting the disease.

## Treatment:

So far there is no specific drug to treat Ebola virus infection. Only supportive treatment can be given (like measures to reduce fever, replace fluids and electrolytes lost from the body) and also life saving treatment if the patient is in a critical condition.

Patient should be isolated if Ebola fever is suspected. In serious patients, there may be severe fall in BP and the patient may be gasping. So the patient's pulse and BP should be checked frequently and measures taken to maintain BP and oxygen

# Window of the past

Very seldom we get a chance to peep into the past of a village and get an honest description of the events that took place several decades ago, when there was hardly recordings of the time. Often what we hear is based on hearsay.

Wadakanchery is a calm and serene place in the Thrissur district and very little is known about its distant past. People of India are known to live near their religious places if possible and it applies to Kerala also. When we look at the various settlings in villages of Kerala, we find them always around temples and Wadakanchery is no exemption. Hence the story of its famous temple will lead us to the progress of that township.

Ananthanarayanan is a resident of Mumbai for the last seven

decades and yet, like his compatriots, his heart beats for his village that he left in his early years. In this book he attempts to trace the establishment and the progress of the local temple and its festival. It will be highly informative for the new generation to know the history of Wadakanchery and the Uthralikavu Pooram festival.

Uthralikavu Pooram is well known in Kerala and it is considered second only to Thrissur Pooram. Ananthanarayanan traces the history of Pooram and its genesis. Each event leading to the culmination is briefly explained to educate those



interested in gaining knowledge. The author makes the narration interesting by delving into small details. Several colourful photographs are also provided to give an aura of authenticity.

For the lovers of pachyderms, there is special annexure and everything related to them is vividly explained with a special link to the situation in Kerala.

[Sree Rudhiramahakalikavu Pooram Wadakanchery Desam by G H Ananthanarayanan published by Sree Rudhiramahakalikavu Pooram Wadakanchery Committee, Wadakanchery 680 582. Pages 58 and priced Rs.50.]

status. Body fluids and electrolytes lost from the patient's body (due to vomiting, diarrhea and bleeding) should be replaced. If there is associated bacterial infections, antibiotics can be given.

## Prevention:

Unfortunately it is difficult to trace the original source of infection. So prevention is difficult. There is no vaccine against Ebola virus so far. In hospitals and health centres the health care workers should isolate suspected patients and practise barrier nursing techniques to protect themselves.

## Barrier, Nursing Techniques:

- 1) Wearing protective equipments to get protected from getting infection (using masks, gloves, gowns, goggles etc).
- 2) Isolation of the patient and preventing unprotected persons coming in contact with blood and secretions of the patient.
- 3) Use of infection control measures:
  - complete sterilisation of equipments and instruments.
  - Using disposable type of needles and syringes.

- Routine use of disinfectants
- Proper hand washing technique
- Using hand sanitisers.

If a patient dies with Ebola infection, direct contact with the body, blood and secretions of the deceased patient should be avoided. Use gloves while removing the dead body and cleaning the blood and secretions.

## Remember:

There is no need to get panicky about the Ebola outbreak if we take proper precautions to prevent

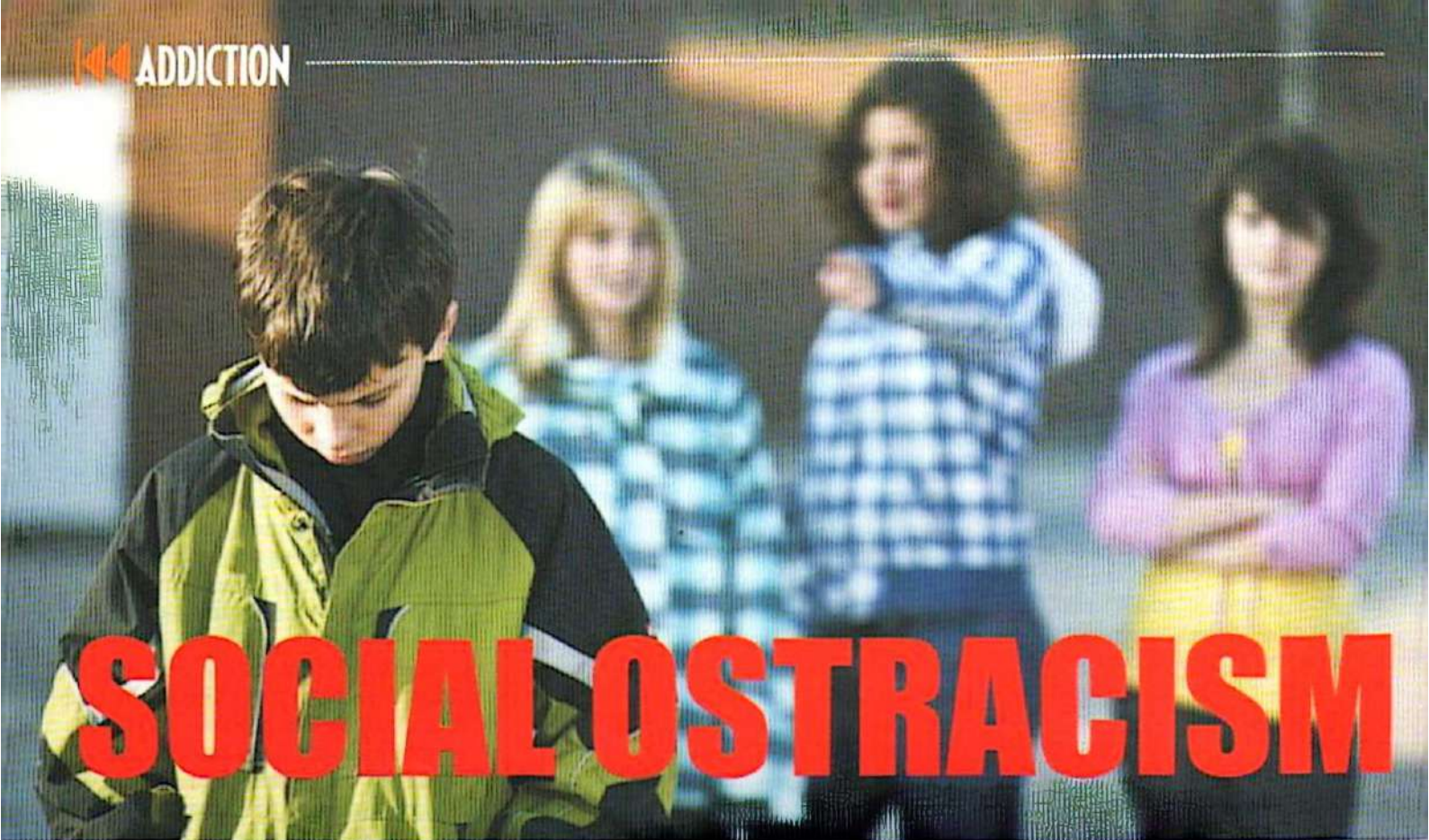
infection. Remember that we cannot get Ebola virus through air, water or food. We may get infected only from touching blood or body fluids of a person infected with Ebola virus or a person who died from Ebola virus infection. Exposure to contaminated objects like needles and syringes also may cause infection. Report to a doctor or hospital immediately if there are any suspicious symptoms in yourself or anyone else. Try to protect yourself, spread the knowledge about Ebola fever and take care! ■

**എല്ലാവിധ പുജകൾക്കും സമീപിക്കുക**

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

**പ്രശാന്ത് നമ്പൂതിരി**  
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# SOCIAL OSTRACISM



Dr Sujatha Nair

Addiction to alcohol/drugs is one of the oldest ailments known to mankind as intoxicating substances have always been around since time

immemorial used for recreation, celebration, religious, ritualistic shamanic practices etc.

There was a time when people were ostracized for being part of a particular race, caste, creed or disease across the world.

Addiction to alcohol/drugs is such a disease that the person afflicted is ostracized by immediate family apart from society at large.

A client's daughter shared that friends were not invited home as she was ashamed of her drunken daddy. Most times the alcoholic in a blackout says and does things that he has no memory of the next day ... he realizes this by the look on his wife's face. The addict at least has the excuse that he is under the influence of the substance. What is the excuse of the families who shout, scream and treat them as though they were lepers / untouchables?

People avoid family members of addicts as they do not want to "get

involved". There are sniggers behind their backs and bullying and insults to their faces.

Till even the first part of the 20<sup>th</sup> century those addicted to substances were relegated to "mad" houses. Today too they land up at psychiatric offices wherein they are given medication for behavioral issues resultant to substance use- further damaging the individual, as many consume both, the substance and the medication.

Social invitations decline once an alcoholic gets repeatedly drunk and creates ruckus at functions.... the employee is sidelined for promotions and loses his job over a drinking problem.

The family hides the addiction even from doctors resulting in progression of the illness and sure death.

The person is looked upon in disgust disdain and as a discard... hastening his journey to the grave.

Do we treat someone with any other illness like this would we treat a family member or friend who is a diabetic or hypertensive like this? Or do we look at treatment options for them? Would we not help a family who has a member suffering from any of these illnesses with knowledge of doctors we know or Treatment facilities we are aware of?

Why this ostracism? Just as anyone with any illness does not ask for it, neither is addiction a disease that is asked for- the substance controls and consumes the person afflicted... if left untreated will be 100% fatal and result in Death.. like any other systemic disease.

As a society, let us wake up to the awareness of this disease and realize there is help available... let us arm ourselves with the knowledge of the same. Treatment that is seen to work the best is Residential, Non medical, Voluntary, using Counseling and alternative healing methods like Meditation ,Yoga etc.

We at AH facilitate this process to enable the individuals afflicted /affected by Addiction to alcohol/ drugs go beyond them and towards a fulfilling life!

Share the solution- the problem is known to all- awareness of the solution is what is required- be socially responsible- someone somewhere might find help and You might be instrumental in saving Lives..



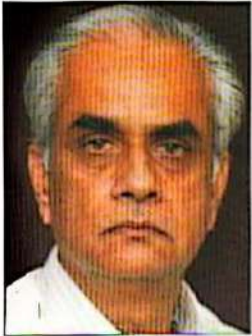
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+91 9967334000  
Website- [www.anatta.in](http://www.anatta.in)

**Kizhakkunarum Pakshi കിഴക്കുന്നരും പക്ഷി (1991)**



**Lyrics: K Jayakumar Music: Raveendran**  
**Singer: K J Yesudas Raagam: Shuddhadhanyasi**

Rohini



K Jayakumar

സൗപർണ്ണികാമൃതവീചികൾ പാടും  
 നിന്റെ സഹസ്രനാമങ്ങൾ  
 ജഗദംബികേ... മുകാംബികേ...  
 സൗപർണ്ണികാമൃതവീചികൾ പാടും  
 നിന്റെ സഹസ്രനാമങ്ങൾ  
 പ്രാർത്ഥനാതീർത്ഥമാടും എൻമനം തേടും  
 നിന്റെ പാദാരവിന്ദങ്ങളമ്മേ...  
 ജഗദംബികേ... മുകാംബികേ...

കരിമഷി പടരുമീ കൽവിളക്കിൽ  
 കനകാംഗുരമായ് വിരിയേണം നീ  
 അന്തർനാളമായ് തെളിയേണം  
 ആകാശമിരുളുന്നൊരപരാഹ്ണമായി  
 ആരണ്യങ്ങളിൽ കാലിടറി (2)  
 കൈവലുദായികേ സർവ്വോത്രസാധികേ  
 അമ്മേ... സുരവന്ദിതേ...



Raveendran

സൗപർണ്ണികാമൃതവീചികൾ പാടും  
 നിന്റെ സഹസ്രനാമങ്ങൾ  
 പ്രാർത്ഥനാതീർത്ഥമാടും എൻമനം തേടും  
 നിന്റെ പാദാരവിന്ദങ്ങളമ്മേ...  
 ജഗദംബികേ... മുകാംബികേ...

സ്വരദളം പൊഴിയുമീമൺവീണയിൽ  
 താരാസ്വരമായ് ഉണരേണം  
 നീ താരാപഥങ്ങളിൽ നിറയേണം  
 ഗാനങ്ങൾ ചിരകു ശലഭങ്ങളായ്  
 ഗഗനം മഹാമൗനഗേഹമായി (2)  
 നാസ്യരൂപിണി കാവ്യവിനോദിനി  
 ദേവി ഭുവനേശ്വരി



K J Yesudas

സൗപർണ്ണികാമൃതവീചികൾ പാടും  
 നിന്റെ സഹസ്രനാമങ്ങൾ  
 പ്രാർത്ഥനാതീർത്ഥമാടും എൻമനം തേടും  
 നിന്റെ പാദാരവിന്ദങ്ങളമ്മേ...  
 ജഗദംബികേ... മുകാംബികേ...



Venu Nagavalli

Venu Nagavalli, son of writer Nagavalli R S Kurup and actor, wrote the story, screenplay and dialogue as well as directed this film. All songs were written by K Jayakumar. There were five songs. They are Arunakirana..., Hey Krishna Hare Krishna..., Kizhakkunarum pakshi..., Manchirathukul and the one given above and they were rendered by Yesudas, K S Chitra, Sujatha and Minmini. Minmini also rendered this song as a solo. Mohanlal, Sankar, Murali, Jagathy Sreekumar, Innocent, Jagadeesh, Sankaradi, Mala Aravind, Rekha and Kaviyoor Ponnamma were the main artistes.

# NEELAKKUYIL

## A GLANCE TO THE PAST AFTER SIXTY YEARS

-Sathyan

**W**hen more than three movies being released every week and they survive for less than seven days, it would be tough to think of a Malayalam movie that makes the Malayalam movie buffs of yore nostalgic. Neelakkuyil was that movie, released in October 1954 and rereleased several times till it celebrated its silver jubilee, not in weeks but in years. When it celebrated its Golden Jubilee, it was on television that it had its rerun. Then symposia were held in several places in Kerala and the Current Books even published its screenplay, taken down from the screen. Last month several Malayalam channels conducted discussions about the movie. Some of the panellists confessed not having seen the film as it was released before they were born and some felt it was during their early days that they saw the film and so did not remember the details.

Many pages were so far written about this film by Ramu Kariat, P Bhaskaran, K Raghavan, Sobhana Parameshwaran Nair, Kozhikode Abdul Khader, Smt Santha P Nair, P C Kuttikrishnan (Uroob), T K Pareekutty, Mehboob et al. They were all directly associated with the movie. Even close friends of these personalities wrote about the film, not to say about film critics.

Today Malayalees regard Neelakkuyil as a revolutionary film meeting the challenges of the caste system that existed during those days. Barring the protagonists



Sathyan and Ms Kumari, all artistes were new faces, the banner, producer, directors, music director, cameraman and all other technicians were new to the field as well. Yet, they succeeded in making a good film that put a dog's ear in the page of history book of Malayalam movies. The most significant aspect is that unlike all its predecessors and successors, it celebrated its sixtieth birthday.

### Birth of Neelakkuyil

The initial seed was planted by Ramu Kariat, a film buff who might skip a meal to save money to buy a movie ticket. He used to travel any distance if a good movie was known to be shown in the neighbourhood and he dreamt of a movie directed by him. T K Pareekutty was, like Kariat, also a lover of films and all art forms and was rich unlike Kariat, because of his cashew trading business. Very often Ramu would meet Pareekutty

and plead with him for financing a movie. Pareekutty liked Ramu but did not trust his ability to make film as the latter had absolutely no experience. Finally one day he relented and told Ramu that he would give him Rs.10,000 and he could do anything with it, provided he takes an experienced person with him.

Ramu knew P Bhaskaran who wrote songs for a few films like *Chandrika*, *Navalokam*, *Amma*, *Thiramala* and *Aashadeepam* besides writing poems in various periodicals. Bhaskaran was then working with Kozhikode Radio Station. This station had among its employees a number of talented people needed for a movie. Once Bhaskaran was reined in, the rest was easy. P C Kuttikrishnan, K Raghavan, Santha P Nair, Balakrishna Menon et al were working there. Further Kozhikode had an assistant cinematographer in A Vincent and the *Kerala Saigal* Kozhikode Abdulkhader. Kariat had high ambitions and wanted top actors for his movie. Thikkurissi Sukumaran Nair was the superstar then besides Sathyan and Prem Nazir. Kariat found the first and third mentioned actors unfit for his scheme of things and zeroed on Sathyan. He was very proud to accept a movie on peanuts and wanted a decent remuneration and was not willing to accept anything less than Rs.5,000. His reason was that he was an actor in demand and already had several films under his belt.



Ramu Kariat



T K Pareekutty



P Bhaskaran



P C Kuttikrishnan (Uroob)



K Raghavan



A Vincent

Ramu wanted a good story and Bhaskaran came handy in tackling Kuttikrishnan. He wrote under the pen-name Uroob was always in need of money and a movie offer was always welcome. He narrated three stories: a part of his novel Ummachu, his short story with circus in the background and a Kannada story that he read during his sojourn to the then Mysore state in search of a job. Its theme was very similar to that Jeevithanouka, a super hit film. Ramu and Bhaskaran liked the Kannada story and asked Uroob to adapt it to the social life of Kerala. Uroob in consultation with Bhaskaran wrote the new story into small scenes (screenplay was then unheard of) and the former wrote the dialogues as he had the required experience of writing a few plays. Bhaskaran would write the lyrics besides co-directing the film and acting a very important role. Raghavan was invited to join to compose music and he reined the singers from the city itself. All were told that their remuneration would come after the release of the film. All of them were thrilled to get an invitation to be a part of movie. Raghavan was given Rs.1000 with a promise that more would follow if the movie became a hit.

For the role of the heroine, a Harijan girl, Kariat wanted Kumari who had already acted in a few successful films like Nallathanka, Sasidharan, Navalokam etc. She was 20 years younger to the hero Sathyan but was senior to him by 10 years in the film world. With a lot of persuasion, she agreed to do the film for Rs.3,000.

Songs written by Bhaskaran and composed by Raghavan, were recorded using the influence of Bhaskaran in Madras the then movie centre of South India. Santha P Nair, Abdulkhader and Mehboob had a few songs already for movies like

Thiramala and Jeevithanouka respectively. A song kept for Mehboob was not recorded as the singer was suffering from cold and Pareekutty heard Raghavan, the music director singing it. He insisted that Raghavan alone should record it. The song was *Kayalarikathu...* Janamma David had two songs (Kuyiline thedi, Ellarum chollanu) while Santha P Nair and Kozhikode Pushpa had one each (Unarunaru Unnikanna, Katalasuvanchi). Abdulkhader sang Engine nee marhakkum... Mehboob sang Maanennum vilikkila for the hero and Raghavan and all other singers joined for Jinchakkam tharo... All songs were super hits and elevated the Malayalam movie songs to a new height.

When the recorded songs were sold and Pareekutty earned a lot of money he was willing to spent more money and the movie ended at an expenditure of Rs.1,00,000.

### Shooting

Vincent was working as an assistant to many leading cameramen in Madras and Neelakkuyil was his first independent movie. To save money, they moved outdoor and many outdoor scenes were shot around Thrissur. It is a new experience to the artistes as well as to the local people. However, contrary to the claims of many, it was not entirely shot outdoor. All important scenes and song sequences were shot within Vauhini Studios. To shoot the rain, the crew waited for the real rain to happen.

As said earlier, except for the top two characters, all artistes were new and inexperienced. They were Bhaskaran, Prema, Ramankutty, Balakrishna Menon, Adv Kochappan, J A R Anand, Manavalan Joseph,

Kodungalloor Ammini Amma, Master Vipin Mohan (now a leading cinematographer and one of the three surviving members of the unit) and Paravoor Bharathan in a cameo role.

Balakrishna Menon's Moidu was so popular that when Pareekutty produced Moodupadam later with Ramu Kariat as its director, Menon was brought in as Moidu again and was given another Mappilapattu. But the lyricist, music director and singer were different. They were respectively Yusufali Kecheri, Baburaj and Baburaj. (Raghavan refused this film as he was not given the promised higher remuneration though Neelakkuyil was a super hit and Bhaskaran could not spare time to write the solo song).

The other two stories shown by Uroob to Kariat and Bhaskaran were also made into movies. Pareekutty's next movie used the part from Ummachu and it was titled 'Rarichan Enna Pouran' (This also had good music by Raghavan but he took Rs.3,000 in advance) and T E Vasudevan used the third story for his 'Nayaru pidicha pulivalu' and both the films were directed by P Bhaskaran.

Unlike many believed, Neelakkuyil was not based on any story by Uroob though it was credited to him. Uroob modified the story to suit to Kerala and wrote its dialogues. Both Jeevithanouka and Neelakkuyil are based on the relationship between a high caste Hindu and a Harijan woman but the former was felt like a Tamil film.

### The outcome

Though the young and the progressive welcomed the film, the then so called cultural honchos criticised the film as corrupting the young minds. In fact they could not digest the union of two different castes and the soul searching lyrics. Though Ms Kumari had less screen presence, she stole the show over others, including Sathyan. Malayalam movies never before saw such a natural acting from any other artiste.

The film fetched the Union government's the second best film of the country award while another movie Snehaseema, also of Sathyan, got the certificate of merit in the same year. ■



# Kerala in Mumbai

**LINKING MUMBAI MALAYALEES**

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