

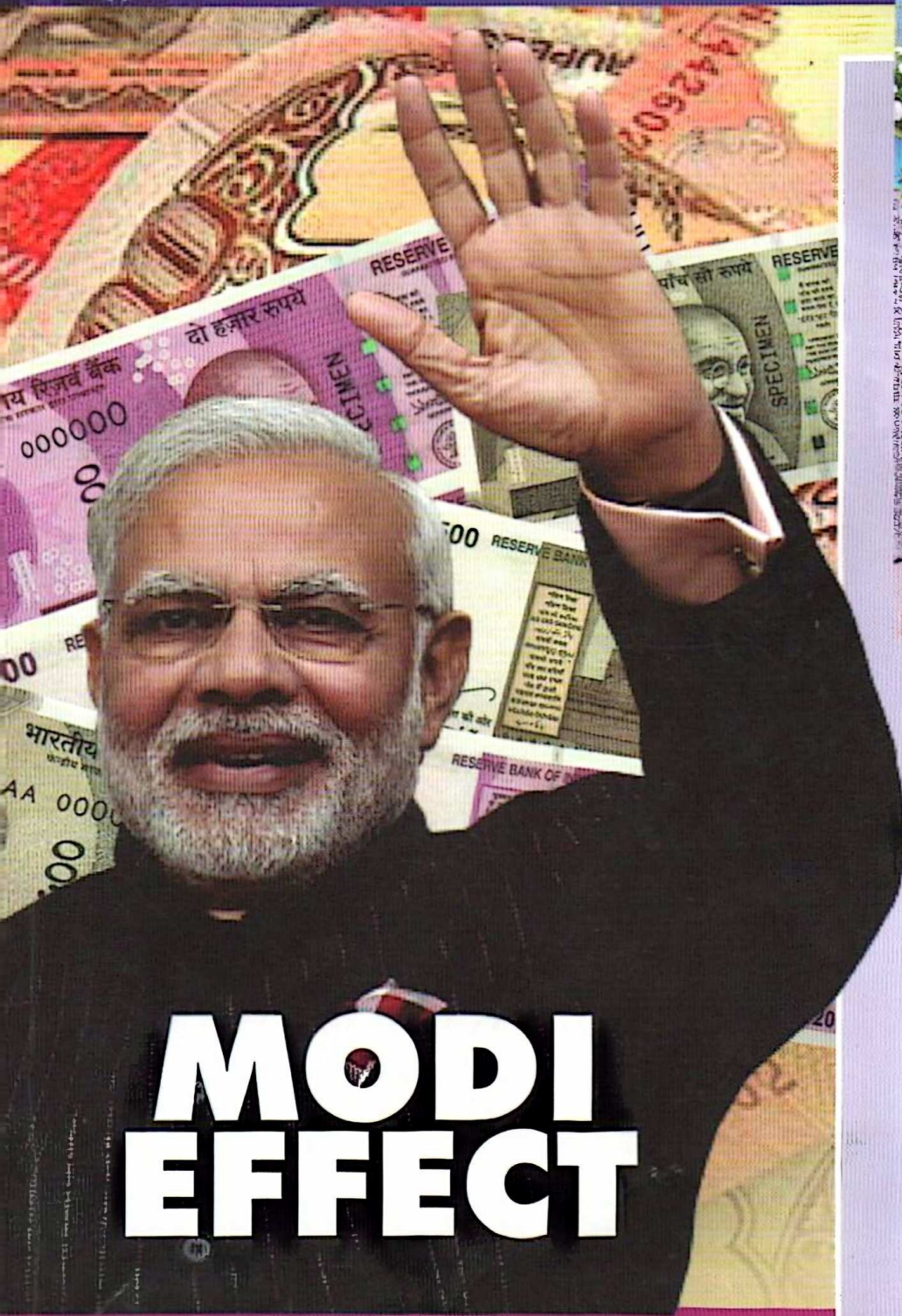


Merry Christmas

Vol. 7 No. 9 Price Rs. 70 December 2016

Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees



MODI EFFECT



HEAD OF THE DIOCESE OF KALYAN

KELI FESTIVAL



KERALA PIRAVI CELEBRATIONS

LETTERS TO THE EDITOR

On Marthanda Varma

I have gone through your October 2016 issue. I noticed some factual errors. Marthanda Varma did not annex Kochi because rulers of Kochi were all sons of Nampoothiries. Marthanda was apprehensive of the wrath of Nampoothiries. In the caste hierarchy, Royal family members of Kochi were above the Travancore Rajas. It was because of this fear that he spared Edappilli Swaroopam as the rulers were Nampoothiris. Yet another state he delayed to conquer was Kottayam till the then ruler, also known as another Sakthan Thampuran. The wily Ramayyan, no doubt made an attempt by going there in the disguise of a Kurup from North Malabar offering his expertise in wintage martial skill. The ever vigilant Sakthan Thampuran accepted his services. After his stint was over, he expressed his desire to see the weaponry. Thampuran took him to the Magazine in the basement. There Ramayyan saw two swords one with a silver handle and another with a golden handle. Puzzled Ramayyan asked the significance of that novel sight. Sakthan Thampuran smiling coolly told that the one with silver handle was meant for him (Ramayyan) and the other for his master. Sweating and trembling Ramayyan knowtowed before Sakthan Thampuran and apologised for his folly and abandoned the idea of attacking Kottayam till Sakthan Thampuran's demise.

As regards speaking Malayalam by Mumbai born Malayalees, first, Malayalam being basically a Dravidian language with overwhelming assimilation of Sanskrit words there is a conspicuous difference between spoken and written version. Excepting a few scholars, the disparity is patent even amongst noted writers and speakers. Paschattapam, nischaya-mayum, vidyabhyasam et al are examples. Other distortions are countless to cite. What is deplorable is the marked contortions one can notice in the titles displayed in T V and cinemas.

While we do not find beggers, petty

thieves, pickpockets or hoodlams, there are hutment dwellers and even warriors of easy virtue though not in public gaze, unlike other immigrants. I am using the word immigrants, when people from south were called MADRASEES, as India ended at Madras even for Maharashtrians, forgetting the fact that, Maharashtrians, Gujaratees, Marvarees, even Sindhees were already there in the urban areas of Travancore, Kochi and Malabar. What is more, a friend of mine even told me that he was asked as to whether he had a passport when he told that he hailed from Malabar. What surprised me was that people, even in Maharashtra were proud of their ignorance in this regard.

Titles like Pillai, Menon, Warriar etc were peddled by Ramayyan, as a source of raising revenue is apparently a telltale joke rather than a historical truth. Where as warrior was a temple servant, pillais were naturalised Nairs of Travancore, Menons were Nairs who were either in Government service, north of Travancore. Pillais were reckoned as inferior as Nairs, north of Travancore seldom welcomed for marital alliances till the middle of twentieth century.

As regards Smartha Vicharam, there was a case as late as 1939 or so adjacent to my village. But the woman was a widow with a daughter and the culprit named by her, a married man, admitted his deviance. There was therefore no need for a protracted trial. Orders of Maharaja was obtained and rituals were conducted by the Nampoothiri from the particular family authorised to conduct them presided for the prescribed procedure. The excommunicated woman was housed near her home and was looked after by her parents, though not allowed to set foot inside her house, or even allowed to see her daughter born prior to her downfall. The culprit, a Nair, was prohibited from entering the premises of temples and even dining with his kith and kin. The illborn daughter of the woman in question was subsequently married to a

Nair as times were changed soon after this incident.

About Sakthan Thampuran of Kochi, a full length article is necessary to his iron handed implementation of orders in the interest of the public and the state. His mantridays, Panicker Kappithan (Captain) also deserve special mention. The capital of the state was not shifted to Thrissur as mentioned in the article. Trissur received special attention because it was the second biggest town with well to do Nair families from which most of the Royal family members sought their consorts as the women there were culturally accomplished. Further, the nature had blessed it with the Vadakkumathan (lord Shiva) temple at centre on an elevated ground, an acknowledged heritage, lends a grandeur to the town. Public gather here in the open vacant lawn to relax enjoy the fresh, breeze in the evening, here the speeches of the political, cultural and religious discourses.

About the circumstances in which Shiv Sena was born I shall dwell later on.

V U Warriar,
C B D Belapur

Demonetisation

The demonetisation is indeed a very bold and steps taken by the government are laudable. However, its haphazard implementation has been causing misery to millions of laymen, because the government did not bother to take necessary precautionary measures. The latest "penalty" imposed is limiting the exchange to a paltry sum of Rs.2000, even before the enhanced limit of Rs.4500 could be implemented, for want of adequate quantity of currencies. In effect, the government is virtually denying exchange of the notes. The ministers and the bureaucrats living in their ivory towers are unaware of the ground reality.

Their mindless actions deserve to be condemned.

V V Vijayan,
Chheda Nagar, Chembur.

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

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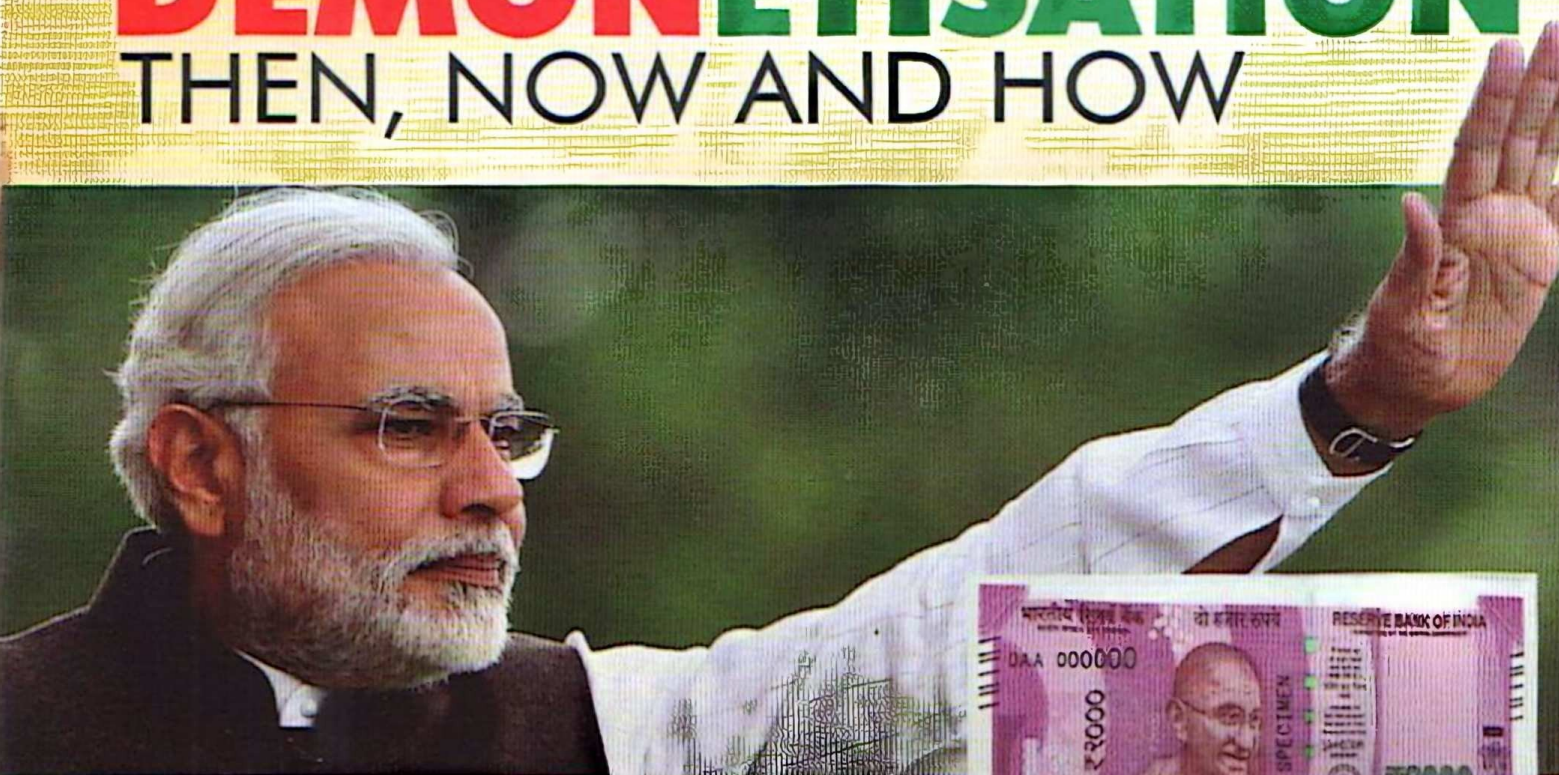
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DEMONETISATION

THEN, NOW AND HOW



-Satyanath

Utmost secrecy is vital for such a decisive step and accusing the government for the unavoidable inconvenience to the common man, to say in a mildest manner, is cruel and indefensible.



The first demonetisation in free India took place on January 14, 1978 when the Morarji Desai led Janata government decided to withdraw the currency notes of Rs.1,000, Rs.5,000 and Rs.10,000 to bring out the black money amassed by the political and corporate leaders. In reality hardly any black money was brought to the open. The old generation might remember the newspaper photographs of workers digging a well in the compound where former Prime Minister Indira Gandhi was residing. In fact she was reading a newspaper when the digging was going on, sitting near a window, undisturbed by the going on.

This demonetisation did not disturb the common people as a huge majority of them had not even seen a Rs.1,000 note in their life till then, when an income of Rs.1,000 was considered too big.

On that day the PM Desai, a former CM of Bombay state, was addressing a huge rally at Shivaji Park in Mumbai. He asked the one lakh strong audience to "bear it till things improve." In fact the common man did not suffer at all as they had nothing to do with the high denomination currency notes. The government justified the act saying that the high value notes were thought to facilitate illicit transactions harmful to the Indian economy. The



RBI, Rs 1000 Note In 1954



RBI Rs.10000 Note In, 1938



RBI Rs. 5000 Note In 1954

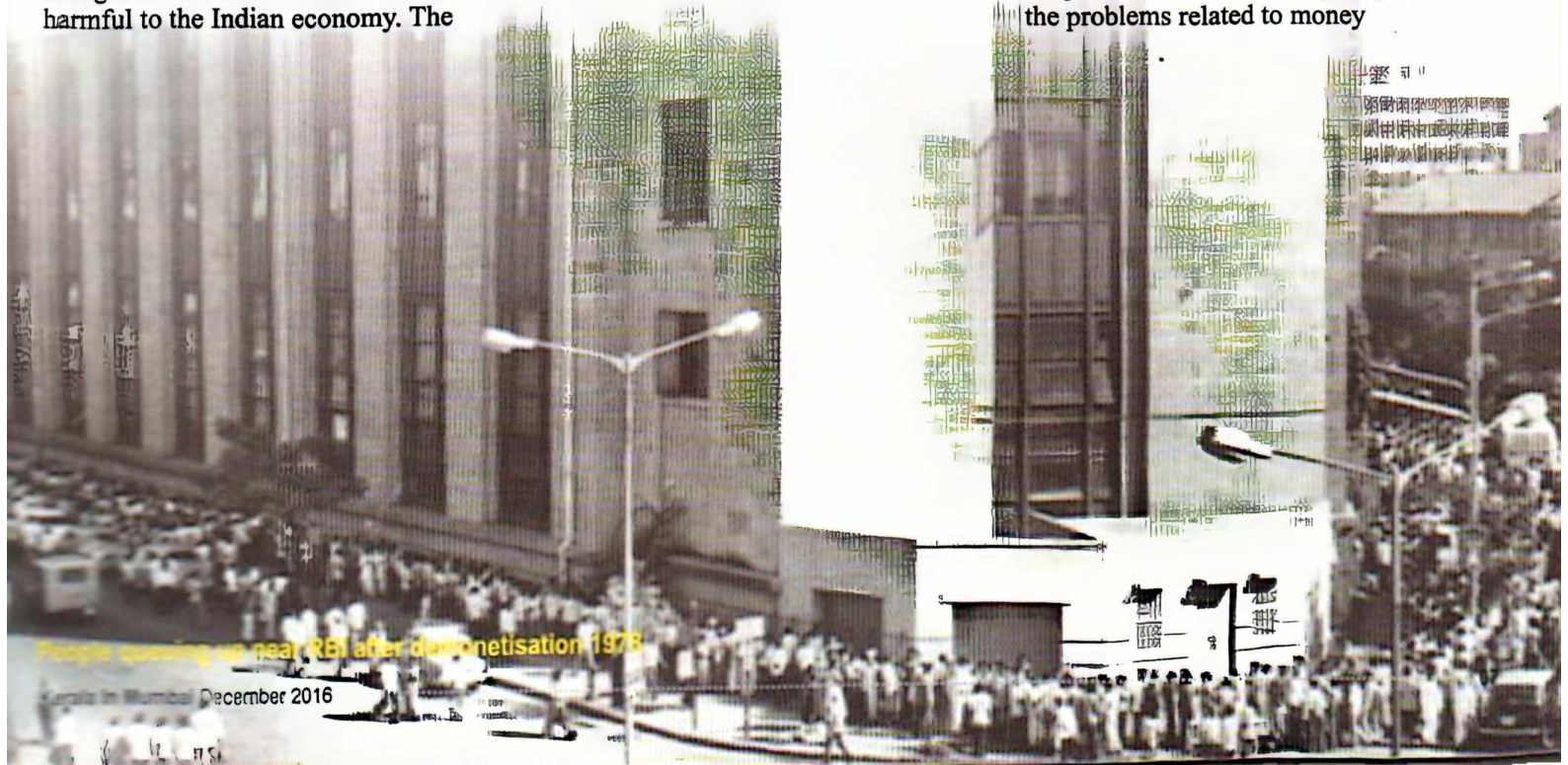
next day was declared a holiday for banks to take stock of the high currency notes and to plan a strategy to meet the needs of the people. When the banks opened, people who gathered to change their high value notes to lower value notes, were asked to declare the source of these notes, time and manner of acquisition. False declarations invited

imprisonment upto three years, fine or both. Even after a year, people could get back equivalent value of their Rs.1000 notes from RBI provided they give satisfactory explanation for the delay.

When Atal Bihari Vajpayee came to power in May 1998, Yashwant Sinha, his FM, started pondering over the need of higher denomination currency notes. He went ahead with a law to bring back Rs.1000 notes. He told the parliament that the root cause of illegal transactions did not lie in notes of higher denominations of currency notes but elsewhere. Since the real value of Rs.1000 had gone down to Rs.168, compared to 1982 prices, Sinha told that the common people needed notes of higher face value for normal cash transactions. Thus Rs.1000 value notes were re-introduced in 1998. Soon after the government got the law approved, it took measures to move towards electronic forms of payments such as Real Time Gross Settlements (RTGS) and National Electronic Funds Transfer (NEFT).

During Rajiv Gandhi's period, (he was finance minister also), Currency of Rs.500 was already introduced.

The technical progress since 1998, saw many revolutionary developments such as ATMs, Credit /debit Cards, money transfer through mobile phones, swipe cards etc. In one way they eased the problems related to money



People waiting in front of RBI after demonetisation 1978

transactions but also opened many new ways to swindle money. Hackers found ways and means to stealthily transfer money from one account to any other account anywhere in the world. It is to be remembered that nothing comes with only positive or negative aspects but a mixture of both. It is upto the user to decide if he wants to be ethical.

Pakistan started pumping fake Indian currency Notes, after producing them, almost undetectable, in their country and using neighbouring countries such as Gulf countries, Nepal, Bangladesh, Sri Lanka etc to transport them to India. Without Indian participation, this would not have been possible and they had active Indian participation. It is sad no Indian thought that his act would ruin his own country. They were like Judas who sold Christ just for ten silver coins. This also allowed Pakistan to avenge the dismembering of its eastern part in 1971, without much loss.

It is to be remembered that the interested parties wanted the state parties and all India parties of both right and left ideologies (if such a thing was existent) to bring the BJP, their political adversary, to its knees. Utmost secrecy is vital for such a decisive step and accusing the government for the unavoidable inconvenience to the common man, to say in a mildest manner, is cruel and indefensible.

The political parties of Kerala, West Bengal, Tamilnadu, Uttar Pradesh etc may say anything but it is a fact that 80% of the Indian public whole heartedly welcomed this new development. Never before in the history of Kerala, bank employees of both Public and private banks, of their own will, came forward to assist the public. Most of them reached their banks much before the official opening

time; made all arrangements to help the customers and left the bank much late without any persuasion.

Adverse comments

Kerala, Delhi and West Bengal governments are in the forefront in criticising the step adopted by the Union Government. Kerala argues that the ban on the Co-operative Banks to handle the deposits and exchange has adversely affected. There were allegations that soon after the announcement of demonetisation of Rs.500 and Rs.1000 huge amounts were deposited in Co-operative banks before midnight. This forced the RBI to impose ban on co-operative banks to handle deposits and



Yashwant Sinha coming out of Parliament after reintroducing Rs. 1000 notes

exchanges. They claimed that co-op banks were the lifeline of the farming communities but the new act of the government prevented them from drawing money for procuring seeds.

According to former Finance Minister P Chidambaram, what has been done is not demonetisation but only a replacement of one set of notes by another set, of course over a short period of time. He explains that demonetisation is simply withdrawing that category of note where as it is being replaced now.

Other comments

Reports from J&K tell us that the street fights there have come to an end as the organisers did not have enough Rs 500 and Rs 1000 notes to hand over to the stone pelters, a new realisation

that the entire agitation was stage managed by the separatists. Similarly the North Eastern states are also reported to have seen less agitations for want of funds. Notes of crores worth of rupees were said have been dumped or burned as the money collected by extortion was found to have no use now. Extortionists pretending to be Naxals also reduced their activities since Nov 8 as they too have lost their collections as it did not have any value.

Economists advise the common man not to amass excessive money at home but to use them for essentials as the availability of cash would ease soon. Money has its worth only when it is spent and not amassed.

Recent reports indicated that the district Co-operative Banks, authorised to control primary co-operative banks under them, were barred from exchanging the notes deposited in primary banks after five days of demonetisation. During this period the primary banks accepted deposits of old notes and this

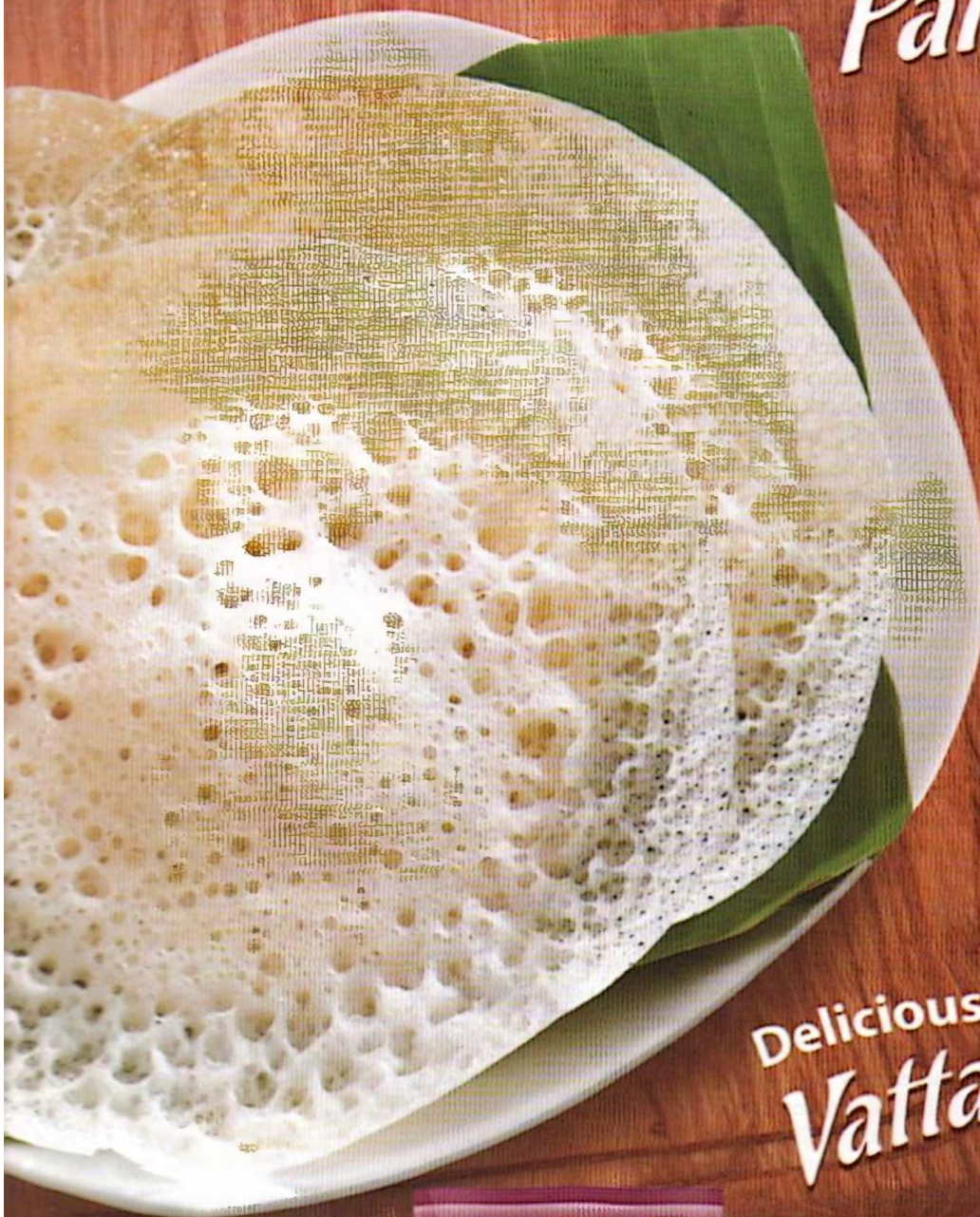
act put them into doldrums. Since private banks could accept deposits from anyone, they could do so provided they had accounts with them. However the deposits could be taken in current accounts only and therefore not entitled for any interest.

Most of the Primary Co-operative Banks are alleged to have a nexus with politicians, black marketeers, land mafia and corrupt bureaucrats. There are several individuals who run money lending units initially as credit societies and publicise them as co-operative banks. Hundreds of such societies and banks have cropped up during the last couple of decades and many of them vanished too. On a fine morning they disappear into thin air according to newspapers reports. ■



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DEMONITIZATION

ISSUES AND IMPACTS



CA Jacob Koshy

■ Demonetization is the act of withdrawing a currency of its status as legal tender.

Demonetization become necessary when there is a change of national currency and the old

unit of currency replaced with a new currency unit.

The demonetization was done thrice in India in the past. The first was when Rs 1,000, Rs 5,000, and Rs 10,000 notes were taken out of circulation in January 1946. The Rs 10,000 notes were the largest currency denomination ever printed by the Reserve Bank of India, introduced for the first time in 1938. All three notes were reintroduced in 1954.

In January 16, 1978, the then Janata Party coalition government under the leadership of PM Morarji Desai introduced the High Denomination Bank Notes (Demonetization) Act, and deemed the Rs 1,000, Rs 5,000 and Rs 10,000 notes illegal for the second time to crack down on counterfeits and black money.

Indian Government under PM Narendra Modi re-introduced the demonetization of high value currency notes in circulation for the third time.

The legal tender character of the existing bank notes in denominations of Rs 500 and Rs 1000 issued by the Reserve bank of India till November 8, 2016 stood withdrawn. In consequence thereof these Bank Notes cannot be used for transacting business and/or store of value for future usage. These Bank Notes can be exchanged for value at any of the offices of the Reserve Bank of India or at any of the bank branches of commercial banks/ Regional Rural Banks/Co-operative banks or at any Head Post Office or Sub-Post Office in India.

As per the explanation given by Reserve Bank of India, the incidence of counterfeit Indian currency notes in higher denomination has increased in volume over the years. For ordinary persons, the counterfeit notes look similar to genuine notes, even though security features have been breached. The counterfeit notes are used for

antination and illegal activities. High denomination notes have been misused by terrorists and for hoarding black money. India remains a cash based economy hence the circulation of Counterfeit Indian Currency Notes continues to be a menace. In order to contain the rising incidence of counterfeit currency notes and black money, the scheme to demonetize the high denomination notes has been introduced.

On 28th October 2016 the total banknotes in circulation in India was Rs 17.77 lakh crore (US\$260 billion). The annual report of Reserve Bank of India of 31st March 2016 stated that total bank notes in circulation valued to Rs 16.42 lakh crore (US\$240 billion) of which nearly 86% (around Rs 14.18 lakh Crore (US\$210 billion)) was of Rs 500 and Rs 1000 banknotes.

The impact of the demonetization therefore is humongous and the period of time given for exchange of these old notes has been restricted until 30th December 2016 with Bank Branches and Post Offices all over India and thereafter with offices of RBI upto 31st March 2017 looks inadequate.

According to one report, the black money in the form of currency notes only constitutes 5% of the total economy and therefore the real impact of neutralizing the black money economy will be comparatively smaller. The parallel economy has other means of hoarding its resources like that of real estate assets, jewellery and precious metals, and foreign currency etc. Thus the gain by demonetization of currency notes may still be unclear and required various supplementary actions for detecting such hoards.

Government's stated purpose of demonetization based on the assumption that the counterfeits are increasing by the day does not go well with the facts on the ground. The fact check done by certain quarters indicated that less than 0.02% of the currency notes in circulation continue to be in counterfeits which actually is negligible compared to the overall situation.

Though the compelling reasons for the demonetization are laudable, the methodologies followed in execution

remain to be improved due to the scale and lack of geographical reach of banking facilities to the masses. Indian economy has always been a cash economy in the rural and semi urban areas. It becomes a daunting task for replacement of all old currency notes in the given time.

Indian economy currently is in a pause mode, may be a short term phenomenon, which needs to be kick started once the whole exercise of replacement of the existing currency ends by 31st March 2017.

Deposits of cash in old currency denomination in Rs 500/Rs 1000 into one's Bank Account may attract tax liabilities in assessments for the financial year ending 31st March 2017. If such amounts represent undisclosed income and have not been taxed in any year, then such income may also be subject to penalties.

However, there are some silverlinings for the Banking industry, which got a fresh lease of life by infusing large amounts of cash into the system. Some of the Public Sector Banks which were in need of substantial capital infusion due to large non performing assets in their Balance Sheets have been benefited. The demonetization has helped Banks in improving their capital requirements to a great extent.

It's also possible that Government would get a bonanza by way of huge dividends from RBI at the end of March 2017 depending upon the quantum of surrender of currency. A lower volume of surrender of currency notes in circulation will result in write back of the RBI liability which will in turn translate in to a huge gain for the RBI.

Much depends upon the success of the scheme of demonetization and the ultimate impact it creates on the economy. In the past, such actions have not yielded the desired results. Wise words of our father of the nation remain apt even today "Be the change that you wish to see in the world." Every Indian would want to be the change to see the change, a renewed India with all humans get a fair share in its prosperity. ■

jkoshy2007@gmail.com

KELI FESTIVALS

A BOON TO THE ART LOVERS OF MUMBAI

Life of Ramachandran is synchronized with Keli. Keli is now at 25. It is a small team of 10 art activists. And he executes the role of Festival director.

Ramachandran has been an active presence in the field of performing arts, both visual and otherwise, particularly in projects for preservation, development and propagation of traditional, classical art forms for over two and half decades. He is a founder member and principal mentor of Keli, a Mumbai based cultural organization. Under the banner of Keli, he has had the privilege to lead its relentless pursuit of excellence in the arts, designed and organized several prominent cultural festivals in Mumbai for the last twenty four years.

It is the strength and dynamism that he derived from such endeavours that motivated him to attempt the task of making documentary films on the traditional art forms and on the masters in that field in greater depth and pervasiveness. He was the special curator of the cultural programs for India's very first Biennale-Cochin Muziris Biennale 2012 and also for its second edition in 2014.

Films

As a beginning, he produced and directed 'Kaalam' a short film of 25 minutes duration on the life of percussion maestro late Sri

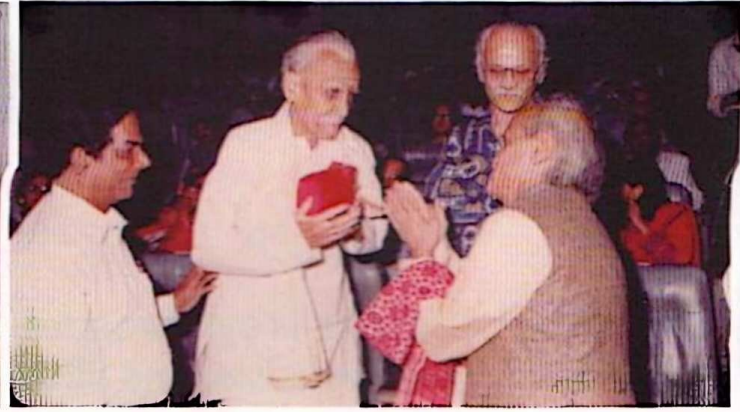
Pallavoor Appu Marar. This film brought him the award instituted by Kerala Kala Mandalam for the first time to the director of the most outstanding short film devoted to performing arts. His second documentary was 'Sikhi' illustrating the female power and dynamism in the world's most ancient women's theatre tradition



KELI is a Mumbai based charitable organization striving to preserve, develop and propagate the classical cultural heritage of India, and Kerala in particular.



Maddalam maestro Kalamandalam Appukutty Poduval, Ustad Zakir Hussain, Sanjna Kapoor, Ramachandran- a glimpse from Keli Rhythm Festival 1999

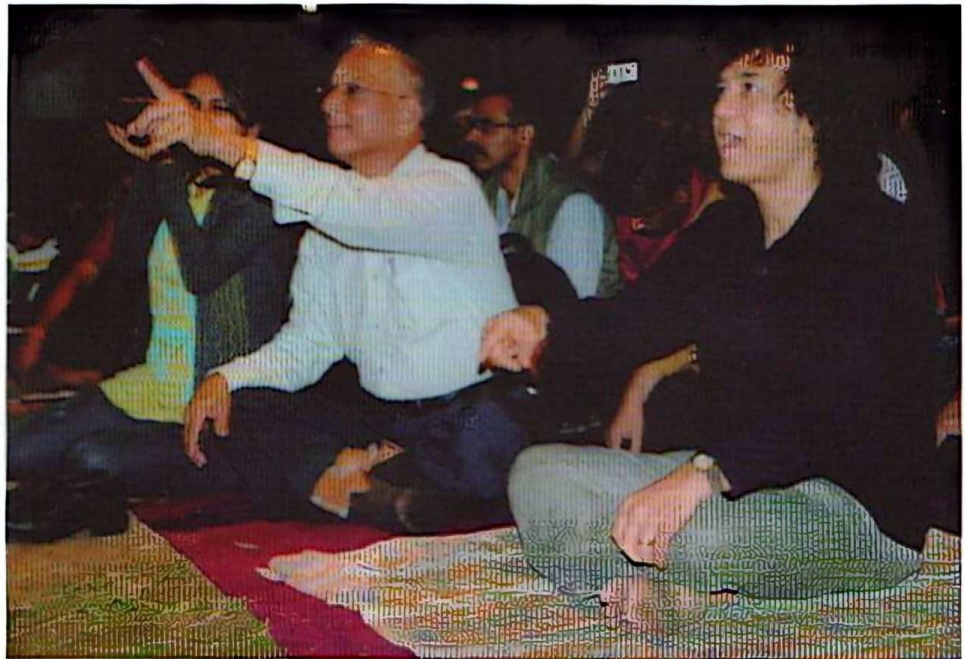


Ammannoor Madhava Chakyar, Pandit Jesraj, Subhas Chandran and Chakyar Rajan - a snap from Keli Koodiyaattam Festival 1998

(1200 yrs) 'Nangiar Koothu' and its original form 'Koodiyaattam'. This film was produced by the world renowned artist and curator Bose Krishnamachari and has been a participant in several International Film Festivals. A 45 minutes short film titled 'Saamam' on the musical journey of the great Carnatic vocalist the Late MD Ramanathan, is his third work. This was produced by the internationally known Painter and Sculptor Riyas Komu. The film which was selected for the Kathmandu South Asia Travelling Film Festival for screening in over 80 International venues still continues its successful schedule. Film 'Pranathi' was on the formidable presence in the contemporary rhythm music of Kerala, the unmatched Melam artist Peruvanam Kuttan Marar who received a special jury mention of the Government of Kerala last year. His next film on the art and life of the Kathakali legend, Nellyyodu Vasudevan Namboodirippad is almost complete now. This film portrays Nellyyodu's unique art and his life dedicated completely for Kathakali. *Melanam* is the children's film directed by him for CFSI. This film is about the role of children in a historic percussion tradition of a village in Kerala called Peruvanam.

Keli

KELI is a Mumbai based charitable organization striving to preserve, develop and propagate the classical cultural heritage of India, and Kerala in particular. Keli has been active in this field from the last 24 years and during this period, has successfully handled a number of important projects in furtherance of its objectives. The annual Keli festivals, structured thematically every year, are well known to artists and art lovers of the city and have



Zakir Hussain enjoying a Thayambaka performance at Horniman Circle Garden organized by Keli



Padmashree Peruvanam Kuttan Marar leading Pandi Melam at Horniman Circle Garden in Keli Rhythm Festival 2013



Kathakali maestro Keezhpadam Kumaran Nair dedicating Keli Kathakali festival 1997 towards the memory of his Guru Pattikkamtodi Ravunni Menon



Eminent writer, film personality, art administrator Girish Karnad felicitating Dr. Balamuralikrishna with a *veerashrunghala* on behalf of Keli in Feb 2016 at Y.B. Chavan Centre.

earned the organization and the art tradition of Kerala, a significant place in the cultural life of Mumbai. Through Keli festivals the cosmopolitan art community of Mumbai has come across many rare art forms and artists of Kerala. As Keli put up posters across the five star hotels in the city, many tourists regularly attend Keli festivals especially the percussion festivals.

Collaborations

Keli is fortunate to have associated for one and a half decades with Sanjna Kapoor and Prithvi Theatre who walked hand-in-hand, motivating it to reach out for the skies. Ministry of Culture, Govt of India has supported Keli in its many seminars and festivals. Keli has collaborated with many organizations like Junoon that works in the field of performing arts seriously and dedicatedly.

Awareness programmes

Keli has done a number of awareness programs like lecture/demonstrations, Seminars, colloquiums, Interaction with artists at FTII Pune, Lalit Kala Kendra Gurukul, University of Pune and in schools like Jamnabhai Narsee, Vile Parle, Avalon Heights Vashi and educational institutions like NADT, Nagpur, Nalanda Dance research centre, Vile Parle etc.

Documentation

Keli has published two books "Naatyā Védathilē Prathapa Mudrakal" documenting the life and work of some of the prominent

Ramachandran

Ramachandran was born in 1961 at Cherpu, near Thrissur, to late Ponnu Menon and late Capt P B Menon. He has a younger sister Rema who now resides in Chirakkal. He was educated in DMLP School, Pottuchira and CNN BHS, Cherpu. His higher education was at Christ College, Irinjalakuda and S N College, Nattika. He then moved to Shoranur to study Printing Technology from IPT Shoranur. Being close to Kerala Kalamandalam, he was attracted to Kathakali, Thayambaka etc. Melam

was his passion since childhood as his village Peruvanam inherits this 1435 year old aural tradition. He was active in the Kathakali club Cherpu which is his first art experience as an organizer in 1988-99.

He migrated to Mumbai in 1990 to eke out a living and stayed in Dombivli, Dadar. He never got satisfied with the job and failed to train himself ambitious to a remarkable height of wealth. Arts blocked his way and compelled to spend more time with art concerns. He met people with similar attitude towards art and culture, while

visiting Kathakali, Carnatic music concerts in the city. This association led to the formation of Keli in 1992. Since then his life is synchronized with Keli. Keli is now at 25. Keli is a small team of 10 art activists. And he executes the role of Festival director. He lives in Nerul, Navi Mumbai with his wife Suma. Suma is an Akshara slokam exponent, still active in that art. His daughter Krishnapriya is a PG student of M.A. Social development in Azim Premji University, Bangalore.



Audience at Y.B. Chavan Centre in Rhythm Festival 2013 watching the Thayambaka performance of Kalloor Ramankutty Marar.

masters of a variety of art forms and "Abhinethri" by Usha Nangiar on the female presence in Koodiyattam. These works exemplify the creative impulses that Keli represents.

Felicitations

Almost every Keli Festival witness the felicitation of the guardians of our art forms. Senior Gurus are honoured with a Veera Shrunghala (Traditional Golden Bracelet) while the young and

budding talents are awarded with conches in silver and Gold. Keli has honoured 45 such talents so far during the two decades of its activities.

Senior Maestros whom Keli felicitated in the Keli Festivals:

Golden Conch

Padmabhushan Ustad Zakir Hussain (Tabla), Usha Nangiar (Nangiar

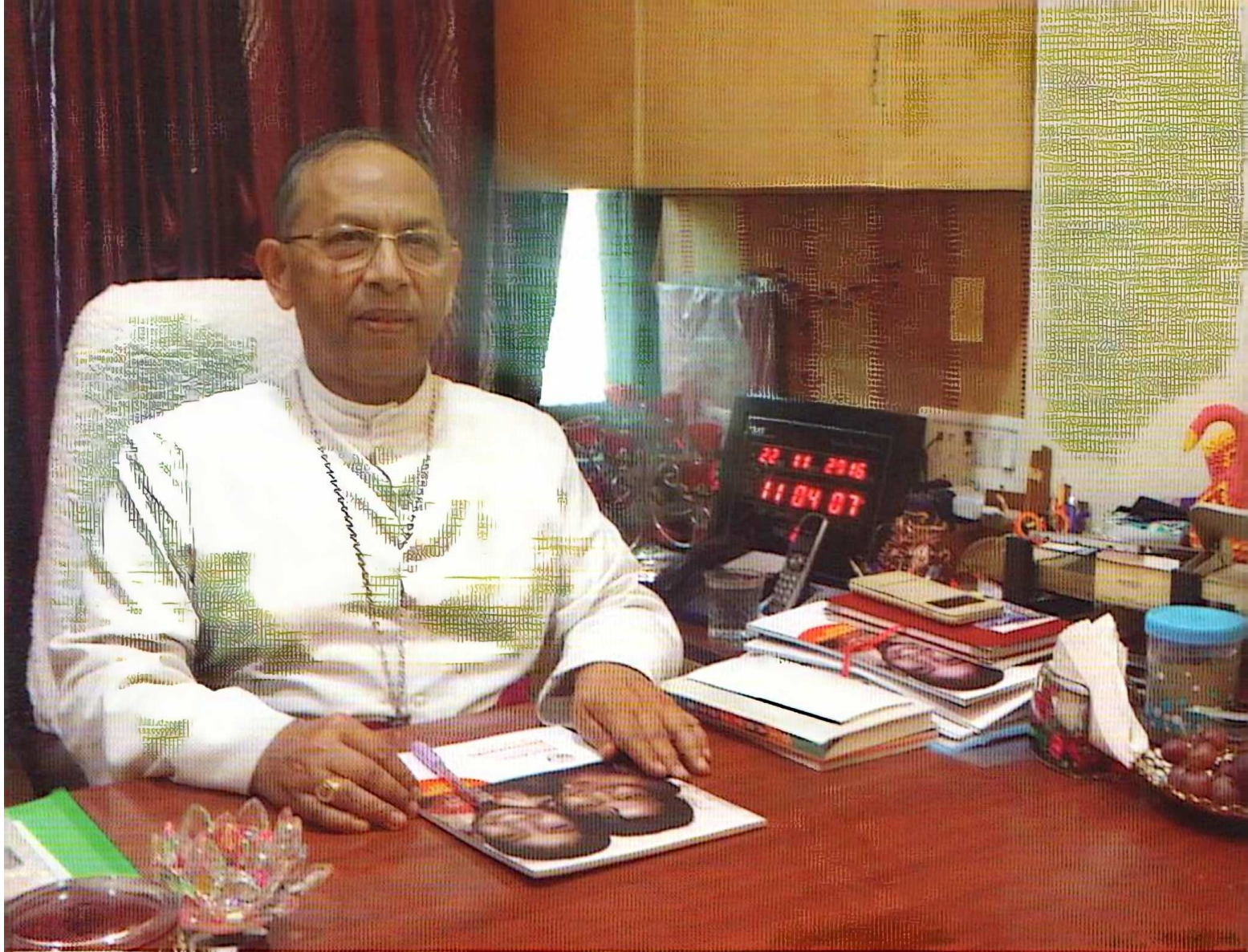
Koothu), Padmasree Kalamandalam Gopi (Kathakali), Nelliyou Vasudevan Nambudirippadu (Kathakali), Padmashree Peruvanam Kuttan Marar (Melam), Margi Vijayakumar (Kathakali), Padmashree Mattannur Sankarankutty Marar (Thayambaka), Padmashree Gopal Prasad Dubey (Chau Dance), Kalloor Ramankutty Marar (Thayambaka), Annamanada Parameswara Marar (Panchavadyam).

Veera Shrunghala

Padmavibhushan Dr. M. Balamuralikrishna (Classical Music), Padmabhushan Keezhpadam Kumaran Nair (Kathakali), Padmabhushan Ammannur Madhava Chakyar (Koodiyattam), Padmabhushan Pandit Ram Narain (Sarangi), Padma Vibhushan Dr. Semmangudi Sreenivasa Iyer (Classical Music), Padmabhushan Kuzhur Narayana Marar (Thimila), Pallavoor Appu Marar (Thayambaka), Padmabhushan Prof. P.K. Narayanan Nambiar, Chakkamkulam Appu Marar (Melam), Kalamandalam Appukutty Poduval (Maddalam), Aliparambu Sivarama Poduval (Thayambaka), Padmashree Dr. Kanak Rele (Mohiniyattam), Kalamandalam Sathyabhama (Mohiniyattam) ■



Excited audience at Horniman Circle Garden in Keli's Rhythm festival in 2013



REV BP MAR THOMAS ELAVANAL

LOVE IS THE CENTRAL MESSAGE

Rev Bishop Mar Thomas Elavanal completes twenty years as Head of the Diocese of Kalyan.



Lakshmi Venkatachalam

Malabar Church spread over Mumbai, Thane, Pune, Raigad, Satara, Sangli, Solapur, Ahmednagar, Nasik and other districts of Maharashtra.

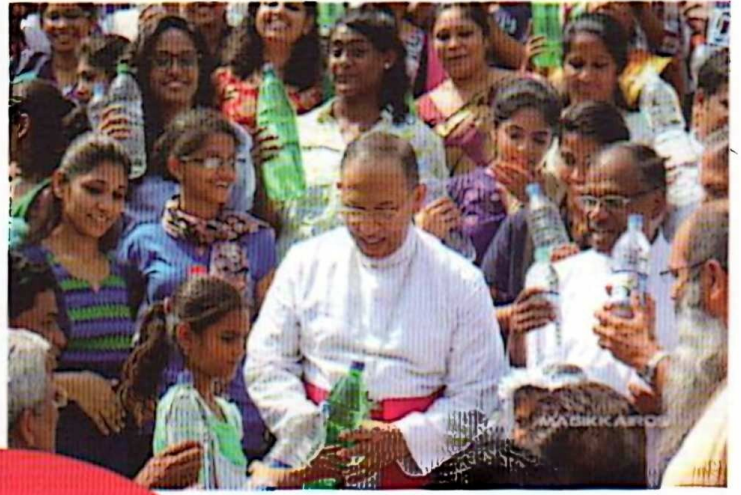
Kalyan Diocese or Eparchy of Kalyan has approximately about 105 parishes, 85 proper places of worship (churches), and 65 Community Centres, about 187 priests heading the parishes and about 396 nuns running charitable and educational institutions with Bp Thomas Elavanal as their spiritual

■ On February 8, 1997, Mar Thomas Elavanal was consecrated Bishop of Kalyan Eparchy, the shepherd of over one hundred thousand migrants of the Syro



leader.

He was born to Zacharias and Thresi on March 28, 1950 at Mutholy near Pala in Kerala. But his stay at Pala was short as the family shifted to Chathankottunada near Kuttiadi in Kozhikode District where he completed his high school education. He joined or 'migrated' (with a spiritual meaning) to MCBS Minor Seminary in June 1966. He had his first religious profession on May 17, 1968 and priestly ordination by Mar Sebastian Mankuzhikary on December 22, 1975. After a brief period of three years appointment at MCBS minor Seminary Kottayam, he 'migrated' for his higher studies, first to Rome and then to the USA. He holds a Licentiate in Liturgy from Pontifical Oriental Institute and a Doctorate in Theology from the Pontifical University of St Thomas



Aquinas Rome. Bp Elavanal had his post-doctoral discourses in the Catholic University of America Washington. On his return he was appointed as the Rector of MCBS Seminary, Aluva, and in 1989 at the age of 39 he was appointed as Asst Superior General of the Congregation. He was also visiting professor of Liturgy at the theological institutes in Alwaye and Kottayam. In 1995 he was elected Superior General and on December 18, 1996, nominated Bishop of Kalyan and as mentioned above he was consecrated as Bishop

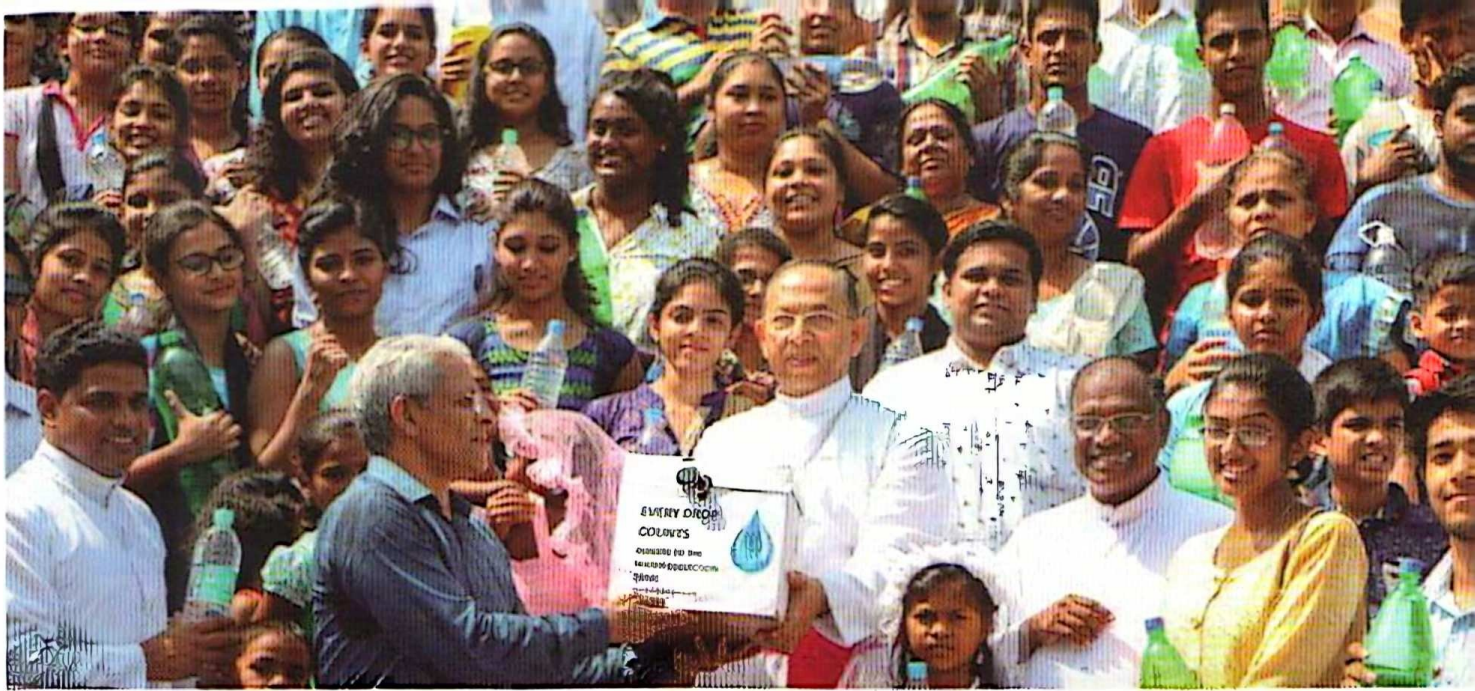
“To help the needy, we need not look at their faith. On the other hand, when we are helping the needy, we are joining our hands, Irrespective of our faith. This is love which unites us. We have to think, speak and do everything that will promote love and harmony in this world.”

Eparchy of Kalyan in 1997.

Rev Bp Thomas Elavanal has authored 'the Memorial Celebration' and several articles in English and Malayalam. He is Chairman of Western Regional Commission for Health and Chairman of Syro-Malabar Synodal Commission for Liturgy.

With his clarity of vision and farsightedness, Bp Elavanal has nurtured the eparchy, confirming everyone in the apostolic faith and uniting the faithful, the religious and the priests as 'one Kalyan family.'





Vision and Mission of Kalyan Eparchy



According to Bp Thomas Elavanal, the vision of the diocese includes two missions:

1. Nurture the spiritual growth among the members of their faith.
2. Work for the integral development of the people of Maharashtra, through institutions that spread education to all and provide better health facilities. The diocese has centres that teach mentally challenged and physically disabled children, hospitals that care for AIDS patients, old age homes, orphanages etc. For instance its BelAir Hospital near Panchgani is considered one of the best hospitals in Maharashtra for AIDS Patients. Similarly it has a shelter for children of AIDS patients near Dombivli, another care centre at Kalamboli for terminally ill AIDS patients etc.

Karunya Trust



The Karunya Trust was established in memory of Mother Theresa on September 5, 1998 and Bp Elavanal is its Chairman. The Trust has set its spectrum of activities through multi-ethnic and multi-religious co-operative efforts with vision for a just and harmonious society rooted in the gospel values of love, freedom and peace. According to the Bishop, major thrust areas of the Trust are education, livelihood, health

Karunya Trust has set its spectrum of activities through multi-ethnic and multi-religious co-operative efforts with vision for a just and harmonious society rooted in the gospel values of love, freedom and peace. According to the Bishop, major thrust areas of the Trust are education, livelihood, health environment issues, woman empowerment and governance.



environment issues, woman empowerment and governance. Many social projects have been taken up by KDSA (Kalyan Diocesan Social Action), Karunya Trust. During the year 2015-16, he mentioned that the new initiatives taken by Karunya Trust, included among other things, Suvidya supporting higher education for economically poor students, 'bless a home' supporting bedridden patients, and 'my village' supporting rural tribal families. With its logo, 'safety net to poor,' and focus on the underprivileged and the needy, the Trust has improved the lives of 3675 children, 7754 women, with over 25000 direct beneficiaries, 1,13,557 indirect beneficiaries and about 14 social interventions and projects. (Annual Report Karunya Trust 2015-16)

"There are many hands 'enjoined at work and at prayer' in this journey of Karunya Trust. I attribute this success of humanity to Karunya Trust team, tirelessly working for the greater glory of God," the Bishop says.

Love conquers all

Bp Thomas Elavanal states that all religions teach us to love. "Our faiths may be different but love unites all religions and humanity. In other words love is the central message of all religions."

"If we insist on this theme, there will be peace in the world. To help the needy, we need not look at their faith. On the other hand, when we are helping the needy, we are joining our hands, irrespective of our faith. This is love which unites us. We have to think, speak and do everything that will promote love and harmony in this world," Bp Thomas Elavanal concludes gently. ■



raagalaya (രാഗലയം)

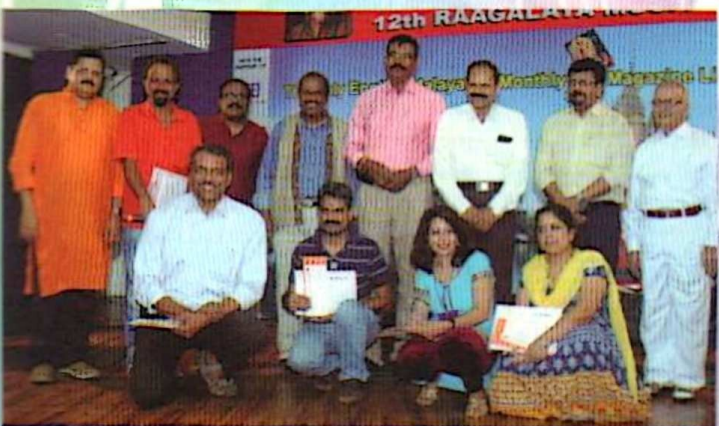
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13th Raagalaya Light Music Competition

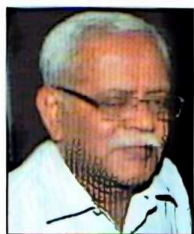
The 13th Raagalaya Light Music Competition will be held at Marol Education Academy, Bhavani Nagar, Marol, Andheri (East) Mumbai on Sunday the 29th January 2017 in association with Kerala in Mumbai from 9 am onwards. As in the past the competition will be held in Six groups i.e. Group A(5 to 10 years), Group B(11 to 15 years), Group C (16 to 25 years), Group D (26 to 40 years), Group E (41 to 60 years) and Group F (61 and above). Participants are allowed to sing light music/film songs from any language preferably Malayalam since the main aim of Raagalaya is to promote Malayalam Songs. We shall be providing keyboard and tabla for support. Those who are interested may register their name with Raagalayaoffice on 022-29209959, 022-29205641. You can also download the registration form from our website www.keralainmumbai.com and return to us along with a cheque of Rs.250/- in favour of 'Raagalaya Academy of Music & Arts' to our address:

Vibrant Printing & Publishing B-105, Twin Arcade, Marol Military Road, Andheri East, Mumbai 400 059. For Kerala in Mumbai Subscribers the registration fee will be Rs.200/- only.

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ARNOS PATHIRI



K R Narayanan

■ There were very many missionaries, who came to India, through the lands, mountains and sea routes, and settled down here to propagate different faiths. A good many of the Christian missionaries did settle in Kerala and made yeomen contributions to enrich the Malayalam language through their biblical and theosophical literature, while some others did

pioneering efforts in the vernacular lexicography. All of them were not much known to the present generation. One among them made milestones to spread the gospels through the local lingua in the then Kerala and became popular among Keralites as *Arnos Pathiri*. It was none but the Jesuit priest Fr Johann Ernst Hanxleden.

Fr. Hanxleden was born at Ostercappeln, near Osnabrück, in Lower Saxony, Germany in 1681.

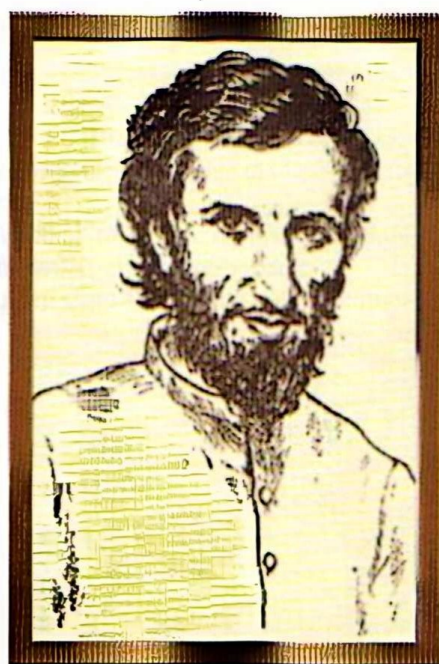
After doing philosophical studies in his home town, Osnabruck, Hanxleden volunteered for missionary service in India. Together with the Jesuits Wilhelm Weber and Wilhelm Meyr, and a doctor, Franz Kaspar Schillinger (who subsequently left an account of the perilous voyage), Hanxleden set forth (on 30 October 1699) on a long arduous overland journey to India. Traveling through Italy, Turkey, Syria, Armenia and Persia Hanxleden set foot in Surat, in the present Gujarat State, on December 13, 1700.

During the journey, Hanxleden was formally accepted as a member of the

Society of Jesus (S.J.). From Surat, Hanxleden proceeded to Goa, which already had a large community of Jesuits at that time. After completing his Novitiate in Goa, Hanxleden was sent to the Jesuit Seminary at Ampalakkad, near Mala, in the Thrissur District of Kerala.

The remains of the seminary where he did his priestly studies and the church are still maintained as historical monuments at the church of St. Francis Xavier there.

The good old Ampalakkadu, was



renamed by the Jesuits as Sampaloor, from 'San-Paul-Ur', meaning the land of St. Paul. St. Paul was one of the Apostles of Jesus, who traveled at length from the middle East to the western Europe to preach the Gospel. (It is said that the Jesuits had great reverence to Pope Paul III, as it was he who approved the Plan of St. Ignatius of Lyola to form a congregation by name "Society of Jesus" (S.J.) in 1540.

It is in St. Paul's Seminary in Sampalloor, Hanxleden did his theological studies and the preparations to receive priesthood. He took time also to initiate himself to the Malayalam language, and Syriac (*Suriyaani*), which

was the liturgical language of the Thomas Christians of Kerala. In addition to German (his mother tongue) and his mastery over Malayalam, Hanxleden had a good command over Latin, Syriac, Portuguese, Sanskrit and Tamil.

Hanxleden was ordained priest in 1706. He then moved to Palayoor (where St. Thomas had already established a church). There he learnt Sanskrit intensively and improved upon his Malayalam as well from two Namboothiri Brahmins by name Kunjan and Sankaran of Angamaly. These

scholars had studied in the then Thrissur Sanskrit School. From 1707 to 1711, Hanxleden served as Secretary to John Ribeiro, who was the then Archbishop of Cranganore (Kodungalloor). During this period, he travelled the length and breadth of Kerala for preaching and Catechesis. It is said that he served as the Jesuit Vicar of the main church in Malabar. He wrote *Puthen Pana*, based on the New Testament, while he was in the Pazhuvil Forane church.

He moved to Velur, a small village in Thrissur District, in 1712 and built a church there. This would be his abode for most of his remaining life.

Fr. Hanxleden died on 20 March, 1732, at Pazhuvil of a snake-bite, and was buried there in the church. Later a memorial was built outside the church, and his mortal remains were removed to it. In order to maintain his memory a historical museum has also was established there.

Arnos Pathiri's Contributions

The *Puththen Paana*, a Malayalam epic on the life of Jesus Christ, based on the New Testament, is his most

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celebrated work. This is one of the earliest poems written in simple Malayalam. It has been an inalienable part of any Malayalee Christian life (not to Catholics alone) in Kerala ever since it was composed. Its *Paadhams* are sung in a characteristic manner and style in the Christian households on solemn occasions.

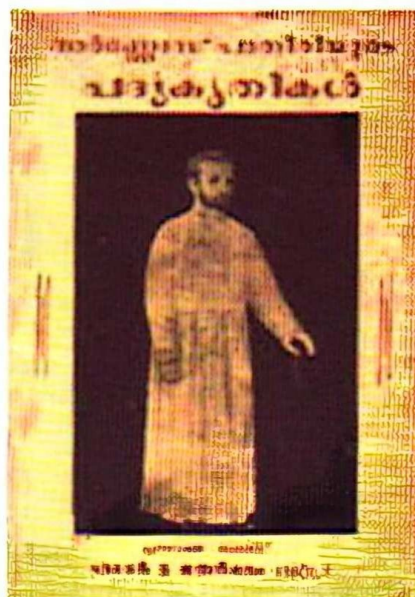
The most notable ones among these are the Holy Thursday, Good Friday, and other days of Holy Week and the Lent and the evenings preceding funerals. It consists of fourteen *Paadhams*, set in typical Malayalam Metres (*Vruththam*).

The twelfth *Paadham* on the lament of the Virgin Mary at the crucifixion and death of Jesus is the core of the poem. The first *Paadham* has the poet telling us that he was writing the poem at the request of Antonio Pimental Archbishop of Cranganore. It is said that the poem was composed sometime during the period 1721-1732.

Chathuranthyam was another notable work of Arnos Pathiri. It is a mystic poem on *Maranam*, *Vidhi*, *Moksham* and *Narakam*. While his

poems are written works, they also have a strong oral tradition. Even today, many pious Christians retain his poetical works in their minds and are able to recite it by heart.

Hanxleden was the first to compile a Malayalam Dictionary. His lexicon describes/explains Malayalam words in both Sanskrit and Portuguese.



He wrote a short and succinct grammar for the Malayalam language as well. Hanxleden and his predecessor, Heinrich Roth, were the pioneering European Sanskrit scholars, but Hanxleden was the first European to write a Sanskrit Grammar, under the title *Grammaticagrandonica* and also he was the first European to compose Sanskrit poems.

His Velur home, and the church he built are preserved as historical monuments. Among various exhibits at the museum are the bed used by Hanxleden and the Chaturangam (Chess board, which Hanxleden used to play) columns marked on the floor of his home. It is said that Mar Francis Vazhappilly, Metropolitan Archbishop of Thrissur from 1921 to 1942, used to stay at the Velur Church for a few days, during the Lent period, so that he could sleep on the bed used by Arnos Paathiri and drink from the well dug there.

The Kerala Sahithya Academy remembered, honoured and paid respects to this priest, when they celebrated his 282nd death anniversary on 23rd March, 2014. ■

PRAYAG KARTHA



Prayag Kartha is only 11 years old but he has already earned a high reputation as a growing up multi talented artist. He has in his repertoire various forms of dance and the art of acting including mimicry. He is also a choreographer for his group and presented several stage programmes in his locality.

Prayag has performed folk dance and Ottanthullal under the guidance of Kalamandalam Haridas and cinematic dance under Kiran, contemporary choreographer for many films. Prayag won prizes on multiple times for Ottanthullal in Malayalotsavam competitions organised by Kerala Bhasha

Pracharana Sangham. He is a regular performer in all the dance programmes of Borivli Malayali Samajam, Borivli Nair Welfare



Ottanthullal

Prayag as Sathyan



Association and Dahisar Malayali Samajam. He even choreographed cinematic dances for children of his age for local entertainment programmes. He is currently learning keyboard under the guidance of Swapnil G Gawankar and is preparing to appear for Level 4 Examination conducted by Trinity School of London.

Prayag is a regular participant in the

Ramayana Recitation and Gita Chanting programmes. He has also passed the first level of Kanikkonna Examination and is very fluent in speaking and reading Malayalam.

Prayag is a student of Std VI in Universal High School, Ashok Van, Dahisar East. He is a leading performer in all his school programmes. On two occasions he won merit awards from

the school.

Prayag is son of Venugopal Kartha and Ambika Venugopal and they reside in Ashok Van, Borivli east. His parents moved to Mumbai from Ernakulam two decades ago. Venugopal is the managing director of Classic Soft Technologies, Andheri and Ambika Venugopal is home maker. ■

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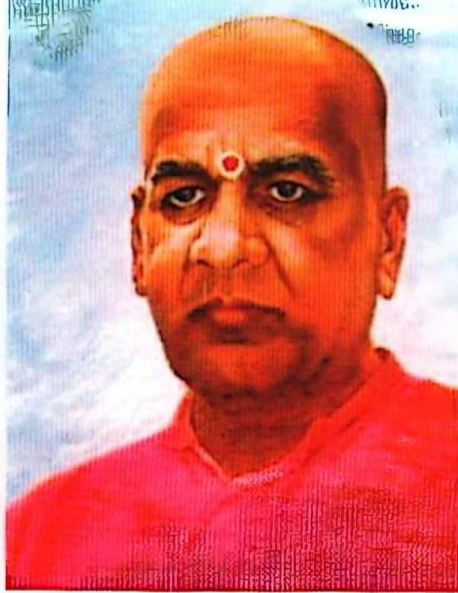
■ Swami

Tapovanaji Maharaj was a consummate Vedantin, a compassionate mentor and a saint of the highest order. He was a sage of unsurpassed wisdom

and tranquility. Besides being an accomplished public speaker, he was also a poet whose thoughts throbbed with ecstatic awareness. A man of total perfection, he has been revered as one of the greatest sanyasins and he personifies the Absolute in every sense of the word. Swami Tapovanaji had complete mastery of the scriptures and sages and serious students approached him to study under him. He was a contemporary of Swami Sivananda Maharaj and the guru of Swami Chinmayanandaji, founder of Chinmaya Mission.

Swami Tapovanaji is acknowledged as one of the four great enlightened masters of Vedanta who lived in the Himalayas along with Swami Vishnudevananda, Swami Brahmaprakasa Udasina and Swami Devagiri. Swami Sivananda, founder of Divine Life Society called him '*Himavat Vibhuti*' (Glory of the Himalayas). According to Swami Chinmayananda, he was a God without temple and a Veda without language. Swami Tapovanaji lived a life of extreme austerity (*Tapas*) in Uttarkasi spending his time in study, reflection and meditation. During the summer months, he would leave Uttarkasi for Gangotri and there is a small place called Tapovan even today, which is just above Gomuk where the sacred river Ganga begins.

Swami Tapovanaji was born as Subramanian Nair in 1889 in an aristocratic family known as 'Puthen Veedu' in Palakkad district as the son of Achutan Nair and Smt. Balamba Kunjamma on the auspicious *Suklapaksha Ekadasi* day of *Margaseersha* month. In his childhood, he was named Chippu Kutty and the young child had his early education in schools at Koduvayur, Kollengode and



Alattur. He was admitted to the local English school, but the educational system and the subjects were not of his taste and hence he stopped going to school. The loving father immediately arranged for two tutors to attend to the child's education, one to instruct him in English and the other to educate him in Sanskrit.

Within a short time, the boy gained mastery in both languages. Realizing the hollowness of English, he switched to a deeper and more exhaustive study of Sanskrit literature and Malayalam. From a tender age, he was disinterested in the worldly life but he continued his studies by himself and dedicated to the study of Sanskrit and Vedanta. Home-schooled until the age of 17, he proved himself to be a devout Vedantin and a linguistic genius and litterateur *par excellence*, mastering both Malayalam and Sanskrit. At the age of 18, he composed a poem titled *Vibhakar* in Malayalam which drew the attention of literary scholars of that time. He read all available religious literature in Malayalam, Tamil, English and Sanskrit and also engaged in spiritual exercises. Under competent teachers, he mastered poems, dramas, grammar and logic. Solitude and books were his companions and he started feeling an urge for the study of philosophy and scriptures.

When he was 21, his father and mother

died and this shock awakened the spirit of renunciation in him and he adopted the sanyasi's religious and serene lifestyle long before his initiation into sanyas. As the head of the family, he fulfilled his obligatory duties. As the years passed, the young seeker had visited several pilgrim centres in the country and sought satsangs at the feet of Swami Satyananda, Ramana Maharshi, Chattampi Swami, Swami Brahmananda and Swami Mangara. Pleased with his spiritual bend of mind, Sree Shankaracharya of Dwaraka Peetam gave him the title 'Chidvilasa'. After his younger brother had finished his education and started legal practice in Palakkad, Chidvilasa left home in search of Truth on the auspicious Krishnashtami day. On the banks of Thungabhadra River, Chidvilasa, the born yogi accepted sanyas himself. For seven years, he travelled widely, studying Vedic scriptures seriously and observing austerities. Swami Janardhanagiri of Kailash Ashram in Rishikesh initiated him into sanyas with the new name, Swami Tapovanam (forest of austerities). He chose to live in the remote mountainous region of Uttarkashi in Uttaranchal and his hermitage, *Tapovan Kutir*, was a one-room thatched hut on the bank of River Ganga. Swami Tapovanam did not believe in the system of "ashrams" and was known for his strict solitary lifestyle.

Swami Tapovanaji shared words of wisdom with all devotees who approached him in search of spiritual knowledge, but seldom accepted disciples to stay at the hermitage. Householders, pilgrims, monks and spiritual seekers wished to be in the presence of the self-realized master. Being a very strict disciplinarian rarely his students could remain for long with him to complete their studies. What he taught once would not be explained again. When Swami Tapovanaji Maharaj accepted Chinmayananda as a resident disciple, he was trained under strict conditions.

Moving from place to place and roaming from peak to peak, Swami Tapovanaji visited almost all the places

from Kashmir to Almora. As he roamed about, his pen was constantly scribbling down the beauties that he discovered and the salient thoughts. He had visited on foot almost all the major peaks of the Himalayas including Amarnath and Kailas. Swamiji did not leave the Himalayas since he got there at the age of 34 years. However, he would come down to Rishikesh in the winter and spent time at the Ashram of Swami Sivananda Maharaj.

Swami Tapovanji was a lover of nature and saw the supreme Lord in all expressions. He composed hymns, commentaries and wrote many inspiring works. *Himagiri Viharam* (Wanderings in the Himalayas) and *Kailasa Yatra* (Pilgrimage to Kailas) are soulful renderings of nature, and reflect the profundity of his observations. *Himagiri Viharam* gives a glimpse of how a man of divine vision beholds truth everywhere. His mystical autobiography, *Ishvara Darshan* (Vision of the Lord), is a captivating account of a search for truth and gives insight into how the saints attain self mastery. This masterpiece is a garland of spiritual thoughts, revealing the fragrance of the life of a man of realization and has been admired by sages and seekers the world over. Swamiji has penned few other books including *Sri Soumyakasisa Stotram*, *Gangotri Kshetra Mahatmyam*, *Ganga Stotram* and *Sri Badrisa Stotram* glorifying the places he lived including Uttarkashi, Gangotri, Gomukhi and Badrinath.

Swamiji lived for 68 years and when his physical health deteriorated, he did not reveal it to his disciples. But when they came to know of his failing health, he refused to receive medical aid. He told his disciples that the physical body would have its way. On January 16, 1957 on the full moon day in the *Brahmamuhurtha*, Swamiji entered into eternal Samadhi. After observance of rites and rituals following the Mahasamadhi, Swami Tapovanji's body was interred into the holy Ganga by a procession of sadhus.

Swami Tapovanji Maharaj is probably well known as Swami

Chinmayanandaji's guru who acquired the wealth of knowledge on Vedanta from him. Swami Tapovanji was that pristine glacier of self-knowledge through whom the Ganga of Vedantic wisdom of Swami Chinmayananda has flowed. According to Swami



Swami Tapovan Maharaj with disciple Swami Chimayananda

Chinmayanadaji, Swami Tapovanji was a monumental expression of an ideal Vedantic guru in the ancient rishi tradition. "He came from nowhere; existed everywhere and ultimately went to be everywhere." Indeed, he was a rare jewel in the crown of the Himalayan peak.

"Swami Tapovanji is a symbol of complete abidance in Truth philosophically, literally and figuratively". He set before himself the

ideals portrayed by Lord Krishna in *Shrimad Bhagavad Gita*. He was a *virakta mahatma* and the embodiment of the ideals of sanyas, endowed with supreme renunciation, profound wisdom, austerity and compassion. As a poet, Swamiji, had great passion for Mother Nature's canvases of rare beauty. The life and teachings of Swami Tapovanji Maharaj will continue to inspire humankind in the years to come.



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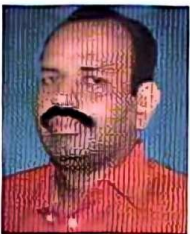
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IN PRAISE OF POSITIVITY



Prof. Dr. John Mathews Vazhappilly

■ Christmas is a season of joy, peace, good cheer, festivity, fellowship and reciprocity of giving and receiving gifts. The positive message of Christmas is

"Glory to God in the highest and peace to men of good will."

In this season joy and jubilation it is befitting to explore the concept of positivity in some depth and detail.

We actually live in a disaster zone a culture that revels in negativity. In our culture positivity is sacrificed at the altar of too much negativity. Positive news finds no space, or at best, gets ignored and marginalized, while negative news is screamed out at us all through the day and night with extra frill and flounces. We brush aside people's positive contributions, are more thrilled by gossip and slander. Such negativity stifles positive values and achievements. This is an era when a negative event gets you instant fame and stardom, while years of good works and positive achievements may leave you unnoticed. News guys take malicious delight in selecting the day's worst news to beam into our homes. Media has very little

space for positive news; cinema has none for the story of the innocent, good man, who seems unreal.

Life has stopped being all romance and roses. Life makes us cynical. We have more information and less knowledge; we have more knowledge and less insight and wisdom. A cynical negative frame of mind has robbed us of innocence. We are surrounded by lots of noise, and more information than we need, and there is no time to absorb or assimilate it.

An attitude of positivity helps you to pursue innocence rather than experience, wisdom rather than information and knowledge, creativity rather than success, intimacy rather than acquaintance and familiarity, and admiration rather than adulation. Only the power of positivity can nullify the power of negativity. Positivity, in a deeper sense, is a spiritual awareness infused with values like truth, goodness, beauty, love and compassion.

The Essence of Positivity

The power of positivity is the power of thoughts and feelings. The essence of positivity is that you must think abundance, see abundance, feel abundance, believe abundance. Let no

thought of limitation enter your mind. Nothing is limited not resources or anything else. It is only limited in the human mind. When we open our minds to the unlimited creative power, we will call forth abundance and see and experience a whole new world. The truth is that there's more than enough good to go around; there are more than enough creative ideas; there's more than enough power; there's more than enough love; there's more than enough joy. All of this begins to come through a mind that is aware of its own infinite nature, its divine potential.

The power of positivity is the power of creation. Quantum physicists tell us that the entire universe emerged from thought! It says that you can't have a universe without mind entering into it, and that the mind is actually shaping the very thing that is being perceived. This principle of Quantum physics was understood by great thinkers, philosophers and poets from time immemorial. The greatest teachers who have ever lived have told us about the creative and transforming power of human thoughts. Poets such as William Shakespeare, Robert Browning, and William Blake delivered it in their poetry. Musicians such as Ludwig von

Beethoven expressed it through their music. Artists such as Leonardo da Vinci depicted it in their paintings. Great thinkers including Socrates, Plato, Aristotle, Pythagoras, Sir Francis Bacon, Sir Isaac Newton, Ralph Waldo Emerson, Johann Wolfgang von Goethe, and Victor Hugo shared it in their writings and teachings. Their names have been immortalized and their legendary existence has survived centuries.

Thoughts are Magnetic

You are the most powerful magnet in the universe and you contain a magnetic power within you that is more powerful than anything else in this world, and this unfathomable magnetic power is emitted through your thoughts. The predominant thought or the mental attitude is the magnet, and the law is that like attracts like. What you think about you bring about.

We need positive thinking, leading to a positive vision of life. We should remove all the barriers of pettiness and think big! Big things are achieved in the world, first by daring to conceive them in our mind. The power of positivity means that every possibility already exists. All knowledge, all discoveries, and all inventions of the future, are in the Universal Mind as possibilities, waiting for the human mind to draw them forth. Every creation and invention in history has also been drawn from the Universal Mind, whether the person consciously knew that or not. Man dared to think that he could fly like a bird and the first flying machine was invented. He dared to think that he could reach the moon, and lo! Man landed there! Nothing is impossible for the one who thinks big. Our thoughts alone bind us and make us small, and thought alone can free us. Break this bondage of narrow, limiting thought and think big! All that you have got to do is to break yourself free from your hereditary patterns, cultural codes, social beliefs, and prove once and for all that the power within you is greater than the power without.

You can have what you want if you know how to form the mold for it in your own thoughts. There is no dream that may not come true, if you but learn to use the creative force working through you. The key to power lies in using what you have freely, fully and thus opening wide your channels for more creative forces to flow through you. Knowing this, wouldn't it be a good idea to begin to use the two most powerful words, I

AM, to your advantage? How about saying right now, "I AM receiving every good thing. I AM happy. I AM abundant. I AM healthy. I AM love. I AM always on time. I AM eternal youth. I AM filled with energy every single day."

You can begin right now to feel healthy. You can begin to feel prosperous. You can begin to feel the love that's surrounding you, even if it's invisible to you right now. And what will happen is that the universe will correspond to the nature of your song. The universe will correspond to the nature of that inner feeling and manifest these things because that's the way life functions, that is the way universe operates the law of positivity.


The Mother of Pondicherry was one of the most positive persons I ever encountered in my life. I saw her playing tennis at the age of 94. The Mother repeatedly stressed in her writings that for the growth of consciousness at both individual as well as societal levels, one needs to create positive thoughts with strong will and right intent. She observed that people who let negative thoughts rule their mind create a recipe for disaster at various levels. If our mind dwells on anything negative, we end up attracting it. Therefore, we must take a positive attitude with a definite aim and offer it to the Divine. When we wish for something positive intensely and add our faith in the Divine to it, the goal begins to realize itself.


Nurture and Nourish Positivity through Awareness

Awareness Transmutes Negativities into Positivity. Deep down in the dark dungeons of coal mines, under tremendous heat and pressure some carbons change into diamonds. Similarly in the intense light of self-awareness our negativities undergo a heavenly alchemy and turn into the gold of positive emotions: love, compassion, peace and joy. In a state of deep awareness all the harsh and dissonant notes in our life melt into one sweet harmony of joy and peace.

If you aggressively fight your demons, your negativities, you empower them. See through your negativities. Understand their true value and you won't have to fight them; they will just drop from your hands as a ripe fruit falls from a tree. The light of understanding, the light of consciousness dissolves your negativities. Change happens. You don't make it happen. In awareness, you keep your softness, your subtleness, your gentleness, your openness, your flexibility. Awareness happens naturally, spontaneously like the opening of the petals of a rose bud.

Let me give you an example. An alcoholic knows everything about the dangerous effect of alcohol. But this information does not stop him from drinking. One day he fell into a gutter under a torrential rain; he opened his eyes and saw what animal he had become. This flash of insight, this moment of





Wish You
Merry Christmas
&
Prosperous New Year

From
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awareness, killed his desire to touch a drop of alcohol. Awareness is experiencing the truth for oneself, not just knowing it. When you taste and feel the truth, you change.

Awareness requires no effort. Awareness, insight, wakefulness is change itself, it is self-transformation. You don't have to push yourself into self-transformation. You need insight, you need awareness and you change spontaneously. In awareness your negativities dissolve and you become fresh, energetic and enthusiastic. To give you an example, when a sailboat has a strong wind in its sail, it glides along so effortlessly that the boatman has nothing to do but steer. This is a good image of what happens when change comes about through awareness, understanding, and insight.

In awareness is healing and health; in awareness is truth and wisdom; in awareness is growth and development; in awareness is love and compassion; in awareness is goodness and grace; in awareness is awakening, freedom and enlightenment. You must always be alert. It is like a mother sleeping; she does not hear the planes roaring above the house but she hears the slightest whisper of her baby. She is alert; she is awake in a deeper sense.

Be aware of what you are thinking; be aware of what you are doing; be aware of what you are saying; be aware of what you are feeling; be aware of how you are reacting. Be aware of your motives. "The unaware life is not worth

living" said, Socrates. The unaware life is a mechanical life. It is not human, it is programmed and conditioned. We might as well be a piece of rock or a block of marble. We are puppets jerked around by all kinds of things.

A positive person is an authentic person, a person fully alive, full human, fully aware. A good definition of a positive person is a person who no longer marches to the drums of society, a person who dances to the tune of music that spring from within. "Hell is other people" said Sartre. How painfully true! How boring and banal it is to be a Xerox copy of others' expectations! How suffocating it is to be not yourself!

There is a celebrated story about a lion that came upon a flock of sheep and to his surprise found a lion among the sheep. This lion had been brought up by the sheep ever since he was a cub. It would bleat like a sheep and move about gently. The sheep lion started trembling when he saw the lion. The lion said to him, "what are you doing among these sheep?" and the sheep-lion said, "I am just a sheep" and the lion roared, "oh no! You are not. Come with me and I will show you who you are. So the lion took the sheep-lion to a pool and said, "Look!" And when the sheep-lion saw his reflection in the water he let out a mighty roar, and in that moment he was transformed. He was never the same again.

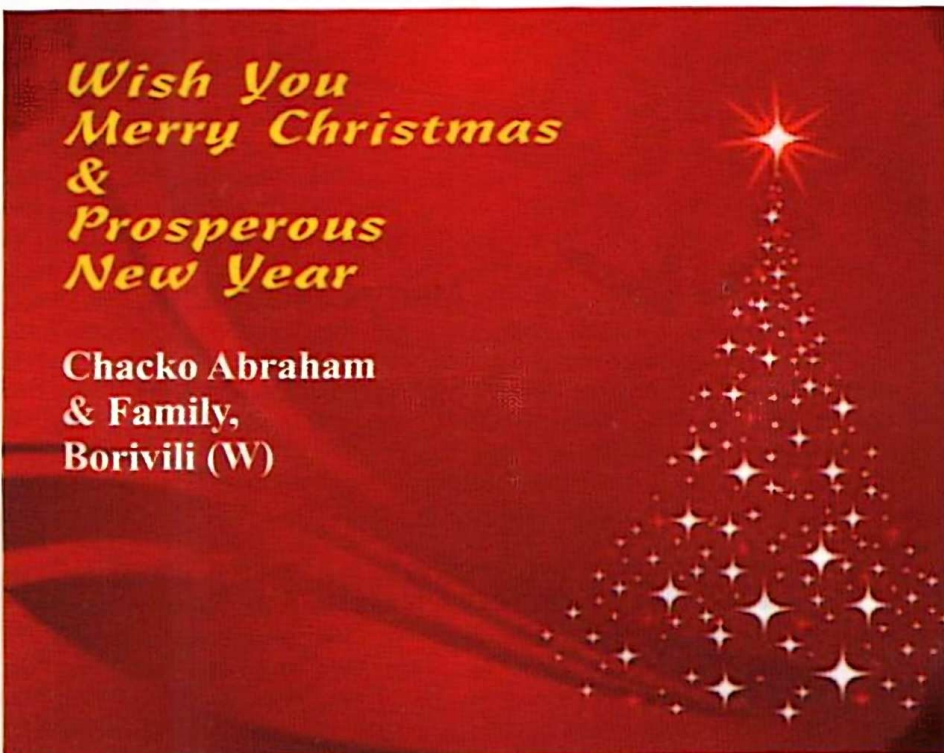
There is a famous novel by Aldous Huxley called *Island*. It tells the story of a man shipwrecked on a remote island

cut off from the rest of the world. This island is inhabited by men who are fully sane and serene. The first thing the man notices is the colourful parrots perched on the trees, and croaking the words "Attention Here and Now. Attention, Here and Now." The islanders had taught the parrots these words to remind them to live in the present moment with full awareness and alertness. So whenever you experience a negative emotion, become alert and be aware of it. In awareness you know their real worth and they lose their significance in your life. The state of being unaware leads to a cumulative build up of unobserved, unconscious reactions.

In awareness and alertness you learn to savour and enjoy the solid, nutritious food of life namely, work, play, fun, laughter, the company of good people, the innocent pleasures of the senses and the mind. You don't get addicted to the drug of attention, appreciation, approval, fame and name. Learn to enjoy the solid food of life. Read a good book. Enjoy a good discussion. We have forgotten to enjoy the simple, good things of life. People are going for greater artificial stimulants. We have got to have more and more expensive gadgets; we can't enjoy the simple things of life; good food, good coconut water, nourishing fruit juices etc. We have a collection of the most marvelous music CDs but we hardly listen to them, no time to listen.

Learn from animals. An animal has an extraordinary discipline of its own. An animal will never overeat. It will never eat or drink anything that is not good for its health. You will never find an animal smoking. And see how it springs into action, look at the suppleness of its limbs and the aliveness of its body. We can also learn from Nature, a vast reservoir of positivity. Nature teaches you acceptance, surrender, non - resistance. Nature is a great Zen master. How peacefully ducks float in a pond, at ease with themselves, totally present in the magic of the present moment, dignified and perfect as only a mindless creature can be. Occasionally, however, two ducks will get into a fight the fight usually lasts only for a few seconds, and then they swim off in opposite directions, and vigorously flap their wings a few times and by flapping their wings they are releasing surplus energy, thus preventing it from becoming trapped in their body and turning into negativity. This is natural wisdom. This is positivity.

Slow down and taste and smell and



hear, and let your senses come alive. You will see miracles taking place in your life when your senses are unclogged, when the doors of your perception are pure and clear.

Transparency Technique

Eckhart Tolle suggests a different technique to drop your negative reactions. You can make your negative reactions disappear by imagining yourself becoming transparent to the external cause of the reaction. Imagine that you are sitting quietly in your study room. Suddenly there is a screeching sound of a car alarm from across the street. You feel irritated. This irritation is due to the resistance you offer to the intrusion of this sound. In fact, the irritation is more damaging than the sound itself.

Suppose you feel yourself becoming transparent as it were, without the solidity of a material body. Now allow the noise to pass right through you. It is no longer hitting a solid "wall" inside you. Use this spiritual practice with different things such as the barking of a dog in your neighborhood, the traffic jam etc. Pull down the wall of resistance inside you that gets constantly bombarded with distracting things. Let everything pass through you. Somebody says something unpleasant right in your face. Instead of bristling with anger and moral fury, you let it pass through you. Offer no resistance. This is forgiveness. This is wisdom. This is grace. This does not mean that you are spineless. You can still tell the person that his or her behavior is unacceptable. The point is that the one who criticizes you should not control your inner state. You are in your power, not someone else's.

In this context one is reminded of an insightful incident in the life of the celebrated author and Professor Leon Phelps. He used to buy his News Paper during the course of his morning walk. The News Paper vendor was notorious for his rude behavior and uncouth manners. But Prof. Leon Phelps was always very gentle and extremely polite to him. One day a friend of Leon Phelps who accompanied him in his morning walk queried Leon Phelps : Sir, why are you so polite and courteous to this rude and arrogant News Paper vendor? Leon Phelps smiled at his friend and said: I don't want my behavior and manners to be controlled, and dictated by someone else's behavior and manners. I want to set the compass of my life in the direction I want.

Defenselessness

Defenselessness means that you have relinquished the need to convince or persuade others of your point of view. Millions of people are wasting their money, time and energy in defending their points of view, in vindicating their perspectives. A state of defenselessness is a state of innocence and you gain access to enormous amounts of energy that have been previously wasted due to resistance.

When you become defensive, blame others, your life meets resistance. Resistance leads to more resistance. You do not want to stand rigid like a tall oak that cracks and collapses in the storm. Instead, you want to be flexible, like a reed that bends with the storm and survives.

If you embrace your life in a spirit of defenselessness and non-resistance you will experience a sparkle of joy and beauty pulsating in every living thing. A

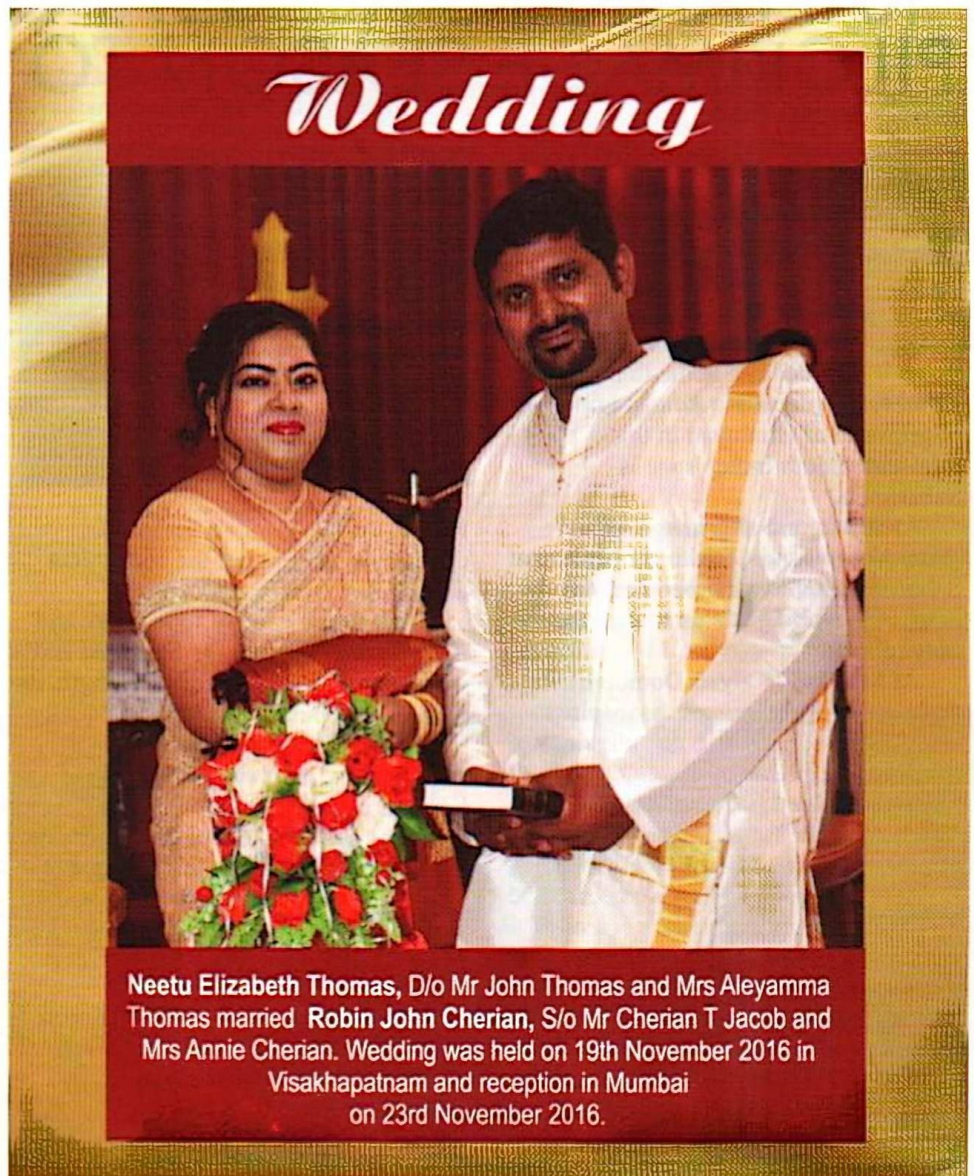
tree becomes a cathedral of the divine. You experience a triumph of the spirit in everything that is alive, as you get into a mystical communion with it. You drop the heavy burdens and encumbrances of resentment, resistance and revenge. You become light hearted, carefree, joyous, loving and free. Your spirit exults and rejoices in the beauty and joy of creation. When you have the exquisite combination of acceptance, responsibility and defenselessness, you will experience the excitement and ecstasy of life flowing with effortless ease and grace.

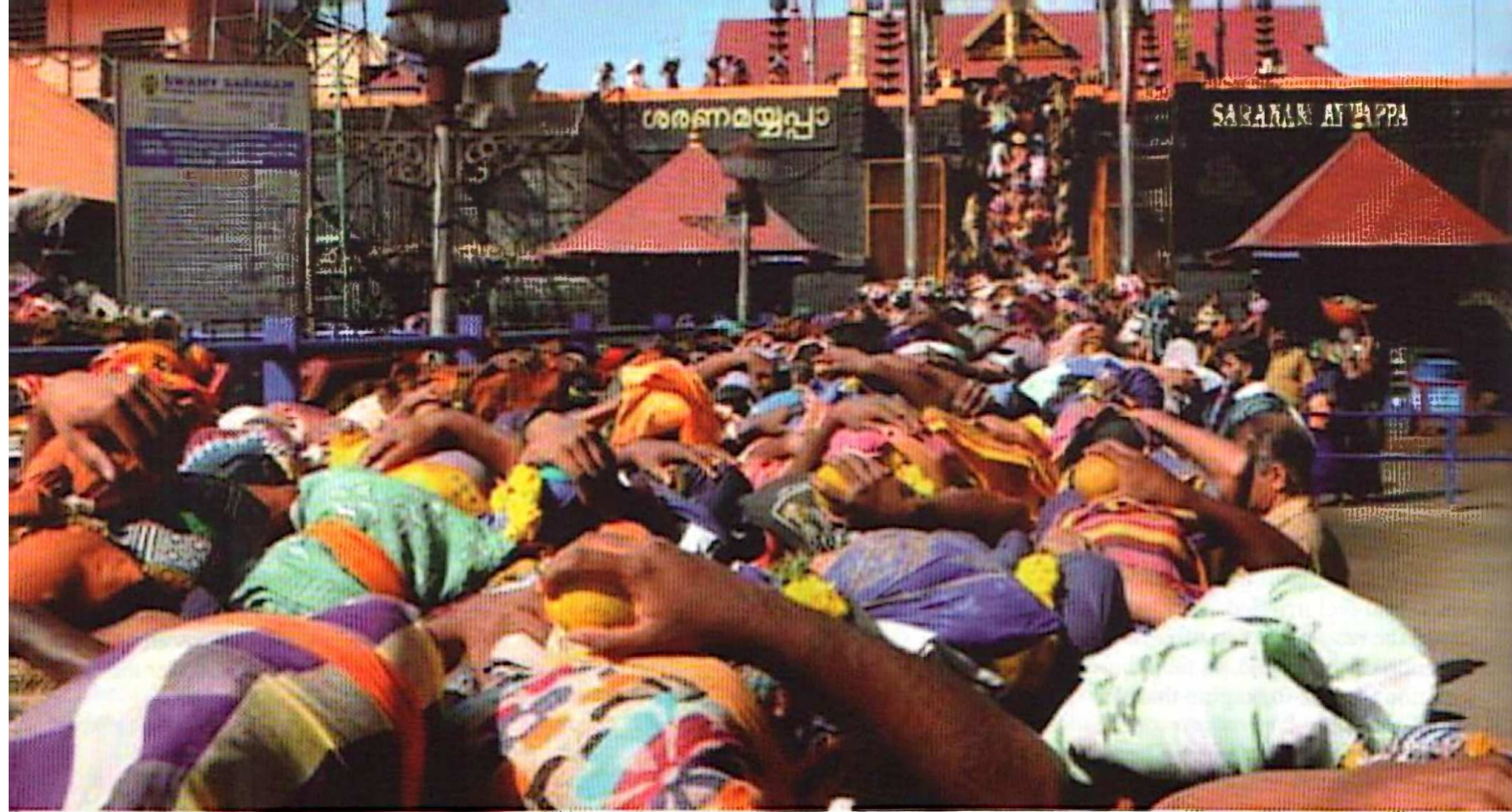
Reinhold Niebuhr nearly a century ago encapsulated the spirit of positivity in a beautiful prayer known as **Serenity Prayer** that has been recited all over the world by millions of people:

God, grant me the serenity to accept the things

I cannot change, courage to change the things I can,

and the wisdom to know the difference. ■





KALYANKARS ALL SET FOR ANOTHER PILGRIMAGE SEASON TO SABARIMALA



Ananya Vasi

Since the dawn of time, the ancient land of Kerala has been a haven for seekers of the eternal truth. Like the rest of India, it is steeped in tradition and is a home to million shrines, big and small. A most important pilgrim site of Hinduism in this miniscule South Indian state is Sabarimala.

As the annual pilgrimage season (from November to January) opens up at Sabarimala, every year people from across the world gears up to visit the holy hillock.

At Mumbai (Kalyan-Dombivli), there are so many groups that aspire to visit this shrine and seek the blessings of Lord Ayyappa. One of these, which I have seen since my childhood is Kalyan Vasana Ayyappa Bhaktha Sangham (more popularly and prominently known as KVABS). It was formed in the year 1995 by a small group of ardent devotees of Lord Ayyappa under the auspices of Shri Puthucode Balasubramanian (more affectionately and respectfully called by all in Kalyan as Guruswamy Balumama).

The primary objective of this group is to conduct Pilgrimage programmes (Ayyappa Pooja, Sabarimala Yatra), Pooja/Bhajans (Sasthapreethi or Koota Sharanam Bhajan Sarathi) in & around

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Kalyan during Mandala season at devotees houses as per the convenient date chosen well in advance.

With the passage of time, more and more devotees joined the Sangham and moreover with the increased strength, its name and popularity too spread equally to all other places in Mumbai. Significantly, ever since the group of KVABS came into existence, the members started undertaking pilgrimage to Sabarimala Ayyappa temple once in a year during Mandalam season on a short period of 5-7 days.

Genesis of Sabarimala

Sabarimala is a Hindu pilgrimage center situated on a hilltop 3000 feet above sea level in the Western Ghat mountain ranges of Pathanamthitta district in Kerala. It is one of the most visited pilgrim centres in the world with an estimated 45 - 50 million devotees

visiting every year. The pilgrimage to Sabarimala is a singular example of one where pilgrims, without consideration of religion, caste, creed, position or social status, go with one aim, one desire and one mantra i.e. "Lord Ayyappa". The annual pilgrim to Sabarimala is often referred as "Tatvamasi thedum yatra" (That Thou Art) which means what you came seeking is none other than you.

Etymology Birth and History

A just and precocious sovereign King Rajashekara was held by his subjects in high esteem. Under him, the region was witnessing a golden-age. But the king had one sorrow he was childless and thus had no heir to inherit his throne. Both the hapless king and his queen prayed ceaselessly to Lord Shiva for a child.

In due course of time, Mahishi, the sister of Mahishasura went to Devaloka and began harassing the creator Lord Brahma. She secured a boon from Lord Brahma that nobody except the offspring of Lord Vishnu & Lord Shiva could slay her. Since such a person did not exist and as they both were male so giving birth to a child wasn't a possibility, she thought she was safe and began conquering and plundering the world.

The Gods implored Lord Shiva and Lord Vishnu to save them from this catastrophe. Lord Vishnu found a

possible solution to this problem. So, he manifested himself as the enchantress Mohini, to save the nectar of immortality (*ambrosia/amrit*) from the demons and it was decided that the male child born out of the union of Mohini & Shiva would be placed under the care of Lord Shiva's childless devotee, King Rajashekhara of Pandalam.

From this union, "Sree Dharmasastha" was born. He combined in himself the powers of Vishnu (*Hari*) and Shiva (*Haran*) also called as "Hariharaputhran". Lord Ayyappa is an incarnation of Lord Sree Dharmasastha. Lord Vishnu gifted the new-born deity with a little bejeweled bell necklace, so he is also called as "Manikandan".

The main intention behind Ayyappa's birth was to demolish Mahishi.

Pandalam King found this boy in the forest and took him to his palace. Ayyappa lived in the Pandalam Palace as the son / savior of the King. It is found that he had super-human or divine knowledge, wisdom, and courage. He learned Veda, *Kalari* (martial art) and other war tactics quickly. He protected the king and the kingdom of Pandalam from the attacks of the enemies.

Ayyappa was forced to go to forest for seeking "*Puli Paal*" (tigress-milk) as his mother was ill. There he met Mahishi, fought and killed her. He had released a beautiful woman who had been cursed to become Mahishi. The young woman proposed Ayyappa for marriage, but he declined, as he being a celibate (brahmachari). However he consoled her and promised that she would be housed next to him in his temple and would be visited by devotees, and if the number of *kanni swami* (new pilgrims) visiting him stopped, then he would marry her. Hence she is now worshiped as Maalikapurathamma.

Appearance of Lord Ayyappa

Lord Ayyappa/Dharmasastha is a brahmachari in a state of eternal bliss or Samadhi, usually seen sitting on his "*peethom*" holding "*chinmudra*" with his right hand showering blessings to his devotees. The *Vahana* (Vehicle) of Lord Ayyappa is Tiger.

Methodology of undertaking a Pilgrimage

Sabarimala Temple is open to males of all age groups and to women between the age group of 10 and 50 i.e. those before reaching the stage of puberty and who have passed their fertility age. There are strict religious adherences if one has to undertake a pilgrimage to Sabarimala.

1) Mandala Vratham

The Mandala Vratham starts on the 1st of the Malayalam month Vrishchikam (November 16th, 2016). The mandala Vratham is of 41 days. The male pilgrim is addressed as "*Swami*" and the female pilgrim is addressed as "*Malikappuram*". The Mandala Vratham is also observed by many devotees who don't intend to go to Sabarimala Temple.

Austerities followed during Mandala Vratham

- 1) They should bathe at least twice daily and visit a nearby shrine or pray at home.
- 2) Most devotees take food only after bath. They should avoid taking alcohol, chewing tobacco and non-vegetarian food.
- 3) During the 'Vratham', utmost care should be taken by the pilgrims to keep their body and mind clean and pure. The devotee should avoid all worldly pleasures. They should observe strict

'brahmachary am', refrain from sex.

4) Devotees during this period should strictly wear black dress.

5) They are expected to undergo the practices of simple life such as they are not allowed to attend social functions like wedding, birthday's etc. Some strict Ayyappa devotees even avoid wearing footwear during this period.

6) The devotees should not cut their hair, beard or nail.

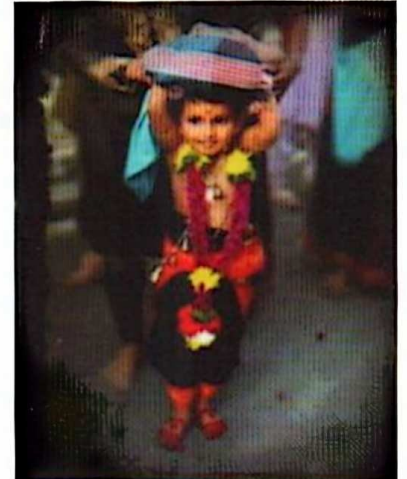
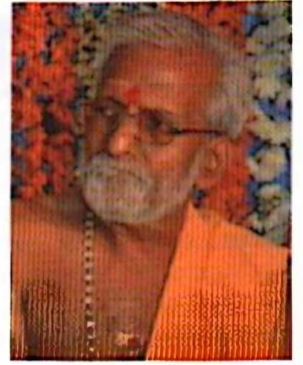
7) The devotees should treat all fellow devotees as Lord Ayyappa himself and serve them in all the ways. Their words, action or thought should not hurt the feelings of others.

2) The Sacred Mala

As a prelude to the actual pilgrimage, the aspirant wears a beaded mala/garland usually a rudraksh to highlight his renunciation of material temptations. Majority of the devotees begin wearing the mala from the first day of Vrishchikam. As a rule the devotee receives his mala from a Guruswami, one who has been to Sabarimala repeatedly several times. The ritual is ordinarily conducted in the precincts of a temple or any other holy place.

3) Irumudikettu

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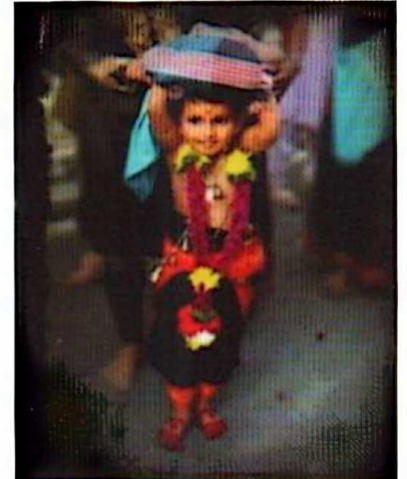
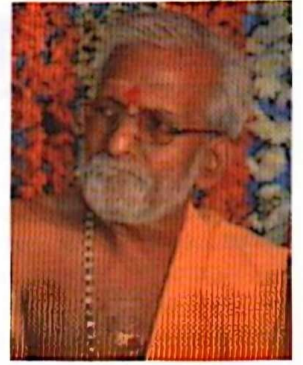
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forest for tigress' milk. It has twin pockets, the *Munmudi* (the front portion) and the *Pimmudi* (the rear pouch), in addition to an opening in the middle. The pooja articles and offerings to Lord Ayyappan are placed in the front bag while the pilgrim's personal belongings are packed in the rear pouch.

Munmudi comprises of Mudra bags, usually 2 or 3 in number, which hold items for *vazhipadu* (offering) at the Sannidhanam like:

Coconut (*Neithenga*) filled with ghee for Abhishekam, Betel leaves (*vettilla*), betel nut (*adakka*), coins (*kanikkappanam*), Jaggery, cashewnuts, raisins, dry ginger, poha, Cardamoms, dates, honey, beaten rice (*avil*), kadhi chakkar, dried turmeric, turmeric powder, kumkum, vibhooti (*bhasmam*), sandal paste (*kalabham*), camphor, incense stick (*agarbathi*), rosewater, lemon, rice & dal.

How to prepare the Irumudikettu for Sabarimala Yatra?

The ceremony of preparation of Irumudikettu is termed as "*Kettunira*". It is conducted with the assistance of a guru swami amidst the chanting of 'Swamiye Saranam Ayyappa' which means "Oh Lord Ayyappa! I seek refuge in you".

To prepare the Irumudikettu, it first begins with ghee coconut (*neithenga*) for abhishekam; a medium sized coconut is selected. Its outer shell is cleaned and polished using a polishing paper. A hole is made in one eye of the coconut with a pointed instrument to empty the water inside; the opening is then closed with a cork of appropriate size. It is later, filled with ghee during *kettunira*. The *neithengas* are broken at regular intervals during the actual pilgrimage - one each at Erumeli and SharamKuthi and two upon *pathinettampadi* (the sacred 18 steps at Sabarimala).

4) 18 Holy Steps

18 Holy steps or *Pathinettampadi*, to the sanctum sanctorum is considered to be divine in all aspects.

At the first sight of the *Pathinettampadi*, a full throated cry goes up from the devotees, "Swamiye.... Saranam Ayyappa!"

Ayyappa devotee crosses the

Pathinettampadi only twice during his sojourn on Sabarimala - for entering the temple and to go downhill. Before ascending or descending the steps, pilgrims break coconut as an offering to the steps. The act of crossing the 18 steps is so sacred that nobody can mount them without undertaking the rigorous 41 day fast and sacred Irumudi on head.

Those who cross all these steps are believed to achieve "*Punyadarshan*" which takes the devotee closer to self-realisation.

5) Thiruvabharanam Procession To Sabarimala by Traditional Route

The Pandalam Royal family has traditional rights over Sabarimala temple because of the foregoing events. One such privilege is keeping in safe



custody the "*thiruvabharanam*" (the divine and sacred ornaments) of Lord Ayyappa. Devotees in large numbers throng the temple and all along the procession routes to have a glimpse of the sacred boxes. The magnificent occasion is further made unforgettable and surcharged with spiritual loftiness when the devotees looking up witness the hovering of the "*krishnapparunthu*" (kite) far above in the sky as if Heaven themselves keep a watch on the goings on below and is considered to be a sure mark of Divine intervention.

From there the Thiruvabharanam procession moves towards Saramkuthi and reaches Sabarimala (*Sannidhanam*) in the evening of Makarasankranthi day (1st of Makaram). The doors of the Sanctum Santorum are closed and the Deity is adorned with these ornaments. The millions of devotees with bated breath now wait for the doors to open to

have darshan of their Deity in His resplendent glory wearing these ornaments and shedding divine light. When the doors finally open, the divine frenzy reaches a crescendo and the spontaneous cry "Swamiye Saranam Ayyappa" rent in the air. That event is termed as "*Makaravilakku*".

The Deeparadhana begins and soon another miracle takes place. A *gyoti*, a celestial star, appears on the eastern horizon and the multitude witness this rare phenomenon as yet another divine intervention. That event is termed as "*Makara Gyoti*". After the *Makaravilakku*, the divine song "*Harivarasanam*" (the lullaby to Lord Ayyappa) is sung when the sanctum sanctorum of the Sabarimala Ayyappa temple closes at night. The emotions of Ayyappa devotees in Sabarimala are beyond explanation when they hear

Harivarasanam rendered in Sanctorum. The whole area will be filled with *Sarana Manthra* and every devotee feels the presence of Lord Ayyappa in their minds.

It is evident that many events connected with "*Makaravilakku*", especially the "*Thiruvabharanam*" procession and "*Makarajyoti*" are unique and spiritually elevating experiences. Blessed indeed is he who is able to experience these divine spectacles even once!

Contentment and fulfillment writ large on their faces, the devotees have nothing more to aspire for. They now prepare for their return journey, physically, mentally and spiritually refreshed and energized. Their only silent, but fervent, appeal to Lord Ayyappa is to bless them with a chance to make yet another pilgrimage to His abode next year.

Like every year, this year 20th Nov, 2016, KVABS has planned their Sabarimala pilgrimage irrespective of caste or creed, with garlands and *irumudis*, chant paeans to Lord Ayyappa, bathe in holy river Pampa, climb up the eighteen stairs, hoping to catch a glimpse of Lord Ayyappa, the Dharmasastha.

Hope it, Wish it, Say it, Pray it and you will see that nothing really happens on the journey of life until you take a step to visit holy hillock "SABARIMALA". ■

TIME AND TIDE WAIT FOR NONE, TRIPLE TALAQ HAS TO GO.



P.R. Krishnan

■ One of the controversial subjects till recently discussed in the electronic and print media, social forums, cultured fields, religious bodies and political arena is Triple Talaq.

Though this has often become an issue of hot polemic in the past what prompted the present debate is query from the Supreme Court and direction to the concerned parties and organizations including the union government to file their statements in a pending case relating to the issues raised in the petition for abolition of Triple Talaq. Though that case was filed in April 2014, it came up for hearing in August, September and October. The petitioner in that case is Shayara Banu. In that case what the petitioner has sought from the Apex Court is a declaration banning the mediaeval practice Talaq i.e. of divorce existing in Muslim community. As per this method, if the husband says thrice Talaq, Talaq, Talaq, the divorce becomes irrevocable and the woman has to pack off from her husband's place. In short this is called Triple Talaq. Such divorce could instantaneously be for any reason whatsoever the husband feels but the wife has no right to ask why. It can be direct on the spot or through post cards, letters, mobile SMS, telephones or e-mails. The moment such words are uttered directly or received as aforesaid, the wife has to leave the husband's house with children if she has, or even if she is pregnant. She becomes helpless and shelterless and her life becomes miserable. What the petitioner seeks and prays for from the Supreme Court is an order to put an end to this era of societal torture to the womanhood.

In this context, the dictum "time and tide wait for no man" has lot of relevance in the annals of human history.

Customs, practices, usages and traditions do change, though slowly, together with new currents in civilizations and cultures. In other words circumstances necessitate changes in human society and behavioral patterns in customs and traditions. Religion and religious behaviors and practices are not static or inseparable from evolutionary changes. French revolution and industrial revolutions set in motion vast and fast moving changes in human society across the world. This had its own repercussions in religious affairs too. It occurred to be so, because, it was men who created religions and it is they who guide and control religions the world over. Scientific and technological advancement has made human society to move faster. In that, newer developments replace old thoughts and ideas including thinking patterns in human beings. Without this, no society would have achieved progress. This is



how in many of the Muslims countries in the world, the old custom of divorce has ceased to exist. This happened due to advent of modernity in human society and behavioral patterns. If so, why not this happens in the orthodox families amongst Muslim community in India? And that too when a large section of boys, girls and intellectuals amongst them, cry halt to this system! This question has become more and very relevant in the context of the demand made by All India Muslim Personal Law Board (AIMPLB) before the Supreme Court for retention of TRIPLE TALAQ

in the pending case. But mind you; the AIMPLB does not include a single woman. It comprises of Mullahs, Kazees and Imams. The AIMPLB has also not sought the opinion of women of their community before they filed affidavit in the Supreme Court objecting for removal of Triple Talaq.

History reveals that this opposition is not new. The fundamentalists in Muslim community had raised strong opposition when the Supreme Court in Shah Bano case ordered maintenance to that divorced woman. That was when Rajiv Gandhi was the prime minister. As in the present case, the arguments of the hard core fundamentalists in the Shah Bano case were that the divorced woman is not entitled for maintenance under personal laws of their community. Their contention further was that section 125 of C.P.C. cannot be invoked in support of the demand for maintenance for a divorced woman. The fact however is that section 125 of Criminal Procedure Code is outside the purview of personal laws of different communities. And yet, they vehemently opposed the claim and the then Prime minister Rajiv Gandhi was forced to bring a law in parliament pushing the Muslim women outside the scope of section 125 in The Code of Criminal Procedure, 1973. It may here be stated that this act of the Congress led Rajiv Gandhi government had very serious

repercussions. It gave the Ramjanmabhoomi movement launched by the Hindutva forces in 80s a big boost. Since then the Sangh Pariwar has been reiterating their demand for a Common Civil Code (CCC). They have given prominence to this topic in their election campaigns. This is an item which the BJP has mentioned in its election manifesto as well.

Though the demand for abolition of Triple Talaq has been going on amongst Muslim community since long, it has assumed a fierce form now, because, the

Supreme Court is ceased of that issue. It arose because in April 2014 Shayara Banu approached the apex court and pleaded for a ban of that practice in one sitting which is known as 'Talaq e Biddat' in Muslim community. This is divorce. But here, the divorce is of the woman by the husband. It does not include divorce by the wife. In other words, the right to Triple Talaq is the exclusive right of the husband and the wife is barred from exercising such or similar right to divorce husband. In the petition filed in the Supreme Court by Shayara Banu, the demand made is not only for ban of this mediaeval practice but also for equal right to say similar Talaq, i.e. divorce of husbands. The case arose, because, her husband after 15 years of consummation of marriage sent a letter to her mentioning Triple Talaq. The petitioner has not only challenged this system but also the heinous practice of "halala" which is closely connected with the system of Talaq. Halala is a practice by which a woman divorced by a man in one sitting has to undergo if her husband later regrets his action and the couple wishes to re-unite. For this to happen, she has to marry another man, consummate the marriage with him and then be divorced by him in the same manner of previous divorce. It is not difficult to imagine the humiliation and abuse that this inflicts on the innocent victim. In addition the petitioner has questioned the right of Muslim man to polygamy which right cannot be questioned by the wife. The petition is accompanied with 50,000 signatures collected from women of Muslim community from across the country in support of the demands. It may in this context be noted here amongst Muslims, some sects like Shias, Bohra, and Ahle Aziz do not follow Triple Talaq.

In response to the demands made in the petition, the Supreme Court asked the AIMPLB as well as the government of India to file their statements making their positions clear on the subject. Consequent upon this direction from the Apex Court, the union government set up a 5 member committee comprising of home minister Rajnath Singh, finance minister Arun Jaitley, defence minister Manohar Parrikar, home and child welfare minister Maneka Gandhi and law minister Ravi Shankar Prasad. The view formulated by this committee has accordingly been conveyed to the Supreme Court on 24 September in the form an affidavit. In that the union government has refuted the claim of the AIMPLB. The government has stated

that Triple Talaq is not in conformity with Shariah and cited about 20 Islamic countries including Saudi Arabia, Pakistan, and Bangladesh having regulated matrimonial laws. The government has further pointed out that the statement filed by the AIMPLB for retention of Triple Talaq is outmoded patriarchal, mediaeval, against gender justice and therefore in violation of equal rights guaranteed under the constitution. The government has further stated that the personal laws of any community cannot be in contravention of the rights guaranteed in the constitution and have to be in conformity with those rights.

Shockingly the affidavit filed by the AIMPLB says that the judiciary has no right to interfere with the personal laws of its community. It says that Shariah grants right to men to divorce wives because they have the power of decision making. It further states that men are more likely to control emotions and shall not venture take hasty decisions. It goes on to say that replacing this practice and taking recourse to legal proceedings would be time consuming and expensive. In such circumstance, the AIMPLB points out, that the husband may resort to illegal and criminal activities and may even try to murder or burn the wife. The affidavit further goes on to justify inevitability of polygamy and declares that it prevents promiscuity. It states that the Muslim Women (Protection of Rights and Divorce) Act 1986, gives sufficient safeguards to the women in Muslim community. This was the stand of the AIMPLB in its first affidavit. But later on in a fresh affidavit filed on 18th October the AIMPLB further stated that the personal laws take care of women's welfare in all matters such as marriage, divorce and maintenance and terms that any scrutiny of the personal laws by the Supreme Court will tantamount to judicial legislation. It says judicial interference in religious matters is not warranted. It has reiterated the position that such an attempt is impermissible under the constitution.

What has added fuel to the debate is a questionnaire issued by the law commission seeking opinions from people regarding the desirability of bringing a Common Civil Code. The criticism is that the BJP headed Narendra Modi government has chosen such a path to create communal polarization keeping in view the fast approaching assembly polls in 5 states. These poll bound states are Uttar

Pradesh, Punjab, Gujarat, Manipur and Arunachal Pradesh. As a matter of fact the enquiry relating to Common Civil Code is entirely different from the subject matter of Triple Talaq pending in the Supreme Court. Hence that issue need not have been mixed up with the subject of abolition of practice of Triple Talaq under discussion in this write up. But somehow, the BJP and its Narendra Modi led government have thought it fit to make the law commission to issue a questionnaire for its own political exigencies.

Having stated thus it should not be construed that in other religions in India, things are fair for women. The practice of Sati was being observed till recently in our country. Temples in their names were built. Widow marriages were forbidden particularly amongst Brahmin community. Child marriages are still taking place in many parts of the country. It widely rampant in tribal areas. Honour killings for inter caste marriages and love affairs between boys and girls are frequent occurrences. The latest in that series reported in the media is of a young Dalit and his parents having killed at Sonipat's Kharkoda town near Chandigarh in Punjab on 18th November. This was for that Dalit boy Pradip having married Sushila, a Jat girl from Jhajjar community against the wishes of her family. Similarly, polygamy for men and vice versa for women was not an uncommon practice amongst some sections of Hindus in India. Not only was this but even human sacrifice not uncommon in some parts of the country. This means reforms within the Hindu society are equally warranted.

It is however heartening to observe that immediately after the AIMPLB filed its affidavits many women's organization and scholars have come out and expressed strong objections. They include amongst others All India Muslim Vanita Personal Law Board (AIMVPLB), Muslim Rashtriya Manch (MRM), National Commission for Women (NCW), Coordination Committee of Indian Working Women (CCIIWW) All India Democratic Women's Association (AIDWA), National Federation of India Women (NFIW), Bhartiya Muslim Andolan (BMMA), Mohammad Afsal, national convener of Muslim Rashtriya Manch (MRH) in an interview in Times of India dt. 7-11-16 has pointed out that during the era of Hazrat Umar, a man giving such Talaq was punished with 50 lashes. Come what may. This system will have to go. I am confident that the Supreme Court will end it. ■

YOUTH FOR SOCIAL REVOLUTION



Adv Prema Menon

■ Since last six decades the Malayalee migrants had remarkably contributed towards the social development of the respective State of dwelling as well as their home state. All these years the Malayalee social organizations played a vital role in the social movement of the time. It is pertinent to note that the youth migrants of first, second and third generations had a significant role in such social movements and they unitedly strove for the social cause. Now in Maharashtra we have thousands of successful Malayalee social organisations, the result of the social responsibility of potential Malayalee community. For last many years the participation of youth in the social activities of social organisations especially Malayalee Samajams seems to be marginal. Did the social reformers of the past decades take a passive approach to bring their own children towards the social movement? If we analyse we could get many reasons, but what we should really look into the remedial part? It is high time to think and act.

How to Develop Social Awareness among the Youth through Malayalee Social Organisations and to make them the part of Social revolution? The sophisticated youth of present era has high potential having multifarious talents. It is our duty to inculcate social responsibility among the youth and streamline them towards the cause. Developing social awareness among the youth would help them realize about the dynamics of social relationships between individuals, groups and communities. A socially conscious individual values human rights and acknowledges

the importance of harmonious social interaction for the progress of human beings. Social awareness spans a wide spectrum, beginning with development of social skills and encompassing the level of social consciousness that leads to social activism and societal transformation. Social transformation requires a commitment to explore and understand divergent viewpoints. The Youth are more technologically advanced and their spectrum of knowledge is vast. What they lack is the practical knowledge which will be gained only after indulging in many social activities. We should give the youth space to express their opinions and explore their calibre to achieve optimum results. And needless to say it is necessary to update ourselves to accept and accommodate the innovative methods to work in pace with the youth.

What I observed from all these years of social work is that we blindly blame the youth for not coming to social front. Did we ever properly analyse the problem? Did we ever endeavour such campaigns to find out the reasons and

solutions? Did we ever put ourselves in the shoes of present youth to realise the facts? We should do all that is necessary to attract the youth towards social commitments. Two years ago when we organized a charitable event for the differently abled children at Shanmukhananda Hall, Matunga with Taikkudam Bridge and Triloka Band Rock Show, many of my friends told that it was a sheer waste of money. I hold the view that the youth come and experience the cause through their medium of interest. Witnessing the eminent philanthropists and huge young crowd, with all my inner strength I threw out my vision on the Youth, "NOW IT'S YOUR TURN, BE THE PART OF SOCIAL REVOLUTION". I am sure that a fair percentage of youth must have been moved by that charity event and might have started working for such social cause.

The only thing we should do is to transform ourselves to accommodate the youth, give them space and environment to work with their innovative, creative and productive ideas. The Youth should

not be restricted to work in the Youth wing. Co-opt the youth representatives in the Governing Council. Allow them to lead the events. No doubt, youth can bring marvellous results. And dear friends, let us not wait for others to act, start from our homes. The members of the social organisations shall bring their own children to make them part of social reformation and remain to be true social worker and proud parent. It is giving a glimpse of hope that now-a-days some social organisations are taking keen interest in promoting youth towards the goal. And I am happy that "Kerala In Mumbai" is also delivering its significant role in inculcating true values, culture and social responsibility among youth by publishing relevant articles in English language readable to youth who are away from their mother tongue. ■





CM Pinarayi Vijayan addresses the audience

Kerala will forge ahead: Pinarayi

■ The present government of Kerala would strive to move ahead after strengthening the present set up and rectifying the shortcomings and other deficiencies, said CM

Pinarayi Vijayan while addressing an audience in Adarsha Vidyalaya at Chembur in connection with the 60th anniversary of Kerala State. It was the first ministry of EMS who laid

the foundation of progress for Kerala but somehow there were road blocks in its implementations. Erecting factories and providing employment were not the development, he remarked.

Everyone should have a house, medical facilities at cheaper rates, higher standards in education etc should also be there, he said. His government is working towards that end. Unless it is ecofriendly, we have to face drought and floods, he warned. Novelist Balakrishnan presided over the meeting. General convenor R Sahasranaman welcomed the audience. CPI (M) Central Committee member Mahendra Singh and Kairali TV Managing Director John Brittas also spoke on the occasion. Adarsha Vidyalaya Principal Leena Nair proposed a vote of thanks.



A section of the audience

Stringent action to free Kerala from drug menace: Rishiraj Singh

■ When Kanjurmarg Keraleeya Association recently celebrated its silver jubilee and Onam in Surabhi Community Hall in Naval Civilian Housing Colony, Kerala State Excise Commissioner Rishiraj Singh was the Chief Guest. Samajam president K K Govindan presided over the event.

While addressing the audience, Rishiraj Singh opined that Kerala, once in the national forefront of cultural, educational and economic fields, was in the clutches of drug mafia. Soon after taking charge four months ago he started action against the mafia and so far more than 100 people were put behind the bar, he said.

More than 1,00,000 kilo Pan Parag, gudka, opium etc were confiscated and destroyed. They were concealed in cigarettes and bidis. More than eight crores of rupees have been raised by way of fines from the guilty. Illicit liquor is coming to Kerala from Karnataka as well as Mahe. Now he is busy with the job of plugging the loopholes, he said. Liquor dens are raided and more than 10,700 cases are registered so far. About 1125 people are found guilty by the courts. After prohibition was introduced, illicit liquor business flourished. Government is anxious that the influence of drug and



Rishiraj Singh addresses the audience

liquor would affect the education and even the literacy of the state, he said. Because of the evil influence of liquor there is drop out of students pursuing higher education. Parents should take more care about their children and guide them properly, he advised. We should have an action plan to achieve this end. Similarly due to the laziness of the youth, Kerala has become a paradise for immigrant workers. It is still on the rise, he said.

Wherever we go across the world, we get efficient and sincere services of Malayali nurses. It is a matter of pride

for Kerala. Lion Kumaran Nair, Goodwin Jewellery MD Sudhish, KKS President Gopalan Nair et al spoke during the event. Oommen David, Premlal, Vimal Roy, Girija Panicker, C K K Podulal, Velayudhan and Suma Mukundan were felicitated during the event. Cultural event by the members and their children and Onam feast, followed by a musical programme by World of Music, comedy skit by Ashish Abraham and Simon Ravi were part of the celebrations. General Secretary C K Sandeep welcomed the audience and Secretary Joby John proposed a vote of thanks.

Vidhu Pillai Exhibition at Jehangir Art Gallery

■ A solo exhibition of the paintings of Vidhu Pillai opened in Jehangir Art Gallery at Kalaghoda. Social Activist Adv Padma Divakar inaugurated the event. Ashish Abraham, Rakhi Sunil, Basheer, Rajendran spoke on the occasion. The paintings deal with the dreams and sorrows of ordinary people. Vidhu Pillai is a student of Kashinath Hire and operates from Bengaluru. He held several shows in that city besides in Kerala and Delhi. The paintings are done in acrylic and water colours. The exhibition ended on October 30.



Vidhu Pillai and others at the exhibition hall.



Dr Geeta Madhavan performs during the event

Warrier Foundation organizes cultural extravaganza

■ Warrier Foundation, the Powai-based NGO has organized a series of events to coincide with the 60th birthday of Dr Geeta Madhavan, Associate Professor, Botany Department of SIES College, Sion and wife of A.S. Madhavan, Chairman-Emeritus of Flyjac Logistics-Hitachi Transport Group. A multi-faceted personality, Dr. Geeta is also good at cooking and music. No wonder, a Cook Book was released on November 12, 2016 at Citi Point Auditorium, Andheri East followed by a variety entertainment programme by Premkumar's Sapthaswara. A big fan of Asha Bhosle, Dr. Geeta continues to learn and perform Carnatic music at various events. She is also an environmentalist and has initiated organic farming, tree plantation and composting & biogas installation. Her vision is to educate under privileged children and develop a curriculum for upholding a holistic living for children with moral values. The programme commenced with an invocation prayer by students of Balamandir.

On November 13, 2016, there was a variety entertainment programme to celebrate with the children of Balamandir, at Panvel under the aegis of Warrier Foundation. The three-day cultural extravaganza culminated with a Classical Dance programme titled 'Sacred Temples' at Nahar International School on November 14, 2016. Artistes Divya Prasad, Kruti Mahesh and Pavitra

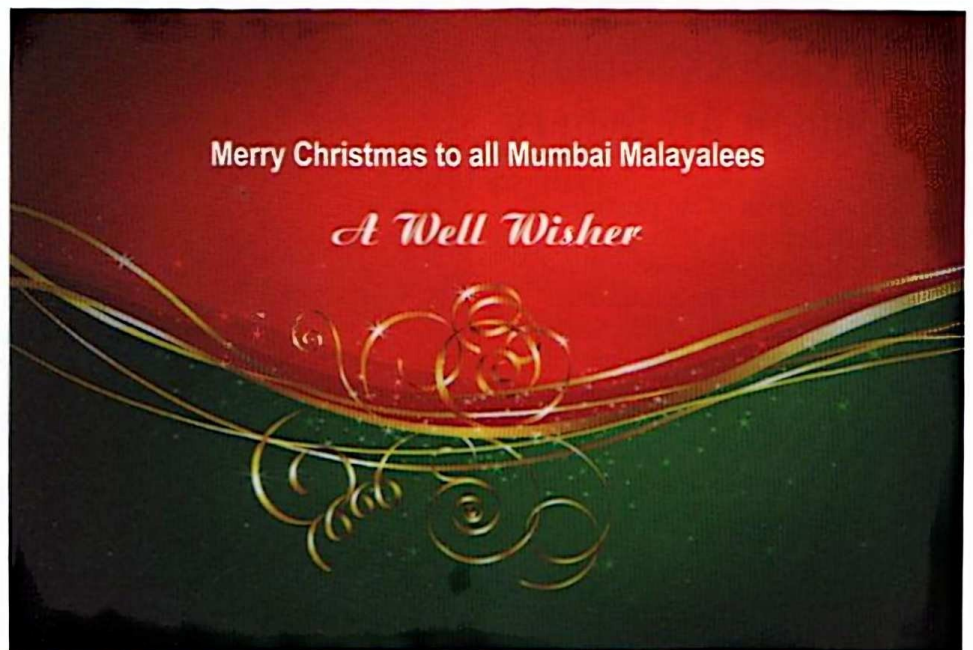
Bhat performed scintillating dance items.

Warrier Foundation is a non-profit charitable organisation registered in Mumbai in 1999 and founded by Shri. A.S. Madhavan, a philanthropist and businessman. He is the Chairman-Emeritus of Flyjac Logistics-Hitachi Transport Group. The Foundation strives to help the under privileged and needy for their



Dr Geeta Madhavan

meaningful life. It works with multiple communities and its mission is to create a way of life for individuals, discovering their potential in all dimensions thereby identifying their purpose in life. The Foundation has extended its activities to Kerala as well since 2007. A new project under the name "Universal Centre for Individual Integration" was inaugurated at Thirunavaya in Kerala on August 30, 2015.





50 years of Maitreem Bhajatha

■ It is 50 years since Carnatic music legend M S Subbulakshmi and her daughter, Radha Viswanathan, graced the General Assembly Hall of the United Nations. This significant moment, when M S played a cultural ambassador, is all set to be recreated in the course of her centenary year celebrations.

The Golden Jubilee of the M S Subbulakshmi's memorial song "Maitreem Bhajatha" composed by the late Sankaracharya of Kanchi Sri Chandrasekharendra Saraswati, and sung at the United Nations on October 23 1966, was celebrated on Sunday October 23 at the Shanmukhananda Hall, Mumbai. The legendary singer was invited to sing in the opening session of the U N General Assembly in 1965. However the Indo-Pak hostilities prevailed at that time prevented her from accepting the invitation. The invitation was repeated in 1966 and it was announced that she would sing in



UN on October 23 coinciding with the UN Day.

The song is in simple Sanskrit urging the nations to refrain from war and cultivate friendship as if all of us belong to one single family living in the same nest.

Former permanent representative of India at the UN Cinmaya R Gharekhan was the Guest of Honour. There was a

group rendering of Maitreem Bhajatha by 50 students of the Sabha's music school.

The postal department released a first day cover in memory of the 50 years of Maitreem Bhajatha. The Post Master General H C Agarwala released the stamp in front of Chinmaya Gharekhan and Dr V Shankar, president of the Shanmukhananda.

Diamond Jubilee of Mira Road Malayali Samajam

■ Mira Road Malayali Samajam celebrated its Diamond Jubilee on Nov 19 and 20 at N H School Grounds. Commencing on 19th, members and their children presented various cultural items. During the cultural meet, former Chief Secretary and present VC of Malayalam University Dr K Jayakumar was the Chief Guest. Writer Manasi, KKS Secretary Mathew Thomas and Minu Fashion Jewellery director Mohan Nair were the guests of honour. Dr Jayakumar released the directory of the

Samajam. On both days Kerala Food Fair was held.

On Nov 20th, a cultural procession started from Mira Road Ayyappa Temple to N H School Grounds. This was accompanied by Thalappoli, chendamelam, Thakil and Nadaswaram. Thavam Gramavedi presented various events while Amchi Mumbai Golden Voice staged a musical nite. Film actors Indrans and Meghna were special guests. Winners of various contests conducted by the Samajam received their awards on this day.

Cultural Festival at Badlapur

■ Ramagiri Sri Rama Ashram of Badlapur will dedicate its cultural festival to be held during Dec 29 and 30 at the Ashram premises, to Nirbhaya. On Dec 29, all cultural events such as poems, dances and plays will be depicting the female aspersion. Religious discourses, prayers, kathaprasangam, dance items, Gita chanting, temple arts, Bharatanatyam, Mohiniattam, Keralanatanam, Ottanthullal, chendamelam, Ashtapadi, Poetry recitation, music concert, Pinnal Thiruvathira, kaikottikkali, folk dances, skits, ballet are the main items. For more details contact on 9320986322, 8856880426.

Nanma Charitable Foundation extends its activities

■ Nanma Charitable Foundation visited 8 Zilla Parishad schools (Musaiwadi, Khanduchiwadi, Krushnachiwadi, Katachiwadi, Ambachiwadi, Chinchwadi, Brudrukpada & Vehloli) in Vehloli village, Shahpur district of Maharashtra. The team distributed 8 water purifiers and a Diwali snack and sweets kit comprising bhakarvadi, biscuits, wafers, and assorted chocolates to 352 adivasi students and teaching staff. The students and staff thanked the team for the gesture with handmade flower bouquets.

General Secretary Sunilraj, Divya Nair, Sakthidharan K Nair, Unnikrishnan E U, Sukumaran, Varun Nair, Joji Thommana and Sivan supervised all the activities.

The third annual day of Nanma Charitable Trust, titled Vismaya 2016 was held in Savitribai Phule Hall, Dombivli East. It was inaugurated by B Venugopal, Zonal Manager (West) of LIC of India. N K Bhupesh Babu, E Preman, O Pradeep, Prakash Padikkal, Adv Padma Divakar, Rajan P Nair, and LIC Senior Manager Puneet Kumar were guests of honour.

Sunilkumar Goodwin, Harikumar Menon, C P Sajivan, Ravi Nambrath, E P Vasu, Rajan Nair, Rajendraprasad, Sathyan Nambrath were felicitated by Nanma. A souvenir was also released during the event.

Idea Star Singer Sreenath and troupe presented a musical programme. Dances by Trichur Natanam Dance Troupe, folk songs by Ranjith Chalakudi and Rekha Kodungallur were also held.



Personality Development for Children by SNMS



■ Sri Narayana Mandira Samiti conducted a personality development workshop for children between 8 and 18 years of age from November 7 to 11 at their Nerul Gurudevagiri premises. The objective of the workshop was to inculcate moral values and commitment among the children. Yoga, pranayama, meditation, presentation of world classic films and discussions thereon etc were part of the workshop.

Borivli Malayali Samajam organized Seminar on Kerala History

■ Borivli Malayali Samajam has organized a unique Seminar on Kerala History at the V.K. Krishna Menon Academy and Junior College, Borivli on November 6, 2016. The Seminar was organized to coincide with the Diamond Jubilee celebrations of Kerala. The topics for the Seminar were: *Adhunika Keralathinte Navothana Shilpikal* (Renaissance architects of Modern Kerala), *Adhunika Keralathinte Adhikayakanmar* (Gigantic personalities of Modern Kerala) and *Navothana Keralathinte Suvarnakalam* (Golden era of Kerala's Renaissance).



Seminar being inaugurated

V N Gopalakrishnan, Freelance Journalist presented the keynote address. C P Krishnakumar, novelist and short-story writer and Swaminathan, President, Panchajanya Kala Samskarika Society presented papers. Sreeraj Nair, President, Borivli Malayali Samajam welcomed the guests and Baburaj, General Secretary proposed a vote of thanks.

V N Gopalakrishnan narrated the salient historical events in Kerala history from time immemorial. He stated that Muziris near Kodungalore was a major port in ancient times and spices from Kerala were traded through this port. He made references on Kerala appearing in mythology, epics, puranas and historical literary works. He also referred to the travel details of various travellers in the past. He explained the valorous deeds of rulers like Pazhassi

Raja, King Marthanda Varma, Velu Thampi Dalawa *et al.* Historic events like Vaikom Sathyagraha, Guruvayur Sathyagraha, Vayalar-Punnappa agitation etc. leading to the formation of Kerala on November 1, 1956 were discussed.

Swaminathan referred to the spiritual odyssey of Adi Sankaracharya and the contributions of social reformers

like Sree Narayana Guru, Chattampi Swami, Ayyankali Ayyavu *et al.*

C P Krishnakumar explained the contributions of social reformers, spiritual leaders literary personalities and the political leaders of Kerala. The seminar was well attended and there was a question-answer session at the end of the programme.

Bharatnatyam Arangetram

■ Rajashri, daughter of literary writer Rajan Kinattinkara and Bindu Rajan and Tania daughter of Hari Nair and Rajashri Nair had their debut dance performance at Thakur Hall of Dombivli recently. Smt Uma Rele, principal of Nalanda Dance and Research Centre was the Chief Guest. The debutants are the disciples of Guru Radhika Nair.

Jayashri Menon was the presenter of the event in which many prominent people of Mumbai were present.



Rich Tributes For Dramatist Kavalam

■ Nalanda Dance Research Centre presented a unique tribute function to honour Kerala's veteran theatre personality, lyricist and music composer Kavalam Narayana Panikkar, who expired recently. The function was held at Nalanda's Kanaka Sabha in Juhu.

On this occasion videos of Kavalam's contribution to Indian theatre and Sopanam Sangeetam was shown, besides the dance choreography by Dr Kanak Rele with the usage of Sopanam Sangeetam. Renowned



Dr Kanak Rele

Mohiniattam danseuse and director of Nalanda. Dr Kanak Rele in her key note address said that she was associated with Kavalam for thirty five years and he was instrumental in introducing Sopanam Sangeetam which suited the aesthetic sensibility of the lyrical dance style of Mohiniattam, hence, enhancing the creative and innovative choreography by Dr Kanak Rele.

While Subash Chandran and Mahesh Champaklal analysed Kavalam's outstanding theatrical contribution, Prof Waman Kendre, chairman of National School of Drama went a step further by stating as to how Kavalam made fine usage of folk arts and became a pioneer in establishing traditional Indian theatre based on the Natya Sastra. Kavalam Sreekumar,

vocalist and son of Kavalam spoke about his vivid memories of his father being a prolific lyricist and his passion for music. Surendra Babu spoke about his outstanding contribution as a theatre personality.

The highlight of the function was the choreography by Dr Kanak Rele with the usage of Sopanam Sangeetam depicting strong woman characters like Amba. Kubja. Draupadi and Gandhari who stood against adversity and emerged victorious, These powerful characters were performed by disciples of Dr Kanak Rele, Madhuri. Sunanda, Megha and Saji. in the Mohiniattam dance style which was visually appealing and impressive for the dramatic portrayals. A great tribute for the veteran maestro!

AGM of ATMA

■ ATMA (All Thane Malayalee Association) is the umbrella organization of the Malayalee Associations/Samajams of the Thane Region. Its Annual General Meeting was held on 8 October 2016 at Happy Valley Club House, Manpada, Thane. Members from the affiliated

organizations participated in the meeting. After transacting the normal business, the meeting reconstituted the Managing Committee with G.S. Pillai of Kairali Samajam, Kalwa as President, Sashikumar Nair of Lakecity Malayali Welfare Association as the General Secretary, Jayadevan Pillai of Ghodbunder Road Area Malayali Association as Treasurer. George

Pappen of Progressive Malayali Samajam and A.B. Mohandas of Azad Nagar Malayali Samajam are the Vice Presidents. Adv. Prema Menon of Malanad Education and Welfare Association and Mohandas A.P. of Kairali Cultural Association will act as the Joint Secretaries. Jayant Nair of Wagle Estate Malayali Association is the Joint Treasurer.



Office bearers of ATMA

Sathabhishekam of Srimathi Ananthalakshmi Ramaswamy

■ Smt N.S. Ananthalakshmi is a devout woman and is wife of Sri Ramaswamy Vadyar of Thiruvilwamala. After marriage, she is settled at Perinkulam Village, Palakkad Dist where Brahasri Ramaswamy Vadyar got a job offer as Temple priest at one of the village temple at Perinkulam during 1957/1958

The couple have four sons and one daughter. Sons are settled in Dombivli, and daughter settled in Palakkad, Kerala.

Smt Ananthalakshmi's Sathabhishekam was conducted at Jalram Mandir Hall Dombivli East on 27th October 2016 with six vedic pandits for Vedic rituals. Seven years, seven months and seven days ago, i.e 20th March 2009, Sathabhishekam of her husband was held at same venue with 16 vedic pandits.

For the last sixteen years, Smt Ananthalakshmi and Brahasri Ramaswamy Vadyar are settled with their sons at Dombivli. Once or twice in a year, they visit their village home at Perinkulam, Alathur, Palakkad, Kerala with their children.



Communal organisations will not survive: Prof Ashish Nandi

■ Organisations established only to protect the interests of any particular community and working only in that direction would not survive long, said Prof Ashish Nandi. Similarly personality oriented entities and ideologies creating fake gods also

would not remain long. The moment the person around whom the entity is created, vanishes from the scene, the entity would disappear without a trace, he said. Hence all our service activities should be aimed for the overall development of the entire society, he

emphasised. Sree Narayana Guru and his ideologies are good examples of this fact. As the time passes the importance of his teaching assumes prominence, he pointed out. The whole world has now accepted his philosophy.

Dr Ashish Nandi was addressing a gathering after accepting the award instituted by the Sree Narayana Mandira Samiti in memory of its founder President and BARC scientist Dr K K Damodaran.

Dr Damodaran was such a personality who kept his ideologies for practical use and he was also a fatherly figure for other scientists, said BARC director K N Vyas, the chief guest of the evening. SNMS should uphold the values he upheld for educational, social and community oriented fields. He presented the award consisting of Rs.1,00,000 and the citation to Prof Dr Ashish Nandi.

President N Sasidharan, Chairman M I Damodaran, General Secretary N S Salimkumar, Vice Chairman N Mohandas et al spoke on the occasion. M Sureshkumar and T K Mohan guided the proceedings of the meeting.



Prof Dr Ashish Nandi addresses after receiving the award

Swami Haridas Sangeet Sammelan

■ 58th Swami Haridas Sangeet Sammelan organised by MK Patel for Sur Singar Samsad was held at the University Club House auditorium in Churchgate featuring accomplished classical dancers and musicians from all over country.

The dancers featured were disciples of Dr Sandhya Purecha, Debi Basu, Smruti Talpade, Richa Gupta, Sujata Nair, Pt Ravindra Atibudhi, Parimal Padke, Padmashri Darshana Jhaveri, Latasana Devi, Prerana Deshpande, Saji Menon, Lucky Mohanty, Purnashree Raut, Aishwarya Harish, Ruchi Sharma, Arundhati Patil, Sayali Nadkarni, Ketki and Chaitali and Manisha Yadav. Bharata Natyam and



Dr. Sandhya Purecha being felicitated



Chitra Dalvi, Pushkara Deochake, Aishwarya Sakahare and Chandan Pradhan Perform.

Kathak dominated the festival but styles like Odissi and Mohiniattam were also presented.

Disciples of Dr Sandhya Purecha, Chitra Dalvi, Pushkara, Chandan and Aishwarya were among the most impressive performers of the festival. Commencing with the traditional Alarippu in Pantuvarali, the four dancers casted a lasting spell on the selected audience. Chitra Dalvi is a spontaneous dancer, particularly impressive in the Varnam that features the Kalahantarita nayika and the transition of the restless teenaged heroines to the more matured ones.

The audience was thrilled to watch 75 year old Padmashri Darshana Jhaveri and Latasana Devi dancing the Manipuri with elegance and precision. Another dancer who impressed the audience with her immaculate abhinaya and technical elegance in the Mohiniattam style was Saji Menon who is the disciple of the renowned Mohiniattam exponent Dr Kanak Rele. Her dramatic portrayal of Kubja and Amba was brilliant. Saji performs for prestigious occasions all over India and abroad too and regularly participates in the productions of Nalanda College. It is nice to learn that over the years Saji has really matured as a danseuse.

Vasai Fine Arts Festival

■ Vasai Fine Arts Society and Dombivli Kalakshetra jointly organise Vasai Fine Arts Festival

from Dec 15 to 25 at Prarthana Mandapam of Vasai Sabarigiri Temple. Music concert by Prasanna Varier and group, Kathakali Padam concert by Kalamandalam Girisan, Namasankirthanam by N R Ranganathan (Babu) will be presented. Sankar Mahadevan, Hariharan, Rookkumar Rathod, Violin Maestro Dr Rajam, playback singer P Jayachandran will also participate. Kaithapram Damodaran Namboothiri and Chovalloor Krishnankutty are the chief guests.

BJP celebrated Onam and Deepavali

■ BJP Vasai Mandal Committee in association with Pratiksha Trust celebrated Onam and Deepavali. The event was staged at Sainagar Municipal Maidan of Vasai West. Ministers Vishnu Savra and Raje Ambarish, MPs Gopal Shetty and Adv Chintaman Vanka and MLAs Pascal Dhanare, Capt Tamil Selvam, Dr Heena Bhatt (Kashmir), C K Padmanabhan (Kerala) and Hemendra Mehta attended.

The Pratiksha Trust Awards for various sections of the society were distributed. Nataynajali Dance Academy, Natyakala Academy, Sree Narayana Mandira Samiti etc presented various cultural items.

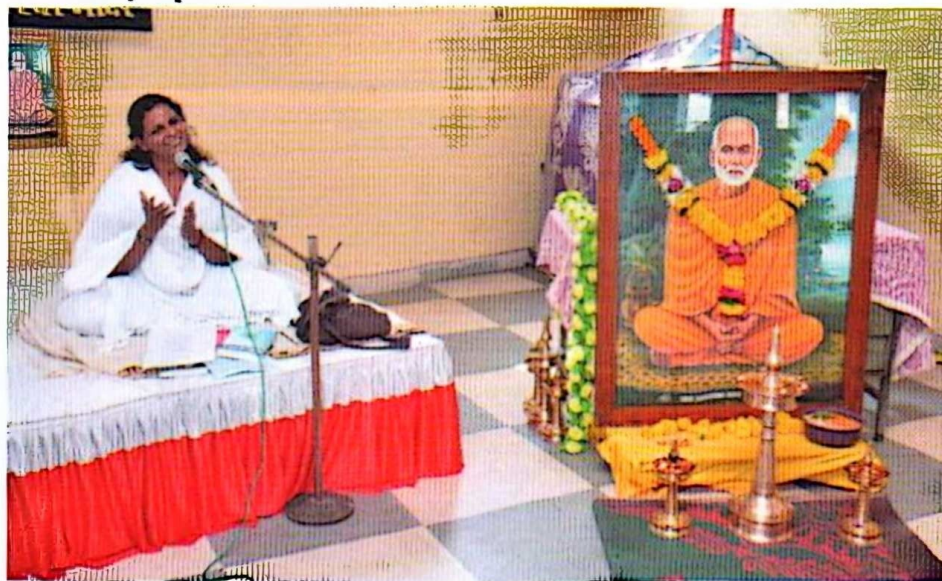
During his address Palghar MP Chintaman Vanka said the cooking gas pipelines are being laid in Vasai Taluk. The government is working to motivate the bureaucrats to implement the scheme faster, said Vishnu Savra, minister for tribal welfare. The youth of this country would decide the future of the nation and the government is implementing several schemes for the youth, said Minister Raje Ambarish Rao.

Member of National Committee of BJP C K Padmanabhan observed that there was great change in the country including Kerala in favour of BJP.

Madambu Kunhikuttan, Lakshmi Padma and Theertha Suresh received the Pratiksha Trust awards from U K Nambiar.



Jnanayajnam at Sakinaka



Gurusri Maheswara Temple of Sakinaka conducted a jnanayajnam on Nov 13 based on Daivadasakam and Pindanandi of Guru Sri Narayana. There were prayers, meditation, discourses, archana, arati etc. Acharya Mataji Sabari Chetana was leading the yajnam.

Discussion on stray dogs

■ FOMA and the Lokmanya Nagar Malayalee Association of Thane jointly held a session of discussion on problems from stray dogs and also a Poetry Session. Adv Prema Menon was the chief guest. Mavelikkara Radhakrishnan recited a devotional song. Reni Peter was presented with a memento. Kochukunju Pillai, Devan Tharappil, Suresh Nair, Sivadas, Ranjit Menon, Sumesh, G K Nair, Mini Mohan and Uma Shetty presented their poems. Vijaya Menon, Rajendran Padiyoor and Makeeni Das participated in the discussion.

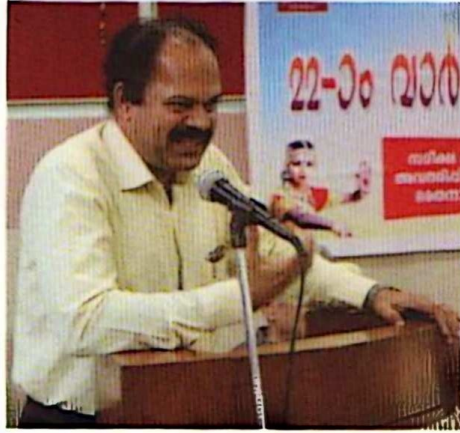
N T Pillai compeered the event. Editor of Jwala, U N Gopi Nair presided. Rajan Thekkummala proposed a vote of thanks.

Anniversary of Pambungal Publications

■ The Mumbai based Malayalam publishers Pambungal Publications celebrated its twenty second anniversary on November 19 at V K Krishna Menon Academy premises of New HMB Colony of Borivli West. The publishers have so far published more than 200 books in various categories.

Noted social activist Adv Padma Divakar presided over the event. The Publisher Mundoor Rajan welcomed the audience. Colonel Dr Kavumbayi Janardhanan inaugurated the celebrations. Social activist Rajan V Nair, Thane was the Chief Guest.

During the ceremonies, several books such as 'Matrimony Dot Com' of Venu Kodanad (collection of short stories), 'Kazhachakkappuram' (essays) of Girijavallabhan, 'Oru Kadhapole jeevitham' (collection of short stories) of Unni Variyathu, 'Prabhathathil Chirikkunna Malakhamar' (novel) of Paul A Thattil, 'Thrippadangal Sancharicha



Dr.(Colonel) Kavumbaayi Janardhanan addressing the gathering

Vazhikalilude Oru Theerthayathra' (travelogue) of Nirmala Mohan and 'Snehavidyalayam' (poems) of Subaida were released by Ravi Variyathu, Meghanadan, Colonel Dr Kavumbayi Janardhanan, Girijavallabhan, K Rajan and Rakhi Sunil respectively. Adv Padma Divakar, Unni Variyath, Omana Sudhakaran, G K Ambernath,

Malayalabhumii Sasidharan Nair and Rajendran Padiyoor received the first copy of these books. Valsala introduced the new books.

Social activist and language promoter Smt Radha Guptan was bestowed with the Vanitharatnam Award of Pambungal Publications by Rajan Nair. The award consists of a shawl, citation and a purse.

Meghanadan, Girijavallabhan, Unni Variyath, G K Ambernath, Nirmala Mohan, K Rajan, Sasidharan Nair, Omana Sudhakaran, Radha Guptan, P V Damodaran, Rakhi Sunil, Rajendran Padiyoor et al spoke on the occasion. There was a Bharatanatyam presentation by Sameeksha Kutty and a song rendition by Dr (Major) Nalini Janardhanan.

Erumakkuzhi Kochukunhu Pillai, G K Ambernath, Ravi Variyath, Unni Variyath and K Rajan recited their poems. Sureshkumar Kottarakkara was the presenter.



Girijavallabhan releases Unni Vaariyath's Oru Katha Pole Jeevitham, handing over copy to G.K.Ambernath.



Dr.(Colonel) Kavumbaayi Janardhanan releases Prabhathathil Chirikkunna Maalaakhamaar, handing over copy to Omana Sudhakaran



Meghanadan releases Girijavallabhan's Kaazhchakkappuram, handing over copy to Unni Vaariyath



Rajan Nair Thane handing over Vanitharatnam award 2016 to Radha Guptan

NES-ISRO Space Pavilion at Mulund

■ National Education Society supported by Indian Space Research Organization launched an exciting Space Pavilion at its Mulund complex. The space pavilion is the creative vision of NES founder Dr R Varadarajan to elevate national science education to global levels and to nurture next generation scientists. The pavilion was inaugurated and dedicated to the students of India by Hon Minister for Science and Technology Dr. Harsh Vardhan on 19th November. The Minister spent over two hours visiting every exhibit of the pavilion, extensively interacted with the students and motivated them.

The Kids' Space Pavilion is a special facility for kids from 3 to 7 to immerse in space experience. It is the first of its kind in the world. They are launched into the exciting galaxy of UFOs and space ships. NES Space



Dr Harsh Vardhan during inauguration

simulator is a stellar attraction.

Dr Varadarajan emphasized that it is his dream to provide science education focused learning in the newly created

facility. Visitors can be nose to nose with rockets and satellites. The entire history of space research has been captured with great takeaways to science students.

Aksharasandhya of Nerul Keraleeya Samajam

■ The monthly literary study circle of Nerul Keraleeya Samajam 'Aksharasandhya' celebrated its second anniversary recently. Young poet Sumesh Krishnan was the Chief Guest. He talked on 'Malayalam Ezhuthu Vazhiyum Chollu Vazhiyum' (Malayalam through writing and speaking).

We feel admiration for those who despite living in Mumbai for long

years, pray and work for Malayalam. They really live Malayalam. When one is outside Kerala, one feels more appreciative for his language. The first literary creation in Malayalam was songs; the mother of songs of the paddy fields and the father is the farmer. The first migrant poet of Kerala was Kunchan Nambiar," he said.

Samajam President K A Kurup presided. Sanjay P R and Sumesh spoke

on the poems presented during the last two years. Novelist Balakrishnan, Manasi, Dr Venugopal, C P Krishnakumar, KVS Nelluvai, Rugmini Sagar, Sibi Satyan, Valson Moorkoth, Devan Tharappil, Santhosh Pallassana, Shabu Bhargavan et al were present. Jt Secretary Anil Prakash welcomed the audience and Convenor of Aksharasandhya Ranjith proposed a vote of thanks.



Students of Mohiniattam exponent Geeta Vijayshankar along with her disciples during a performance at the Shivali Festival held on 20 th November 2016 in Mumbai.

Youth must come forward: Mulund Kerala Samajam

■ Mulund Kerala Samajam felicitated the performers who did well in their recently held Onam celebrations in their office premises. President C K K Poduval presided over the function. General Secretary E Ramachandran, KKS President K Gopalan Nair, convener of cultural wing Santhi Lakshminarayanan and treasurer Santha Vasudevan spoke on the occasion. Representing the youth wing Priya Vinod, Gourav Nandakumar and Anjali Raghupati also spoke.

Office bearers appealed to the young men and women to come forward to the mainstream.



Athirotsavam 2017

■ In order to propagate the Thiruvathira Nrutya, the Ernakulam based Parvanendu Thiruvathira School has invited registrations from interested participants for its Athirotsavam 2017 Females above 12 years can participate. The event will be held in April 2017 in Ernakulam. Mumbai based Tru Indian Dance Academy will coordinate this programme with Maharashtra, Goa, Gujarat and Chhatisgarh states.

Interested parties can contact Malathi G Menon (Kerala) or Ambika Varasyar (Mumbai) on 94471 55950 or 84249 39874 respectively.

Rukmini Venugopal passed away

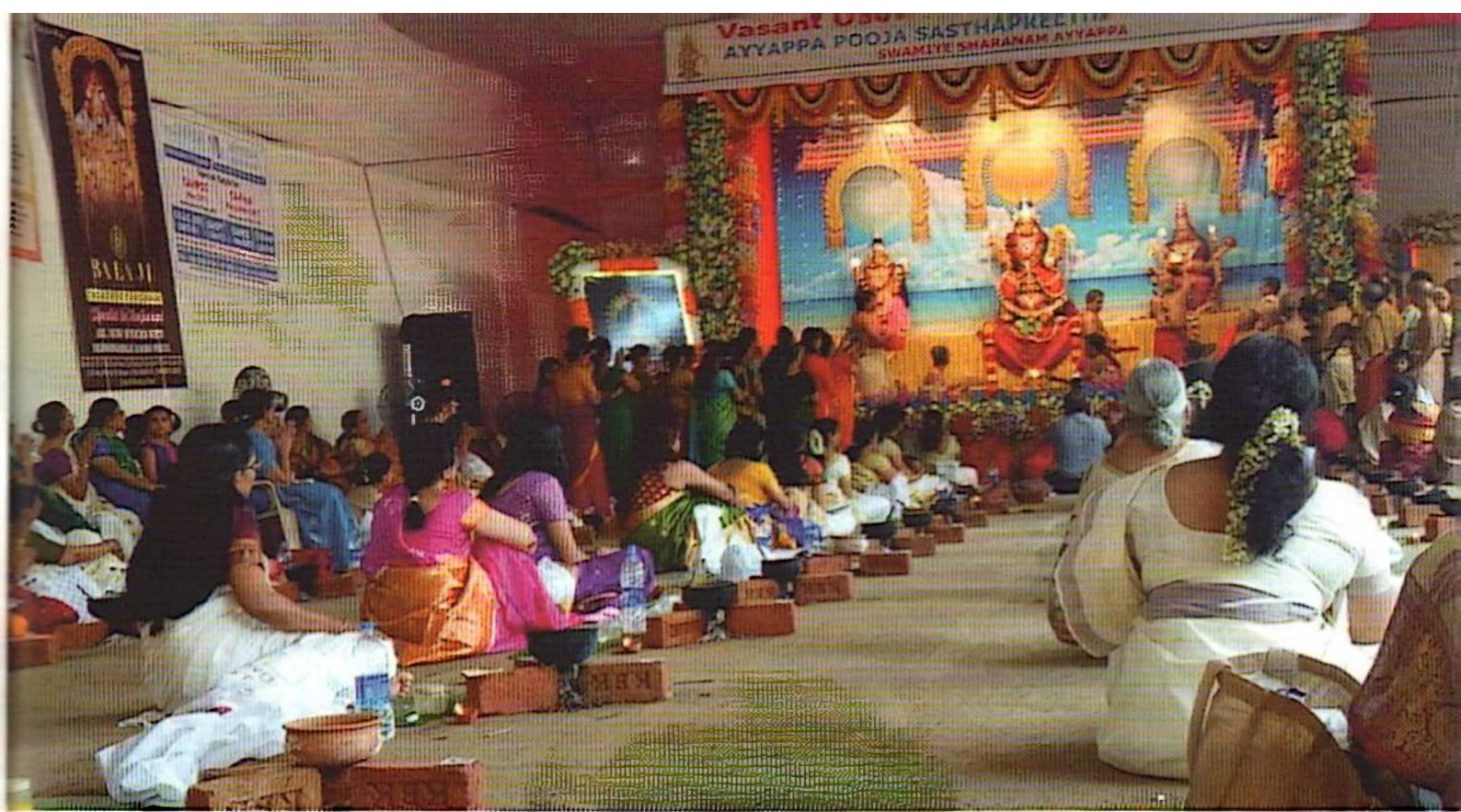
■ Mrs Rukmini Venugopal passed away on October 20, 2016. Readers of Kerala In Mumbai will remember her as a contributor to your magazine in recent times. We are told that she was working on an article for your magazine when all of a sudden she was called to her heavenly abode.

Mrs Rukmini was born in Karachi in undivided India and after partition, she moved to India with her family. She was an avid reader and was passionate about politics, history, languages, music and animals. She had this uncanny instinct to understand and communicate with animals. Gifted with a staggering memory that could recall events and dates across 5000 years of Indian and world civilization she recounted them for the benefit of the young. As a



young girl she caught the attention of Nobel laureate Pearl Buck on a radio show and received an autographed memento from her which she treasured till the end. She was fond of cricket, movies, film music of Tamil and Hindi languages and was a fan of Kishore Kumar. In the last 15 years of her life she pursued her love for languages, made many friends and even travelled with them, something which she didn't have the time for earlier.

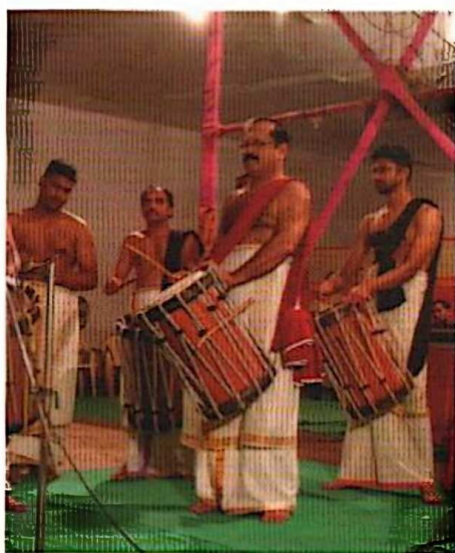
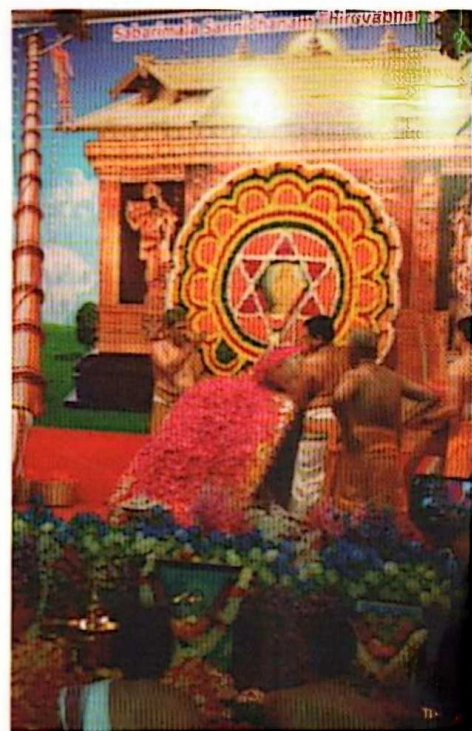
She developed a repertoire of 12 languages, including a bit of Japanese and German as a demonstration of love for her daughter who lived in those countries. A resident of Sion, Mumbai, she was staying with her son Praful Venugopal and his family. May her soul rest in peace!



Vasant Oscar Ayyappa Pooja Celebration

■ Mulund Vasant Oscar Ayyappa Seva Samithi Celebrated 11th Year Ayyappa Pooja Mahostavam on 19th & 20th November in a very grand manner. Saturday 19th Nov. at 5.a.m. the programme started with “Ganpathi Homam”, “Durga Saptashanti Homam” followed by Samaradhana Mahaprasad presented in the morning session. The highlight of this year was Pongala Mahotsavam, an offering by ladies, which is the festival for at Attukal Bhagavati Temple in Kerala. From 4pm to 9p.m., Vasant Oscar devotees performed Devotional songs, bhajans etc. Thereafter Mangal Kumkum for Ladies followed by Bagavathi Seva and

Deeparadhana with Chenda melam. On 20th Nov. from 7 A.M. to 10 A.M. programme started with Mahanayasa Rudrabhishekam (Shivapooja), Ashtabhishekam for Lord Ayyappa, Shree Hariharaputhra Sahasranamam Laksharchana. This was followed by Thiruvabharanam Charthu for Lord Ayyappa (Adorning the Lord with Divine ornaments), the Presiding deity of Sabarimala Temple every year on the auspicious day of Makara Sankranthi. “THIRUVABHARANAM CHARTHU” is happening for the first time in Mumbai and everyone were blessed with the unique opportunity to experience dharshanam of Lord Ayyappa who was adorned with Thiruvabharanam during Deeparadhana on Sasthapreethi day. After Thiruvabharanam charthu, at 12.30p.m. Maha Deeparadhana, Varavu Pattu, Bhajan followed by Annadhanam were done. The Samithi also arranged Annadhanam for inmates of an old age home at panvel, inmates of a center taking care of mentally retarded adult patients and to cancer patients at two centres. At 6.30p.m., Vishnu Sahasranamam was recited followed by Thayambaka, fire works for Lord Ayyappa, Paddipattu and Mangalarathi and finally Harivarasanam. Two days programme of 11th year ended very successfully.



Bassein Kerala Samajam School gets computers

■ IFCO Tokyo, a Group of Malayalees gifted computers to the Bassein Kerala Samajam run School. The refurbished computer room of BKS School was inaugurated by Saju Antony, regional manager of IFCO and Principal Ramani Vijayan jointly.



Mavelikkara
Radhakrishnan

A Prayer

Oh God, do take care of us
And connect us to your lotus feet
Destroy anger and violence in us
And sow the seeds of love and kindness.

Make us inherit truth and purity
Eradicate evil thoughts and hatred
Bless us to be of use and service
To all co-beings in whole universe.

I am worried seeing now the
Disastrous happenings all around
You can only drive the mankind
Towards a world of peace and harmony.

Omkaara 2016

Navarasa Institute of Indian Classical Dance is organizing 'Omkaara' a week long international Bharatanatyam Festival starting 19th Dec 2016. Omkaara 2016 aims to make a pact with Bharathanatyam lovers to witness and experience communal joy. Navarasa Academy of Indian Classical Dance founded in Nerul, Navi Mumbai in 1988 can boast of imparting training to more than 2000 dance performers till now. Many of them transformed into trainers in their own right and established their own dance academies in Mumbai and other cities. OMKAARA 2016 envisions serving as a universe of creative energy towards manifesting the "God inside each of us" through Self-realization. This ambitious program will offer opportunities to meet and perform for Bharathanatyam artists, choreographers, producers, photographers and other leaders in the Classical dance community. The performing Artists are: Divyaa Unni, (Director, Sreepadam Academy - Texas, USA) 'Namah Swasthi'; Kalashri Lata Surendra ('TatvamAhamNajani'); Keerthana Ravi - 'The Reclining Lord'; Smt. Lata Rajesh 'Shivoham'; Sushama

19 TO 25 DEC
2016
MULTIPLE
VENUES
WORLD-CLASS
PERFORMANCES

Catch one of the
most ambitious
Indian Classical
Dance Festivals
in Navi Mumbai

Gopinath (Navarasa Dance Academy) and her son Rohit Gopinath and Divya Rohit ('Snehanubhava'). Bharatanatyam Maestro, Shankar Kandasamy (Director, Temple of Fine

Arts, Malaysia) will be conducting a 5-day workshop for budding and experienced Bharatanatyam artists in batches. For details visit www.omkaara.info or 98213 07508.

Manager Kannan Retires from Kochu Guruvayur Temple

■ V S Gopal, popularly called Kannan, retired on November 18, after serving the Lord for 41 years at the Asthika Samaj Kochu Guruvayur temple in Matunga. He is well known among the devotees who regularly visit the temple and is popular among them. The credit for organising efficiently the religious functions at the temple goes to a large extent, to him. During his service he had always felt that his primary responsibility towards the devotees was to ensure a smile on their face and peace of mind when they left the temple. "I believe Lord Guruvayurappan always hears our prayers and fulfills our wishes," he says with faith.

One unique thing about Kannan, which most of the devotees remember, is his unique ability to remember the names of their entire family members along with their stars (Nakshatras).



V S Gopal alias Kannan

Kannan joined the temple in September, 1975 and became its Manager in 1977. He has continued in the temple service for more than 41 years. From being naïve to the profession at the time of joining the temple, he became an expert in understanding the religious poojas, leading grand functions such as ama Navamis, Kumbhabhishekam etc. He is widely known in religious institutions, mutts and among acharyas across India.

Looking back, Kannan acknowledges his gratitude to the Almighty for giving him an opportunity to serve the Lord of Kochu Guruvayur. He mentioned that this was possible only with the blessings of his parents, support of his family and the then secretary Late V K Moorthy.

As he bows out of service at the temple, he extends his gratitude to all the devotees and well wishers. His only request to the readers and devotees is to remember Lord in every breath they take. The one thing he carries close to his heart is serving the Lord which is a privilege that not many are blessed with.

About his post-retirement plans of continuing in this service to humanity and Lord related profession, he smiles and says let Him decide.

Kannan who is the son of Late V G Subramaniam Iyer, (Chuppa Master Vilayanur) and Late R A Thangamani, lives with his wife K N Radha, daughter of K N Naranayanaswamy and K M Meenambal. Their children CA Subramaniam Gopal and Lakshmi Gopal celebrated his 60th birthday in a religious fervour at the Asthika Samaj, Sitaram Kalyan Mandapam, Kochu Guruvayur with all his well wishers on 22nd October 2016.



Kannan with family

Kerala Piravi celebrations

■ Sree Narayana Dharma Paripalana Sangham celebrated the 60th Year of Kerala State at Gurudeva Mandiram premises, Airoli. Spiritual masters, renaissance heroes, Malayalam propagators, local lords of Kerala were the topics of the discussions held in this context. M P Mohan, Visala Prabhakaran, Geeta Manoharan, A K Ponnappan, A M Thankappan, M Prabhakaran, P P Manoharan, P A Madhu, N S Rajan and Branch

Secretary Jayaprakash et al spoke about them.

Kerala Samskarika Vedi, Mira Road Malayali Samajam and Sree Narayana Mandira Samiti Mira Bhayandar-Dahisar Unit jointly celebrated the 60th year of Kerala Piravi. Prominent personalities involved in cultural, Social and community organisations, Malayalam Mission teachers and the prize winners of Mathrubhumi Kalotsavam were felicitated. A musical

programme and Kerala feast were the other highlights.

Writer-Painter artist Pavithran Kannapuram inaugurated the celebrations of 60th year of Kerala State held under Lok Kalyan Malayali Association. Poetry recitation, songs and elocution were part of the celebrations. President Vijayan M Nair, Secretary Suresh P N, Abhilash and Vijayakumaran addressed the audience.



Mani's lunch home reopens in Chembur.

Mani's Lunch Home started in Chembur on November 10 with Bhagavathi Seva to invoke blessings of the Goddess to restart the business.

■ So when Mani's Lunch Home at Matunga, shut shop in July this year, it made it to the headlines. Voted as best South Indian restaurant by many food writers/critics, it is their unique Kerala-style vegetarian food that drew people across the city for 14 years.

Situated next to Sri Sankara Mattham, Mani's was a perfect, affordable place to eat -hot piping idlis, medhu vadas with unlimited sambar and chutney, an offer unique to them ,

along with Pongal Vada, thick kela bajjis, Neyyappams, Yela adas and much more. Mani's Lunch Home served food at affordable rates (meals at Rs 65) and for years thousands of people young, old, office goers and single women depending on its food.

As he now moves into 1,200 sq feet place in Komal building, close to Chembur railway station (Road No 2), the menu remains the same. "It is a simple place and I'm following the

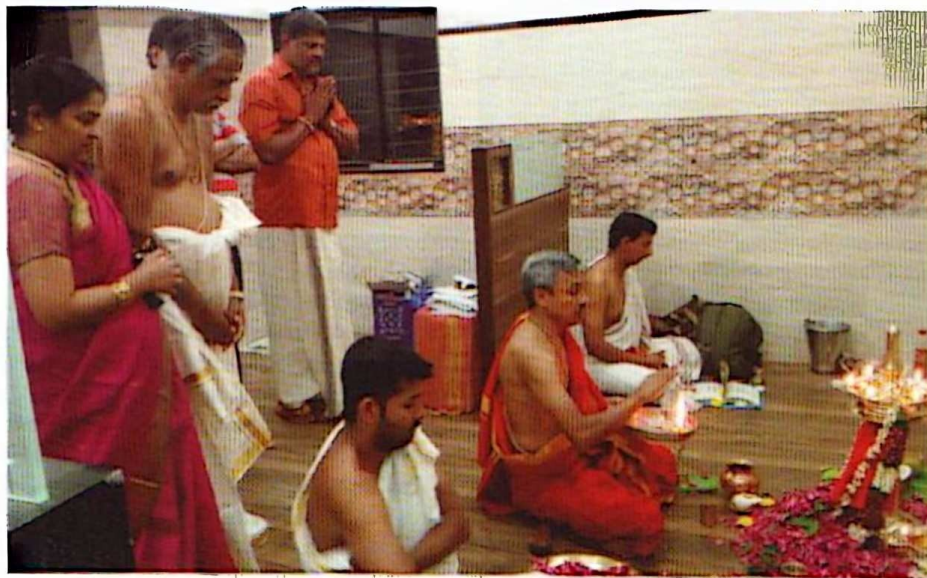
family tradition of serving quality food at low prices. But we may increase the prices marginally in the coming days," said the owner K S Narayanaswamy a native of Palakkad.

Mention Mani's and every die-hard Keralite would wait in queue for hours for their Onam feast. Called 'Thiruvona Sadya', it was a concept started by late V S Mani Iyer 50 years ago and then priced at Rs 2 and now costing Rs 250. On an average around 1,000 people come across Mumbai to eat this feast consisting of 22 authentic Keralite dishes.

Narayanaswamy said that every day the 62 seater restaurant would serve a breakfast of Idli, medu vada, dosa, Mysore bonda and upma and all this will be available throughout the day while vegetarian thali will be available for lunch and dinner.

At a time when all old food places in Mumbai are shutting down, the resurgence of Mani's is one happy story every die-hard foodie would love. Narayanaswamy is sure that his old clients from Matunga wouldn't mind traveling once a while, as he shared personal relationships with most clients.

-K A Viswanathan





Inauguration of Swaralaya Mumbai Chapter

Swaralaya Launched in Mumbai

■ Noted singer pandit Jasraj inaugurated Swaralaya Mumbai at a glittering function at the Leela Hotel on Sunday the 27th November evening in the presence of connoisseurs of music and distinguished guests. Two eminent musicians in Indian music, singer Gana Saraswathi Padma vibhushan Kishori Amonkar and well known mridangam

artist Padma Vibhushan Dr Umayalpuram K Sivaraman were bestowed with the Swaralaya National Awards on the occasion. Swaralaya award consists of one lakh rupees, a sculpture designed by Shantiniketan artist K.P. Soman, and a copper plaque. In his welcome speech Mr. Surendra Babu, General Secretary of Swaralaya

mentioned that in the cacophony of film music, mumbaikars have been missing the great heritage of Indian classical music, dance and folk traditions. This is a good opportunity for people in Mumbai to get exposed to good Indian music and music based performing art in the city and suburbs. Dr. M.G. Pillai, president of Swaralaya mentioned in his presidential address that launch of this new chapter in the entertainment and business capital of India will provide a new and fresh platform for performers and music lovers alike. It will also try and harness a lot of hidden talents in the urban scape.

Pandit Jasraj and the recipients of award Padmavibhushan Kishori Amonkar and Padmavibhushan Dr. Umayalpuram K Sivaraman showered all the blessings to the new organization.

A book "Melody and Rhythm" consisting of several articles on the awardees was also released during the function.

The highlight of the program was a solo mridangam performance by Sivaraman and a musical recital by Nandini Bedekar a disciple of Kishori Amonkar.



Felicitating Kishori Amonkar



ONLY 'GLOBAL MINDSET' CAN BOOST INDUSTRIAL PROGRESS IN KERALA - NANDAKUMAR



Sriprakash Menon

■ Lending a helping hand, Mumbai based industrialist K Nandakumar, CMD of Chemtrols Industries Ltd., offered to partially take over the ailing public sector company

Instrumentation Ltd in Palakkad, Kerala. He declared his willingness to Kerala chief minister Pinarayi Vijayan at a meeting organised by the business and corporate groups in Mumbai, recently.

Under the UPA government, the industry ministry had decided to shut down both the plants situated in Kota, Rajasthan and Palakkad if state

governments were not willing to run it. Subsequently, the Kerala government had expressed its willingness to take over the company under the erstwhile Oomen Chandy government. Rajasthan government however decided not to run the plant.

"Running and sustaining an instrumentation plant is going to be a challenging initiative especially for Kerala government with their limited expertise and resources hence our company was interested in supporting the endeavour of Kerala government. The entire process of handing over to the state government is yet to be completed by the union ministry. Since we have shown interest it is up to the Kerala

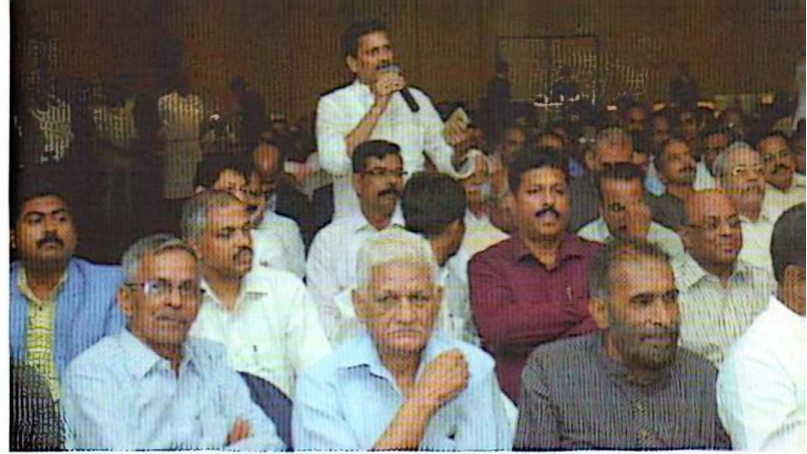
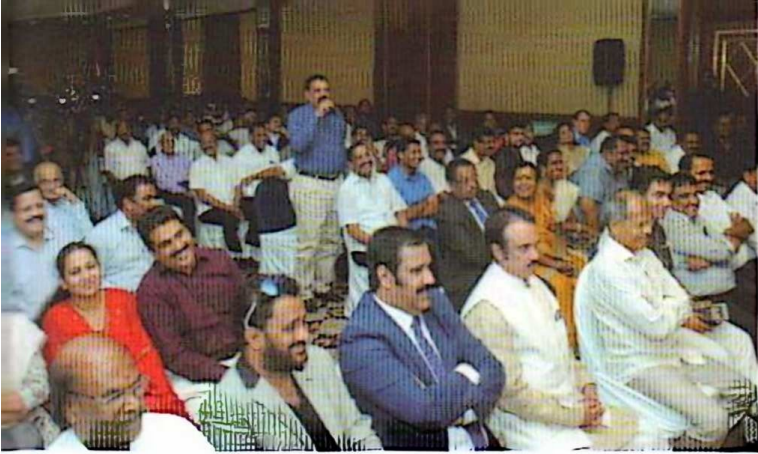
government to decide about our role after they take over," Nandakumar explained.

Instrumentation Ltd., produced high end control and power valves required in chemical, power plants and other industries. It's not a bulk manufacturing unit but is highly technology based especially electronics oriented. Specialisation, innovation and upgradation of products are some unique feature associated with its manufacturing.

The Palakkad plant was not loss making and it earlier employed over 500 employees which has come down to about 400/300. This 45 year old plant had initially collaborated with Japanese company Yamatake and was a profitable venture. "Since it produced light



Sections of the audience



Sections of the audience

engineering precision product with cutting edge technology, a professional company like ours can boost its capabilities and sustenance" he assured citing "there are other private players as well in this field who have the capability to help regain this plants its lost position".

"We have asked the state government for a 26 per cent stake after due negotiations. Our company has a wide marketing network as well to support the products besides the production technology. We are in the field of instrumentation for decades with knowledge of both domestic and international markets. Things may move once the union government hand over the plant to Kerala government", Nandakumar hoped.

Presently, he said "we do work with several industries across the country and in Kerala. We also have 'air monitoring stations' in Kochi, Kozhikode, Kollam and other towns. We have manufacturing units near Mumbai and in Goa". Instrumentation being a high technology area, "a lot of emphasis on research and modernisation are vital for ongoing features to compete with both Japanese and European companies", he reminded.

Nandakumar who is actively involved with CII, FICCI and several other industrial and corporate bodies is on a few key industrial association panels advising the union government. Kerala government can match up with the aspirations of the people, he observed and felt that "if the state is ready to accept the global mindset that is

not just aiming for creation of employment but also entrepreneurs, producing global standard products for world market and enhance state's risk taking capabilities".

Tourism though is the best initiative for Kerala there are other industries like food/fruit processing (cashew extracts, coconut, pineapple, mango and jackfruit), he explained stating that "electronics component manufacturing, production of solar modules, rubber products, fashion related industry like garments/textiles. The IT industry in Kerala can be much wider and bigger since it's a non polluting venture".

Kerala should go for a pragmatic change in its industrial policy for boosting the state's economy, Nandakumar suggested. ■

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M G K Menon passed away

M G K Menon most respected Indian scientist died on November 22. When he departed, Menon was 88 years and was ill for some time. He leaves behind his wife, a son and a daughter.

Menon, who served as a minister of state for science and technology and education in the V P Singh government, had earlier worked as Secretary in the Departments of Science and Technology and Environment in the Union government.

He had also headed the Indian Space Research Organisation in 1972 as its Chairman, and was the Director of the Tata Institute of Fundamental Research (TIFR) at the age of 35 years.

A recipient of Padma awards including Padma Vibhushan, Menon had done scientific work in cosmic rays, particle physics and distinguished himself with investigations in the field.

Menon was a member of the Planning Commission (1982-1989), Scientific Adviser to the Prime Minister (1986-1989), Vice President, Council of Scientific & Industrial Research (CSIR) (1989-1990) and Member of Parliament (Rajya Sabha) during 1990-96.

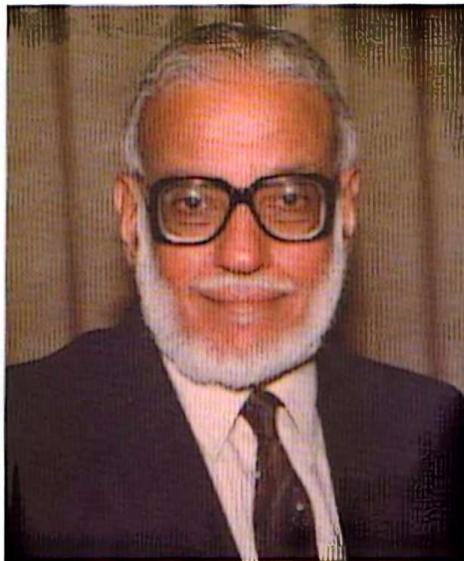
He was also a Fellow of the Indian Academy of Sciences and the Royal Society of London.

Brief Life Sketch and contributions

Mambillikalathil Govind Menon can be considered as the architect of modern scientific and technological India. According to V. Radhakrishnan, he is the most eminent "Statesmen of Science" we have in India.

He was born at Mangalore on 28 August 1928 into the family of Kizhakepat Shankara Menon who was a District and Sessions Judge. He matriculated from the Punjab University in 1942. After graduating with his Bachelor of Science degree from the Agra University in 1946, he took medicine as a career at Jaswant College, Jodhpur. He loved science and the spark that lit his deep commitment to fundamental research was provided by none other than the Nobel laureate Sir C. V. Raman. Menon then moved to the Royal Institute of Science, Bombay where he obtained the Master of Science in Physics, under the guidance of N R Tawde, the noted spectroscopist. In January 1953, Menon was awarded Ph D from Bristol and soon thereafter the Senior Award of the Exhibition of 1851, which he held for two years 1953-1955, just as Bhabha did years earlier. He met and married Indumati Patel, a student of philosophy.

Towards the end of 1955, at the invitation of Homi Jahangir Bhabha,



Menon joined the Tata Institute of Fundamental Research (TIFR), which had by then moved from Bangalore to Bombay and was well established at the Kenilworth and the Old Yacht Club. At TIFR, Menon started a programme to develop plastic balloons which could carry scientific payloads to stratospheric heights a harbinger of India's programmes in space. He also seamlessly integrated himself with the studies of particle physics and cosmic rays with detectors deployed deep underground, which was already moving forward vigorously, under the dedicated efforts of B V Sreekantan, one of the pioneers of Indian science. He also seamlessly integrated himself with the studies of particle physics and cosmic rays with detectors deployed deep underground, which was already moving forward vigorously, under the dedicated efforts of B V Sreekantan.

He was soon made the Dean of the Faculty of Physics immediately followed by elevation to the position of the Deputy Director (Physics). TIFR grew rapidly in areas as diverse as biological sciences, radio astronomy, solid state electronics and geophysics, and to quote Sreekantan 'Menon was the guiding spirit behind these developments'. It was during this period that Menon and his associates, Sreekantan and others recorded the first event ever of a cosmic-ray neutrino interacting deep underground and generating a muon. This was reported at the International Cosmic Ray Conference in 1965 held in London.

It was soon after this that a great tragedy befell on the Indian scientific scene: 24 January 1966, Bhabha was killed in an air crash over Mount Blanc. The Chairman of the Governing Council of TIFR, J R D Tata then appointed Menon as the New Director of the Institute. During the early years of his directorship, Menon

was invited by C V Raman to play a central role in the Board of Trustees of the Raman Trust. It was thus that when Raman died after a brief illness in November 1970, the responsibility of the future of the Raman Research Institute (RRI) at Bangalore fell on his shoulders. Upon Bhabha's death in 1966, Vikram Sarabhai had been appointed as the Chairman of the Indian Space Research Organisation (ISRO). Upon the sudden and tragic death of Sarabhai in December 1971, Menon, who was already holding the position as the Chairman of the Electronics Commission and Secretary to the Government of India, Department of Electronics, concurrent with the Directorship of TIFR, was asked by the then Prime Minister Indira Gandhi to shoulder the additional responsibilities as the Chairman of ISRO and Director of Physical Research Laboratory (PRL), Ahmedabad.

Amidst all this nation-building activity, Menon never lost his focus on science. He helped establish close collaboration in the field of cosmic rays between TIFR and groups at University of Durham led by Arnold Wolfendale and at Osaka University led by S. Miyake. Menon was elected Fellow, Royal Society (London) in 1970, in recognition of his contributions to particle physics and for the studies in cosmic rays.

Menon's creative approach to science and elegant management skills projected him rapidly to the higher echelons of academia across the world. He has occupied the position of the President of the three academies of sciences in India the Indian Academy of Sciences (IAS), the Indian National Science Academy (INSA) and the National Academy of Sciences (India) (NASI). During his presidency and, indeed, through his continued association with them, these academies have vastly increased their scope and engagement with society in general. Soon after he was elected President of the Indian Academy of Sciences, the fellowship was significantly enlarged to bring in scientists from new and emerging fields of study. Menon was also responsible for vastly increasing the publications of the academy. C V Raman, the founder of the Academy, started with the publication of the 'Proceedings', in 1934, with monthlies in Physical Sciences, to which, in the very next year, he added a monthly devoted to other branches of science and mathematics. Menon, with the association of leading scientists in India, was responsible for the rapid growth of the publications: Premana, to start with, in 1973, and a significantly larger number of others covering various fields in 1977. This growth has continued ever since (including the rejuvenation of "Genetics").

Balamurali Krishna is no more

Singer-composer and music composer Mangalamapalli Balamuralikrishna, who caught the nation's attention in Doordarshan's iconic music video 'Mile Sur Mera Tumhara' in the eighties, passed away in Chennai on Nov 22. He was 86.

A child prodigy who rose to become a musician of immense versatility in all fields and held sway over music lovers with his mesmerising voice and unique way of rendering compositions, Balamuralikrishna was awarded France government's Chevalier of the Ordre des Arts et des Lettres (Order of Arts and Letters).

With a voice magnificently rich and instantly recognisable, Balamuralikrishna excelled not only as singer but left his imprint as a composer, poet, multi instrumentalist and innovator of ragas and taalās.

He is survived by his wife, three sons and three daughters.

His music appealed to both the connoisseurs and the laymen alike. In classical music, he was able to give "play acting" to the essence of the lyrics in his song. In the film world, "Oru Naal Pothuma", a ragamalika in *Thiruvilayadal*, "Chinna Kannan Azhaikiran", a Reetigowla-based song in the film *Kavikul*, "Mounathil Vilayadum Manasathichye" from the film *Noolveli* and the Abhogi song "Thanga Ratham Vanthathu" from the film *Kalai Koil* continue to enchant a generation of music lovers.

A native of East Godavari district of the erstwhile Madras Presidency, his father Pattabiramaiah was a musician and his mother Sooryakanthamma was a veena player. He gave his first concert when he was nine and the quality of his music is explained by the fact that All India Radio (AIR), Chennai, included him, a child artist, in the list of A-grade artists.

He was also an accomplished violinist and once accompanied Ariyakudi Ramanuja Iyengar, the pioneer of the modern-day Carnatic concert format.

Balamuralikrishna learnt violin by listening to his father playing the instrument.

"Since my father was against me playing violin, I created my own instrument. Once I summoned courage and played his instrument in his absence. When questioned by my father I admitted and played Bhairavi ata thala Kerala In Mumbai December 2016



varnam. My father was impressed and allowed me to play the instrument," he had recalled in his biography *Sangita Perunkadal*, penned by Ranimynthan.

Violin playing came in handy when his voice underwent changes in his teens and could not sing.

"He had a magic voice. He is to Telugu keerthanas what M M Dhandapani Desikar was to Tamil music. Since Telugu was his mother tongue, he knew the meaning of Thyagaraja's keerthanas and would not maul them," said clarinet maestro A K C Natarajan, who also learnt many keerthanas from him.

Actually Balamuralikrishna's career in film industry began as an actor. He played the role of Narada in the film *Bhakta Prahalada* on the request of A V Meyappa Chettiar. It was a Telugu film and was dubbed in Tamil, Hindi and Kannada and he played the role in other languages also. His first song is also for a Telugu film *Sati Savitri*.

"S Varalakshmi was the heroine of the film and she learnt music from Balamuralikrishna. She requested him to render at least one sloka in the movie. But he ended up singing all the songs for the hero A Nageswara Rao," recalled Ranimynthan, the biographer of Balamuralikrishna.

When K Balachander directed *Apoorva Ragangal*, he told M S Viswanthan to compose a song in a rare

raga to justify the title of the film. It was Balamuralikrishna who helped him compose the song *Athisaya Ragam* in raga Mahathi. His other creations are raga Sarvashri, Lavangi, and Sumukham.

He also scored music for the first Sanskrit film *Adi Sankarara*. He won the national award for best playback singer, music director and classical singer. He was awarded the Sangita Kalanidhi award of the Music Academy.

For the song *Moksha Mukalada* from the Malayalam film *Swathi Thirunaal*, the iconic singer won the Kerala State Film Award for Best Singer.

He had sung nearly fifty songs for Malayalam films. *Devatha* (1965) was the first Malayalam film he had sung for. Written by P Bhaskaran and composed by P S Dvakar, he had four songs in it. *Anarkali*, *Thalirukal*, *Kodungalloramma*, *Punnappa Vayalar*, *Janmabhoomi*, *Yogamullaval*, *Kalippava*, *Poojakkedukkatha Pookkal*, *Ente Mohangal Poovaninju*, *Gaanam*, *Meghasandesam*, *Sandhyayakkenthinu Sindooram*, *Kaaveri*, *Sree Narayanaguru*, *Swathi Thirunaal*, *Kayyethum Doorathu*, *Indulekha*, *Bharatham*, *Bhaktha Markkandeyan*, *Urava*, *Gramam* etc are some of those films. *Baburaj*, *A T Ummer*, *Raghavan*, *Chidambaranath*, *M B Sreenivasan*, *Ravindran*, *M S Viswanathan*, *Devarajan*, *Dakshinamoorthy* et al were the composers for these films.

പഞ്ചപ്രയാഗയും ഗംഗയും



കുനം വിഷ്ണു

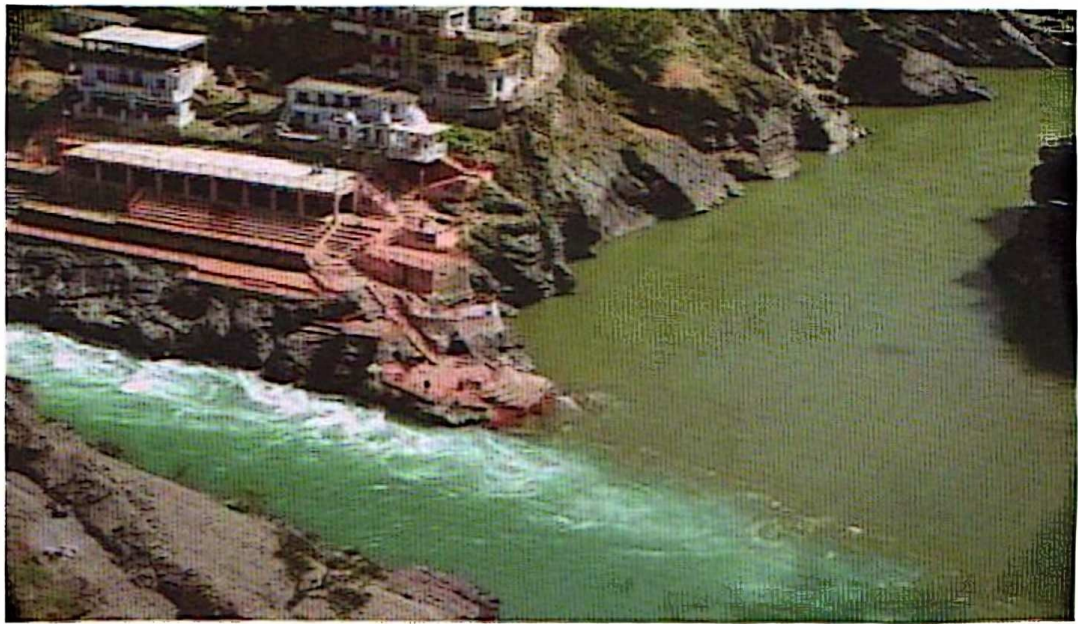
എത്തിയപ്പോഴേക്കും ഗുജറാത്തികളുടെ ഒരു വലിയ സംഘം അവിടെയെത്തി മുറികളെല്ലാം കയ്യടക്കിയിരുന്നു. രണ്ടു ബസ്സു നിറയെ തീർത്ഥാടകർ. ബദരീനാഥിനും ഹരിദാരിനും ഇടയ്ക്കുള്ള പ്രധാന ഇടത്താവളമാണ് പിപ്പൽകോട്ട്. അവിടെ മറ്റൊരു ഹോട്ടൽ കൂടി. ഉണ്ടായിരുന്നെങ്കിലും അവിടെയും മുറികൾ ഒഴിവുണ്ടായിരുന്നില്ല. ഗത്യന്തരമില്ലാതെ ഞങ്ങൾ ആദ്യത്തെ ഹോട്ടലിലെ മാനേജരെ ചെന്നു കണ്ടു. തലേദിവസം എത്താൻ കഴിയാതിരുന്നതിൽ കൂണ്ഠിതവും തൽക്കാലത്തെ നിസ്സഹായതയും വിവരിച്ചു. അയാൾ നല്ലവനായിരുന്നു. മുറികൾ ഒഴിവില്ലെങ്കിലും ഞങ്ങൾക്ക് ഒരു ഹാളും കിടപ്പുവട്ടവും തരാമെന്ന് അയാൾ ഏറ്റു. തലേദിവസത്തേക്കായി കൊടുത്തിരുന്ന തുക ഇതിലേക്ക് കണക്കിലെ കൈക്കൊണ്ടെന്നും സമ്മതിച്ചു. പെട്ടികളിറക്കി ഞങ്ങൾ ഹാളിലേക്കും പാത്രങ്ങളും സാധനങ്ങളുമായി ഗണേശൻ അടുക്കളയിലേക്കും കയറി. ഞങ്ങൾ പറയാതെത്തന്നെ ഞങ്ങളുടെ മനസ്സുവായിച്ച ഗണേശൻ ഓരോ

■ ഞങ്ങൾ പിപ്പൽകോട്ട് എത്തിയപ്പോഴേയ്ക്കും സന്ധ്യ മയങ്ങിയിരുന്നു. ഞങ്ങൾക്ക് ആ ഹോട്ടലിൽ തലേന്നാളേക്കാണ് താമസം ഉറപ്പിച്ചിരുന്നത്. പക്ഷെ നേരം വൈകിയതു മൂലം കേദാരിൽനിന്നു പുറപ്പെട്ട് പിപ്പൽകോട്ട് എത്തുകയെന്നത് അസാദ്ധ്യമാകയാൽ തലേദിവസം സീതാപ്പുരിലെ ലോഡ്ജിൽ രാത്രി കഴിച്ചുകൂട്ടേണ്ടിവന്ന വിവരം മുമ്പ് പറഞ്ഞിട്ടുണ്ടല്ലോ. ഞങ്ങൾ അവിടെ

ചുടുചായ ഉണ്ടാക്കിത്തന്നു. അത്താഴം ഉണ്ടാക്കാൻ ഒരു മണിക്കൂർ വേണ്ടിവരുമെന്നും പറഞ്ഞു.

സ്ത്രീകളെ വിശ്രമിക്കാൻവിട്ട് ഞങ്ങൾ പുറത്തിറങ്ങി. ഹിമാലയത്തിലേക്കു പോകുന്ന തീർത്ഥാടകരുടെയും വിനോദയാത്രക്കാരുടെയും ഒരു ഇടത്താവളം എന്നല്ലാതെ ആ ഗ്രാമത്തിന് വേറെ അവകാശവാദങ്ങളൊന്നുമില്ല. അല്പം കറങ്ങിയശേഷം ഞങ്ങൾ തിരികെയെത്തി. ഗണേശൻ വാക്ക് പാലിച്ചു. ഒരു മണിക്കൂറിനുള്ളിൽ ചുടുചോറും ആവി പാറുന്ന രസവും തോരനും പപ്പടവും അച്ചാറും മൂന്നിൽ റെഡി. വയറും മനസ്സും നിറഞ്ഞ് ഞങ്ങൾ സ്വപ്നം കാണാൻപോലും കഴിയാതെ ഉറങ്ങി.

കാലത്തെഴുന്നേറ്റു പുറത്തേക്കു നോക്കുമ്പോൾ അങ്ങകലെയുള്ള വെള്ളിക്കൊടുമുടിയെ പ്രഭാതസൂര്യൻ സ്മർണ്ണം പൂശിയിരിക്കുന്നു. ഇങ്ങ് പിപ്പൽകോട്ട് ഗ്രാമം പ്രഭാതക്കൂളിയിൽ വെളിച്ചത്തിന്റെയും - നിഴലിന്റെയും വർണ്ണാഭമായ



പുതപ്പിനടിയിൽ മുടിപ്പുതച്ചു കിടന്നുറങ്ങുന്നു. ജനലിനു പുറത്ത് കുത്താറ്റുകളികൾ ദേവലോകത്തെ ദേവതകൾക്ക് സ്തുതി പാടിക്കൊണ്ടിരിക്കുന്നു. അകലെ എവിടെയോ ഒരു പൂവൻകോഴി ഗ്രാമത്തെ വിളിച്ചുണർത്താൻ പാടുപെടുന്നു. തൊട്ടു പറമ്പിൽ ഒരു തള്ളക്കോഴിയും കുഞ്ഞുങ്ങളും പരിസരം വൃത്തിയാക്കാൻ ചിക്നികയുകയാണ്. എന്തൊരു മാസ്മരികമായ ദേവലോകം! പെട്ടെന്ന് കുളിമുറിയിൽ വെള്ളം വീഴുന്ന ശബ്ദം. ഞാൻ യാഥാർത്ഥ്യത്തിലേക്ക് വഴുതിവീണ്. ഇന്ന് ഹിമാലയത്തിന്റെ ഉത്തുംഗങ്ങളിലെ അവസാനദിവസമായി എന്ന യാഥാർത്ഥ്യം ഉത്സാഹത്തിനു മുകളിൽ തണുത്ത വെള്ളം തെറുപ്പിച്ചു.

ആദ്യം ഓരോ ചായ, അതാണല്ലോ പതിവ്. അത് കഴിഞ്ഞപ്പോഴേക്കും ആവശ്യത്തിനു ചുടുവെള്ളം കിട്ടിയതിനാൽ പ്രഭാതകൃത്യങ്ങൾ പെട്ടെന്നു കഴിഞ്ഞു. എട്ടരയോടെ പ്രാതലും കഴിഞ്ഞ് ഞങ്ങൾ ബസ്സിൽ കയറി. വാഹനം വളഞ്ഞുപുളഞ്ഞ് ഇടുങ്ങിയ വഴികളിൽകൂടി യാത്ര കഴിഞ്ഞു. പുറത്തേക്കു നോക്കിയിരുന്ന ഞാൻ അറിയാതെ ഒരു മയക്കത്തിലേക്കു വഴുതി വീണ്. ബ്രഹ്മക്കു ചവുട്ടി മുന്നോട്ട് ആഞ്ഞപ്പോഴാണ് ഞാൻ ഞെട്ടി ഉണർന്നത്. സമയം പത്തു മണിയോട് അടുത്തു കാണും. ബസ്സ് ഒരു ചെറിയ ഗ്രാമത്തിൽ നിന്നു.

പഞ്ചപ്രയാഗകൾ

അത് രൂപ്രയാഗ് എന്ന ഗ്രാമമായിരുന്നു. അവിടെയാണ് മന്ദാകിനിയും അളകനദയും കൂടിച്ചേർന്ന് ഗംഗയാകുന്നത്. അവിടെത്തെ സംഗമസ്ഥാനം ഒരു കാഴ്ചതന്നെയാണ്. കാരണം, ഇടത്തുനിന്ന് ഒഴുകിവരുന്ന മന്ദാകിനിയിൽ ഇളംനീല-പച്ച നിറത്തിലുള്ള വെള്ളം. വലത്തുനിന്നു വരുന്ന അളകനദയിൽ

അല്പം കലങ്ങിയ ചാരനിറത്തിലുള്ള വെള്ളം. അതു രണ്ടും കൂടിച്ചേർന്ന് 'ഇമ്മിണി വല്ലേ പൊഴ' ആകുമ്പോൾ, അതിന്റെ ഇടതു പകുതിയിൽ നീല നിറവും വലതു പകുതിയിൽ ചാരനിറവും. കണ്ണത്താദൂരത്തോളം പൂഴപകുതിയ്ക്ക് അപ്പുറവും ഇപ്പുറവും രണ്ടു നിറത്തിൽ ഒഴുകുന്ന അവിശ്വസനീയമായ കാഴ്ച. 'ദേവലോക'ത്തെ മറ്റൊരു അത്ഭുതം. പ്രകൃതിയുടെ വികൃതി. ഇവിടെ മന്ദാകിനിയും അളകനദയും അപ്രത്യക്ഷമാകുന്നു; ഗംഗ ജനിക്കുന്നു. ഇനിയുമിനിയും എത്രയെത്രയോ ചെറുനദികളേയും യമുന, ബ്രഹ്മപുത്ര തുടങ്ങിയ വൻനദികളേയും തന്നിലേയ്ക്ക് ആവാഹിച്ചു, വർഷത്തിലും വേനലിലും ഒരേപോലെ ഭാരതവർഷത്തിന്റെ ദാഹജലമായി ഒഴുകി ആ പുണ്യനദി ദക്ഷിണസമുദ്രത്തിൽ വിലയം പ്രാപിക്കുന്നു.

ഹിമാലയത്തിലെ 'പഞ്ചപ്രയാഗ'കളെ പറ്റി കേട്ടിട്ടില്ലേ? പ്രയാഗ് എന്നാൽ നദീസംഗമം അഥവാ തീർത്ഥസംഗമം എന്നർത്ഥം. പ്രയാഗകളിൽ സ്നാനം ചെയ്യുന്നതും തർപ്പണം ചെയ്യുന്നതും പാപഹരവും പുണ്യദായകവും ആണെന്നാണ് ഹിന്ദുമതക്കാർ പറയുന്നത്. കാൽനടയായി ഹിമാലയ യാത്ര നടത്തുന്നവർ പഞ്ചപ്രയാഗകളിൽ സ്നാനം ചെയ്യാതെ മടങ്ങാറില്ല. ഞങ്ങളുടെ മുനിലുള്ളത് മന്ദാകിനിയും അളകനദയും കൂടിച്ചേരുന്ന രൂപ്രയാഗ ആണ്. അളകനദയും ഭാഗീരഥിയും ദേവപ്രയാഗ്. നന്ദാപുണ്ണിമലയിൽനിന്നും ആരംഭിക്കുന്ന നന്ദാകിനിയും അളകനദയും സംഗമിക്കുന്നത് നന്ദപ്രയാഗ്. അളകനദയും പിണ്ടാർനദിയും സംഗമിക്കുന്നത് കർണ്ണപ്രയാഗ്. അളകനദയും ധൗലിഗംഗയും സംഗമിക്കുന്നത് വിഷ്ണുപ്രയാഗ്. ഹിമാലയത്തിലെ ഈ അഞ്ചു പ്രയാഗകളാണ് പഞ്ചപ്രയാഗകൾ. ഇതുകൂടാതെ ഗംഗയും യമുനയും അദ്യുശ്യയായ സരസ്വതിയും ചേരുന്നതെന്ന്



Nandprayag



Rudraprayag

ഹിന്ദുക്കൾ വിശ്വസിക്കുന്ന അലഹബാദ് നഗരത്തിന് അടുത്തുള്ള ത്രിവേണീസംഗമം പുരാണകാലം മുതൽക്കേ പവിത്രമായി കരുതുന്ന ഒരു തീർത്ഥകേന്ദ്രമാണ്. പ്രയാഗ എന്നു പറഞ്ഞാൽ സാധാരണ നിലയ്ക്ക് മനസ്സിൽ ആദ്യം എത്തുന്നത് അതായിരിക്കും.

പുണ്യനദിയായ ഗംഗ

ഹിന്ദുക്കളെ സംബന്ധിച്ചേടത്തോളം ഗംഗ ജലസമൃദ്ധമായ ഒരു നദി മാത്രമല്ല, ദൈവീകപരിവേഷമുള്ള പുണ്യതീർത്ഥം കൂടിയാണ്. ഗംഗയിൽ ഒരിയ്ക്കൽ മുങ്ങിക്കുളിച്ചാൽ ശരീരത്തിലെ അഴുക്കും മനസ്സിലെ പാപങ്ങളും ഒരേപോലെ കഴുകിക്കളയാം എന്നാണ് വിശ്വാസം. ജീവിതാവസാനത്തിലെ മരണശ്വാസങ്ങൾ തുടങ്ങുമ്പോൾ, ഊർദ്ധ്വശ്വാസത്തിനു മുമ്പായി ഗംഗാജലം വായിൽ ഇറ്റിച്ചാൽ മോക്ഷം ലഭിക്കുമെന്നും വൈകുണ്ഠദർശനം സാധിക്കുമെന്നാണ് വിശ്വാസം. ഞങ്ങൾ ഗംഗയുടെ ഉത്ഭവസ്ഥാനമായ ഗംഗോത്രിയിൽനിന്നു തന്നെ അല്പം ജലം സംഭരിച്ച് കൊണ്ടുപോരികയും ഉണ്ടായി.

സത്യത്തിൽ ഹരിദാറിനുശേഷമുള്ള ഇന്നത്തെ ഗംഗയുടെ സ്ഥിതി വളരെ വളരെ പരിതാപകരമായിരിക്കുന്നു. ഇരുകരകളിലുമുള്ള നഗര-ഗ്രാമങ്ങളിലെ മലിനജലം ഒരു ദാക്ഷിണ്യവുമില്ലാതെ ഗംഗയിലേക്ക് ഒഴുക്കിവിടുന്നു. ദൽഹിയിലെ മലിനജലത്താൽ, അവിടെ യമുന അക്ഷരാർത്ഥത്തിൽ 'കാളകൃഷ്ണാൽക്കടകാകോളമാളിന' കാളിനിയായിരിക്കുന്നു. (സംസ്കൃതത്തിൽ യമുനയും കാളിനിയും ഒരേ നദിയുടെ പര്യായങ്ങളാണ്.) അവിടെ ഗംഗയുടെ പോഷകനദിയായ യമുനയിൽ, ഓടകളിലൊഴുകുന്ന കറുത്ത, ദുർഗന്ധമുള്ള, വൃത്തി കെട്ട വെള്ളമാണ്. കാശിയിൽ പകുതി വെത്തും വേവാത്തതും അല്ലാതെ ചീഞ്ഞു നാറിയതുമായ നൂറുകണക്കിനു മനുഷ്യശവങ്ങളാണ് ഒരു ദയയുമില്ലാതെ കുറ്റബോധമില്ലാതെ, നാളെയെപ്പറ്റി ചിന്തയില്ലാതെ, സങ്കോചമില്ലാതെ, പാപചിന്തകളില്ലാതെ ഗംഗയിൽ ഒഴുക്കിവിടുന്നത്. പവിത്രമായ ഗംഗ അഴുക്കുചാലായി മാറുന്ന ഹൃദയഭേദകമായ കാഴ്ച ഒരു ഭാരതീയനും സഹിയ്ക്കാനാവില്ല.

പരിപാവനമായ ഗംഗയെ വിശുദ്ധമാക്കാൻ വളരെ വൈകിയാണെങ്കിലും സർക്കാർ ശ്രമം തുടങ്ങിയിട്ടുണ്ട്. 1985-ൽ രാജീവ് ഗാന്ധി പ്രധാനമന്ത്രിയായിരിക്കുമ്പോൾ പ്രഖ്യാപിച്ച 'ഗംഗാ ഏക്ഷൻ പ്ലാൻ' ഗംഗയെ പരിശുദ്ധയാക്കാനുള്ള മഹൽസാരംഭങ്ങളായിരുന്നു. അതിനായി ഒരു കമ്മിറ്റിയും ഉണ്ടാക്കി. പ്രധാനമന്ത്രി ചെയർമാനായ സെൻട്രൽ ഗംഗ അഥോറിറ്റിയും ഉണ്ടാക്കി. 1995-ൽ അതിന്റെ പേര് നാഷണൽ റിവർ കൺസർവേഷൻ അഥോറിറ്റി എന്നാക്കി. അതുപോലെ കേന്ദ്ര

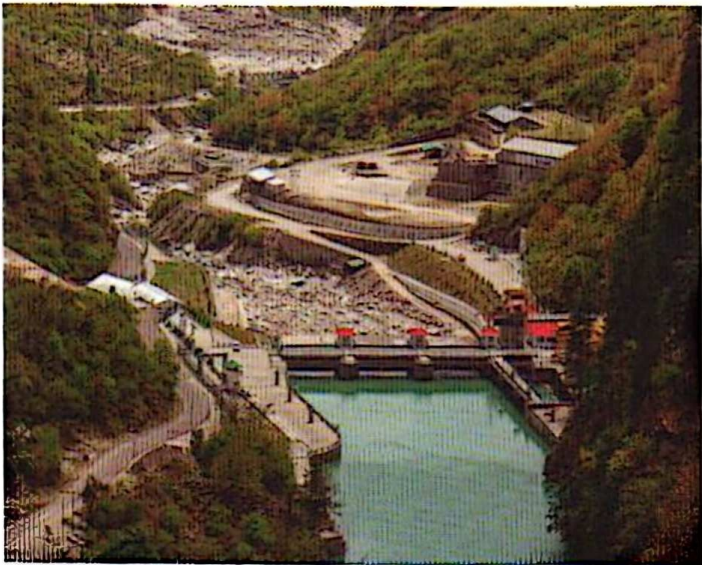
പരിസ്ഥിതി മന്ത്രാലയത്തിന്റെ കീഴിൽ ഗംഗാ പ്രോജക്റ്റ് ഡയറക്ടറേറ്റ് എന്ന ഒരു വകുപ്പുതന്നെ ഉണ്ടാക്കുകയും പിൻകാലത്ത് അത് നാഷണൽ റിവർ കൺസർവേഷൻ ഡയറക്ടറേറ്റ് എന്ന് പുനർനാമകരണം ചെയ്യുകയുമുണ്ടായി. ഇതിനു പുറമെ 2009-ൽ മൻമോഹൻസിംഗ് പ്രധാനമന്ത്രിയായിരിക്കുമ്പോൾ നാഷണൽ ഗംഗ റിവർ ബേസിൻ അഥോറിറ്റി എന്ന ഒരു വകുപ്പു കൂടി ആരംഭിച്ചു. ഗംഗ ഒഴുകുന്ന സംസ്ഥാനങ്ങളിലെ മുഖ്യമന്ത്രിമാരും അവിടത്തെ പൊതുമരാമത്ത് മന്ത്രിമാരും വകുപ്പുകളും മലിനജല സംസ്കരണ വകുപ്പുകളും പരിസ്ഥിതി മന്ത്രാലയങ്ങളും ഇരുകരകളിലേയും നഗര ഗ്രാമസഭകളും കൈകോർത്തു നടത്തേണ്ട ഒരു പരിശ്രമമാണ് വിഭാവനം ചെയ്തിരുന്നത്. പാചകക്കാർ കൂടുതലാകാനും സദ്യ വഷളാകുന്നതുപോലെ, കോടിക്കണക്കിനു നികുതിദായകരുടെ പണവും ശവങ്ങൾക്കൊപ്പം ഒഴുക്കിക്കളഞ്ഞതല്ലാതെ രണ്ടു പതിറ്റാണ്ടിനിപ്പുറവും ഒന്നും സംഭവിച്ചിട്ടില്ല. 2014-ൽ പ്രധാനമന്ത്രി നരേന്ദ്ര മോദി മുന്നോട്ടുവച്ച ക്ലീൻ ഗംഗ പ്രോജക്റ്റ് ഏറ്റവും ഒടുവിൽ ആരംഭിച്ച പരിപാടിയാണ്. ജർമ്മനിയിൽ ആരംഭിച്ച് പത്തു യൂറോപ്യൻ രാജ്യങ്ങളിൽ കൂടി ഒഴുകി കരിങ്കടലിൽ ചേരുന്ന ഡാന്യൂബ് നദിയിൽ അഴിമുഖത്തു പോലും കയ്യിലെടുത്തു കുടിക്കാവുന്നത്ര ശുദ്ധമായ വെള്ളമാണുള്ളത്. ലണ്ടനിലെ തേംസ് നദിയിൽ, നഗരമദ്ധ്യത്തിൽകൂടി ഒഴുകിയിട്ടും കണ്ണീരുപോലുള്ള വെള്ളമാണ്. നദിയെ ദേവിയായും മാതാവായും പൂജിക്കുന്ന ഭാരതത്തിൽമാത്രം എന്തേ ഈ വിപര്യയം? ലോകത്തിലെതന്നെ അത്യപൂർവ സമ്പത്തായ, ഗംഗയിലും ബ്രഹ്മപുത്രയിലും മാത്രം കാണുന്ന ശുദ്ധജല ഡോൾഫിനുകൾ വംശനാശം നേടിുന്നത്, അവ ഭാരതത്തിൽ ആയതിനാൽ മാത്രമല്ലേ? പതിനൊന്നു സംസ്ഥാനങ്ങളിലായി കഴിയുന്ന അമ്പതു കോടിയിലധികം പേർക്ക് ജീവിതോപാധിയായ ആ ജീവജലത്തെ സംരക്ഷിക്കാൻ എന്നാണവോ ഭാരതീയർക്ക് ബോധമുദിക്കുക? കഷ്ടമെന്നല്ലാതെ എന്തു പറയാൻ! ആവശ്യത്തിനു പൊതുജന ബോധവൽക്കരണം നടത്താതെ സർക്കാർ ചിലവാക്കുന്ന പണമെല്ലാം പാഴ്ചിലവായേ കലാശിക്കൂ.

ഉന്നതങ്ങളിൽനിന്നു വിട

രുദ്രപ്രയാഗ് ഞങ്ങൾ കൺകുളിർക്കേ കണ്ടു. അവിടെ സ്നാനം ചെയ്യുകയാണ് വേണ്ടിയിരുന്നത്. പടുത്തുകെട്ടിയ കല്പടവുകളും തെളിനീരും ഞങ്ങളെ വല്ലാതെ മോഹിപ്പിച്ചെങ്കിലും, ഏതാനും മണിക്കൂറുകൾക്കു മുമ്പ് ഹോട്ടലിലെ ചുട്ടുവള്ളത്തിൽ കുളിച്ചതിനാലും, വെള്ളത്തിന്റെ ഫ്രീസർ തണുപ്പുകാരണവും, സമയക്കുറവും കാരണം കാലും മുഖവും

കഴുകി, അതിനു കിട്ടുന്ന പുണ്യത്തിൽ സംതൃപ്തരായി തിരികെ കയറി. കടയിൽ നിന്ന് ഓരോ ചുടുചായയും കുടിച്ച് ബസ്സിൽ കയറി.

ബസ്സ് വളഞ്ഞുപുളഞ്ഞ് ഇറങ്ങിക്കൊണ്ടിരിക്കുകയാണ്. സമയം പന്ത്രണ്ടര ആയിക്കോണം. ബസ്സ് ഒരു ഗ്രാമത്തിലെ മാർക്കറ്റിൽ നിർത്തി. വീതി കുറഞ്ഞ തിരക്കു പിടിച്ച ഒരു ചന്ത. വൃത്തിയില്ലാത്ത റൂട്ടുബസ്സുകൾ, ഉത്തുവണ്ടികൾ, കോവർക്കഴുതകൾ, പശുക്കൾ, വഴിവക്കിലും കടയിലും വച്ചു വിൽക്കുന്ന പലവ്യഞ്ജനങ്ങൾ, സോപ്പുചീപ്പുകളിനാടി സാധനങ്ങൾ, പഴംപച്ചക്കറികൾ, പ്ലാസ്റ്റിക് സാധനങ്ങൾ ഒരു സാധാരണ ഉത്തരേന്ത്യൻ ദൃശ്യംതന്നെ. ഗണേശനു പച്ചക്കറി വാങ്ങണം അതാണു കാര്യം. ആ സമയം ഞങ്ങളും വാഴപ്പഴവും ഓറഞ്ചും ആപ്പിളും വാങ്ങി. പഴങ്ങളുടെ ഫ്രഷ്നെസ്സ് കണ്ടപ്പോൾ വാങ്ങാതിരിക്കാൻ കഴിഞ്ഞില്ല എന്നു പറയുന്നതായിരിക്കും കൂടുതൽ ശരി. സത്യത്തിൽ അത്യാവശ്യം വിശപ്പും തുടങ്ങിയിരുന്നു. സമയം ഉച്ചയോട് അടുത്തതിനാൽ ചുടും ആരംഭിച്ചിരുന്നു. ഹിമാലയത്തിന്റെ തണുപ്പില്ലാത്ത ഒരു ഓർമ്മ മാത്രമായ പോലെ. ഞങ്ങൾ വീണ്ടും യാത്ര തുടങ്ങി. കുറച്ചു



Vishnu-prayag

കഴിഞ്ഞ പ്ലോഴേക്കും വിശപ്പ് അസഹ്യമായിത്തുടങ്ങി. സാഭാവികമായും അത് വിളിച്ചു പറഞ്ഞത് കുട്ടികളാണെന്നു മാത്രം. അല്പംമുമ്പ് വാങ്ങിയ പഴങ്ങൾ അവയുടെ ലക്ഷ്യം കണ്ടു. സമയം രണ്ടര കഴിഞ്ഞപ്പോൾ, പാതയ്ക്കരികിലുള്ള ഒരു ക്ഷേത്രത്തിനു മുമ്പിൽ വണ്ടി നിന്നു. മുന്നിൽ പതിനെട്ടടി യോളം ഉയരമുള്ള ഭീമാകാരനായ ഒരു ശിവപ്രതിമ. ക്ഷേത്രത്തിനു തൊട്ട് പർണ്ണാശ്രമം പോലുള്ള ഒരു ചെറിയ കുടിൽ. അതിനപ്പുറത്ത് ഒരു ശൗചാലയം. രണ്ടു പൈപ്പുകളുണ്ട് മുറ്റത്ത്. ഇഷ്ടം പോലെ വെള്ളം. മുറ്റത്ത് പല പുച്ചെടികളും നട്ടു പിടിപ്പിച്ചിട്ടുണ്ട്. ചുറ്റും ധാരാളമായി വലിയ വലിയ ദേവദാര മരങ്ങൾ തണൽ വിരിച്ചു നിൽക്കുന്നു. തൊട്ടു പിന്നിൽ ഗംഗ ഓടിച്ചാടി ഒഴുകുന്നു.

എല്ലാവരും ശൗചപ്രക്ഷാളനാദികൾ കഴിച്ചെത്തിയപ്പോഴേക്കും ഗണേശൻ ഭക്ഷണം വിളമ്പാൻ തയ്യാറായിരുന്നു. അവിടത്തെ പുജാരിയും കുടുംബവുമല്ലാതെ ഒരു മനുഷ്യജീവിയെ ചുറ്റുവട്ടത്തിൽ കാണാനില്ല. അദ്ദേഹം ഭക്ഷണം കഴിച്ചുകഴിഞ്ഞു എന്നു പറഞ്ഞ് ഞങ്ങളുടെ ക്ഷണം നിരസിക്കുകയും ചെയ്തു. അപ്പോഴേക്കും എവിടെനിന്നെന്നില്ലാതെ രണ്ടു പശുക്കൾ അരിടെ പ്രത്യക്ഷപ്പെട്ടു. ഞങ്ങളുടെ ആതിഥ്യം സസന്തോഷം സ്വീകരിച്ച് അല്പനേരംകൂടി ചുറ്റിപ്പറ്റി അവയും പോയി. ഗണേശൻ പാത്രങ്ങളെല്ലാം കഴുകി വാഹനത്തിൽ കയറ്റാനുള്ള തിരക്കിലാണ്. ഞങ്ങൾ മരത്തണലിൽ ഇളംകാറ്റോട് അല്പം വിശ്രമിച്ചു. ഗണേശനും തയ്യാറായപ്പോൾ ഞങ്ങൾ ബസ്സിൽ കയറി യാത്ര തുടർന്നു. വലിയ താമസം ഇല്ലാതെ എല്ലാവരും ഉച്ചമയക്കത്തിലേക്ക് വഴുതിവീണു.



Dr P V Narayanan Nair

GUERNICA

Sleazy drones and misguided missiles
 Foreshadow bombed mutilated Aleppos
 Of screaming nights, dashed dreams
 And of limbless cold innocence.
 Guernicas Hanois and Aleppos
 Are not more cruel than our adherence
 To Manu's credos on castes and creeds
 To divide and rule on God's behest.

Quiet flows the Ganges, Indus as well
 Holy life givers, quench, soothe, support
 But the honchos plot that blood would flow
 By a thousand cuts or strikes exchanged.

Pilgrims talked, crushed and colonized
 Naive natives who served venison and pie
 Mushrooms brighter than thousand suns
 Out-fissioned a Pearl Harbor's grim fallout.

Kurukshetra and wars resurrect
 In crafty minds, blinded by greed
 Powermania does sow the seeds
 of domination and tit for tat.

Ponder, look, realize the one in all
 By words and deeds as Shankara sought
 Cape to Kashmir, Dwaraka, Puri and Kanchi
 To see the eternal radiance in one and all.



SMILE ON YOUR LIPS



Dr. (Major) Nalini Janardhanan

■ The much awaited winter is here and just imagine you are unable to smile! It is not because you are sad but simply because your

lips get cracked, red, sore or chapped. Skin becomes dry in winter. Lips are more vulnerable to the drop in temperature. Exposure to cold and dry weather lead to chapped and sore lips.

There are other causes also like lip biting and frequent licking of lips, excessive exposure to sunlight, ill-fitting dentures, vitamin deficiencies. Allergy to flavouring agents in toothpaste, mouthwash, candy or chewing gum may also cause chapped lips. Allergy to lipstick or other cosmetics may lead to cracked lips.

Now let us see some points to note so that we can keep our lips moist and soft during winter.

1) Apply lip balm (containing Vitamin E or tea tree oil) or Vaseline (Petroleum jelly) to lips. You may apply lip balm or Vaseline many times a day especially when you go out and spend the day out. Reapply it after you wipe your lips when you eat or drink

outside.

2) Apply a moisturiser or vitamin E oil or Aloe Vera gel or butter on lips to



retain moisture.

3) Drink plenty of water to avoid dehydration.

4) Take a balanced diet containing vitamins and minerals.

5) Don't go out in the dry and cold weather without applying lip balm or lipstick.

6) Before putting on lipstick, apply a small amount of lip balm or Vaseline to moisturize your lips.

7) Avoid licking and biting your lips frequently as this habit may lead to cracked lips or worsen the conditions if you already have cracked lips.

8) Avoid excessive exposure to cold, dry air and sunlight.

9) Cracking and scaling on the lips and cracks at the corners of mouth may be due to deficiency of vitamins (B-2, C etc.) and Iron. So take vitamins and Iron supplements as per doctor's advice.

10) As cracked lips could be due to other causes like allergy or ill-fitting dentures as described above, consult a doctor and treat according to the cause.

11) If your chapped lips is not cured (in winter), ointments containing antibiotics may be applied as per doctor's advice.

Follow these tips and be happy!

Bring back the enchanting smile on your lips this winter!



AIDS

(Acquired Immune Deficiency Syndrome)

-Dr (Major) Nalini Janardhanan

Every year 1st December is being observed as 'World AIDS Day' all over the world, to raise public awareness about AIDS. World Aids Day was first visualised by Thomas Netter and James W. Burun in August 1987. They were Public Information Officers for AIDS Global Programme at the WHO. UNAIDS (The Joint United Nations Programme on HIV/AIDS) organising world AIDS Day campaign to be celebrated with annual themes every year. The theme in 1988 was 'communication'. The theme from the year 2011 to 2015 for World Aids day campaign was 'Getting to zero: Zero new HIV infection, Zero discrimination, Zero AIDS related deaths'.

Let us know in brief about this global health problem.

What is AIDS?

AIDS is caused by a virus called HIV (Human Immunodeficiency Virus) which attack the immune system of our body. This disease was first recognised in 1981. The Virus is found in human body fluids like semen, blood, vaginal fluids and breastmilk of the infected person. It can be transmitted to others by direct contact. AIDS is the most advanced stage of HIV infection when the immune system can no longer fight infections and so cancers and other infections can easily attack the body. AIDS is life threatening but if HIV infection is detected and treated early, it may not lead to AIDS.

Signs & Symptoms

Initially (during the 'window period') there may not be much symptoms or there may be symptoms like those of Influenza (eg: Fever, chills, sore throat, night sweats, enlarged glands, tiredness, joint pain,

muscle ache, weakness, red rashes etc). But in the later stages when the virus weakens the immune system, the person becomes ill with AIDS and other infections since the immune system becomes weak and unable to protect the body. Symptoms in later stages include blurred groin, permanent tiredness, high fever, night sweats, persistent and longstanding diarrhoea, dry cough, white spots on tongue and mouth, swollen lymph nodes, weight loss, shortness of breath and heartburn (due to inflammation of oesophagus). In later stages of AIDS various types of cancers can develop like Kaposi Sarcoma, Lymphomas (cancers of immune system) and cancers of cervix, lungs, rectum, liver, head and neck. Meningitis, Encephalitis, Toxoplasmosis, Tuberculosis and Pneumonia can also develop.

What is ART (Antiretroviral Therapy)

ART is the treatment with drugs called anti retrovirals that fight HIV. Monotherapy (ie treatment with one ARV) is used to reduce the risk of HIV transmission in needlestick injuries or from mother to child. Combination therapy with two or more different ARV's is used to treat people with HIV.

How is HIV transmitted?

HIV can be transmitted by

- Blood transfusion (using blood from an AIDS patient).
- Sexual contact (oral, anal or vaginal sex).
- Sex with sex workers (prostitutes).
- Sex with any man or woman with multiple sexual partners.
- Sharing needles to inject drugs (persons who abuse narcotic drugs).
- Infected mother to baby during pregnancy, child birth or breast feeding.
- HIV can enter the body when sharp tools used to cut the skin (eg: tattoo making, ear piercing) are not cleaned or sterilised.
- Contaminated needles and medical instruments.

How is HIV not transmitted?

Remember that HIV is not transmitted in the following situations:

- Normal social contact like touching, shaking hands, talking, hugging or closed mouth kissing.
- By air or water.
- Sharing clothes, combs, sheets or towels.
- Sharing food or drinks.
- Sharing utensils used for eating and drinking.
- By saliva, sweat or tears.
- Insects, mosquitoes, bed bugs or pet animals.
- Coughing or sneezing.
- Sharing toilets, wash basins, bath tubs or swimming pools.
- By working in the same office or travelling in the same vehicle along with infected person.

How to protect yourself?

- Avoid abuse of narcotic drugs. Don't inject drugs or if you do, don't share needles.
- Insist on having sterilised instruments for tattooing or body piercing.
- During blood transfusion, insist on having blood which is tested negative for HIV.
- Don't share razor blades and needles with unknown persons.
- Get tested at least once or more often if you are at risk.
- If you are at very high risk for HIV or if you think you have been exposed to HIV, consult a doctor.

If you are married

- Have sex with only one partner for life and be loyal to him or her.
- Use condoms even if another form of birth control is used.

If you are unmarried

- Avoid sex till you get married.
- If sexually active, practice safe sex.
- Always use condoms during sex.
- Limit only to one faithful sexual partner.
- Avoid sexual contact with sex workers.

The risk of transmission from mother to child can be reduced by

- Minimising unprotected intercourse when trying to get pregnant.
- Having protected sex during and after pregnancy.
- Stop breastfeeding.
- Treating pregnant lady for HIV infections.
- Giving medicines to destroy HIV to destroy HIV to the baby soon after birth.



NBOMe THE FATAL MIMIC



Dr Sujatha Nair

■ **N Benzyl Methoxy** - This is of the class of phenethylamine derivatives that have been used as research chemicals.

It was discovered in 2003 by a chemist Ralph Haim in the Free University of Berlin. It entered the market following research experiments done at Purdue University in 2010.

It is a powerful synthetic hallucinogen, psychedelic and stimulant sold as other hallucinogens LSD or mescaline in the market. It is much cheaper than LSD. It is a designer drug as it is made in the laboratory.

Street names - Smiles, N-Bomb, 25l, 25C, 25B

Mode of usage

■ It is sold as liquids put on blot papers and placed under the tongue or over it like LSD.

■ Some people sniff it and even inject it

■ It is also ingested vaginally, rectally or even smoked as free base.

It is sold online as a synthetic alternative to LSD.

The dose to be ingested is in micrograms. There have been cases of

acute intoxication and deaths. The danger is when it is sold unwittingly to people as LSD and people consume it in doses as taken for LSD and that proves fatal. No one dies of excessive use of LSD or Mescaline but people are dying of N-bomb.

Effects

Numbness of the part where the blotting paper is placed - a metallic chemical taste and this numbness that lasts for hours differentiates it from LSD blotters.

High experienced as sense of all compassing euphoria in the body.

Stimulant effects can be of highly energetic feel or even uncontrollable in the form of severe shaking of the body or grinding of the teeth.

Psychedelic effects - Introspection, euphoria, acceleration of thought, conceptual thinking, time distortion, increased empathy, and sociability. It can easily also lead to fear, panic, severe visual and auditory hallucinations.

Toxic effects

Nausea, vomiting, constriction of blood vessels, headache, irregular heartbeat, severe sweating, temporary inability to pass urine, a feeling something terrible happening in the

body, paranoia.

Overdose results in - severe confusion, agitation, hypertension, tachycardia, heart failure, seizures, unconsciousness, acute lung, kidney failure.

Fatal overdoses are common with this drug.

There have been cases of people ramming their heads into poles and pillars and dying. A boy jumped out of the 10th floor of a building to his death because he thought he could fly.

People convulsing and aspirating on their own vomit and dying have been seen. In the US there have been at least 19 deaths amongst Americans aged 19-29 years due to this. Deaths and bizarre behavior have also been reported from Australia and Britain.

In India the drug has recently entered the market and caches have been caught by the NCB in Bangalore and Mumbai.

Thus this slow growing menace needs to be tackled with increasing awareness in society.

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Film : Ente Gramam (1984)
Lyrics: Sreemoolanagaram Vijayan
Composer: Vidyadharan
Singer: K J Yesudas
Raagam: Raagamalika

കല്പാന്തകാലത്തോളം...

കല്പാന്തകാലത്തോളം കാതരേ നീയെൻ മുന്നിൽ
കൽഹാര ഹാരവുമായി നിൽക്കും. (2)
കല്യാണരൂപനാകും കണ്ണന്റെ കരളിനെ
കവർന്ന രാധികയെപ്പോലെ
കവർന്ന രാധികയെ..പോലെ...(കല്പാന്തകാല..)

കണ്ണടച്ചാലുമെന്റെ കണ്ണുനിൽ ഒഴുകുന്ന
കല്ലോലിനിയല്ലോ നീ (2)
കന്മദ പുവിടർന്നാൽ കളിവിരുണൊരുക്കുന്ന (2)
കസ്തുരി മാനല്ലോ നീ (2)(കല്പാന്തകാല..)

കർപ്പൂരമെരിയുന്ന കതിർമണ്ഡപത്തിലെ
കാർത്തികവിളക്കാണു നീ (2)
കദനകാവ്യംപോലെ കളിയരങ്ങിൽ കണ്ട (2)
കതിർമയി ദമയന്തി നീ (2)(കല്പാന്തകാല..)

Kalpantha kalatholam kathare neeyen munnil
Kalhara haravumay nilkkum.
Kalyanarooapanakum kannante karaline
Kavarnna Radhikayep pole. (2) (Kalpantha...)

Kannatachalumente kanmunnilozhukunna
Kalloliniyallo nee... (2)
Kanmadappoovitarnnal Kalivirunnorukkunna
Kasthurimanallo nee... (2) (Kalpantha...)

Karppoorameriyunna kathirmandapathile
Karthika vilakkanu nee... (2)
Kadanakavyam pole kaliyarangil kanda
Kathirmayi damayanthi nee. (2) (Kalpantha...)

MG Soman and Kanakadurga in Ente Gramam.



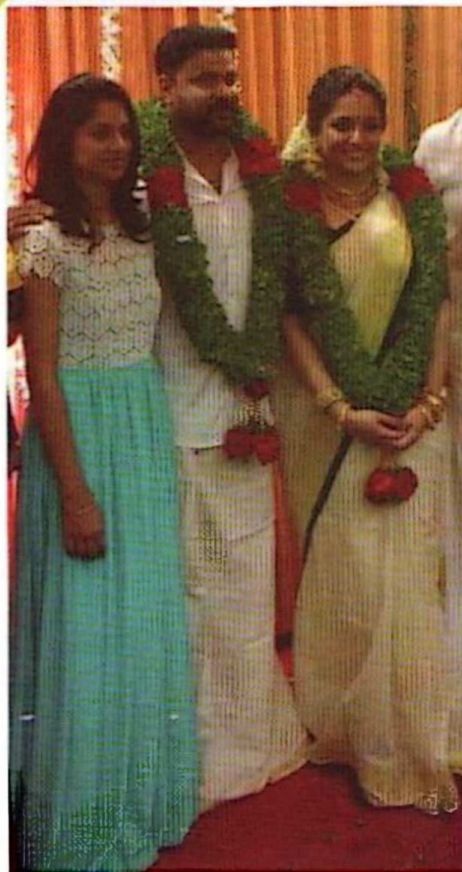
Ente Gramam was released in 1984. Sreemoolanagaram Vijayan wrote the lyrics, story and dialogue besides directing the movie. T.K Vasudevan, one of the producers wrote the screenplay. The film stars Sharada, Sreelatha Namboothiri, MG Soman and Vidhubala in lead roles. The film had musical score by Vidyadharan



DILEEP AND KAVYA UNITED IN REAL LIFE

Being pairs in several successful Malayalam movies and later moving away on account of matri-mony, Dileep and Kavya were united in wedlock on Nov 25 in an Ernakulam hotel PGS Vedanta. Though there were rumours about them getting married, all of them were denied. Till the previous evening, the subject was a secret. Many of the invited guests remarked that they were told only to be present at the hotel before 9 am. Sarojam, mother of Dileep and his daughter Meenakshi lighted the brass lamp and greeted the guests. Both of them paid obeisance to their seniors in the film world before formally tied the knots.

Actors Mammooty, Jayaram, Salimkumar, Meera Jasmin, Siddique, Janardhanan, Kaviyoor Ponnamm, KPAC Lalitha, directors Joshy, Kamal, Siddiq Lal, Jithu Joseph, Nadirsha, producers Sureshkumar with wife Menaka, R Ranjith with wife Chippy, Joemol, Naren, Kalabhavan Shojohn, Sukumar, Dharman Bolgatti, Mathrubhumi director Sheyamskumar et



Dileep and Kavya with Meenakshi

al were present to bless the couple.

"Kavya was never a reason for the breakup of my married life but she was made a scapegoat. So I decided to marry her to save her from the unnecessary rumours," said Dileep. The marriage was conducted with the permission of the parents, they clarified.

Dileep married Manju Varier in October 1998 and got legally divorced in 2015. Meenakshi is the daughter of this couple. Kavya married Nishal Chandra in 2009, employed in Kuwait, and got divorced from him in 2011.

Kavya entered film world as a child artist in 'Pookkalam Varavayi' and Dileep was then its assistant director. 'Chandranudikkunna Dikkil' was the first film of Kavya as heroine and Dileep was its hero. Together they acted in 21 films and most of them were hits.

After the wedding, the couple visited Dileep's house in Aluva and then moved to Padma Sarovar in Paravoor where they were received by Dileep's mother Sarojam. Later they went to Kavya's house in Kochi and by night they left for Dubai. On their return, a reception will be organised for friends and colleagues.



KUTTIKALUNDU SOOKSHIKKUKA

■ G Mohanan produces this film for M Star Satellite Communications with Master Sanoop Santhosh, Master Siddharth Ajith and Baby Soorya Chandana in important roles. Kalavoor Ravikumar writes the screenplay and also directs the film. Anoop Menon, Bhavana, Sadiq, Shaju Sreedhar, Sohan Sinulal, Makarand Deshpande, Anumol, Ramadevi et al are also in the cast. Lyrics and music are respectively handled by Prabha Varma and Bijipal.



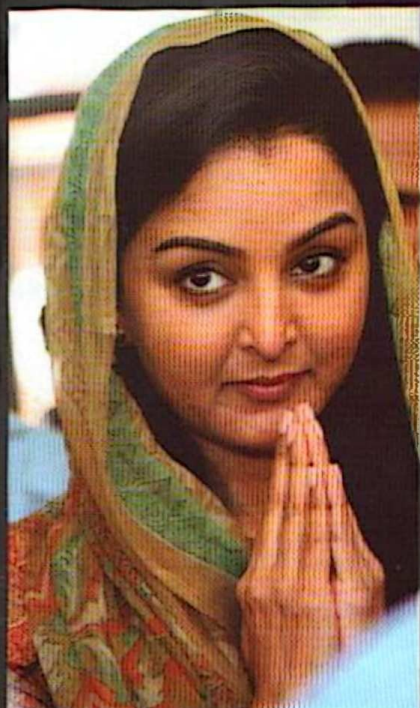
SAKHAVU

■ After 'Jacobinte Swargarajyam', Nivin Pauli comes as hero in *Sakhavu* (Comrade), produced by B Rakesh for Universal Cinema. Siddharth Siva is the director. It is being shot in Thrissur, Kottayam and Peerumedu. In this film Nivin is a young politician. Binu Pappu, son of late Kuthiravattam Pappu, is also in this film. Other artistes are Srinivasan, Maniyan Pilla Raju, Jojo, Aiswarya Rajesh, Aparna Gopinath, Gayathri et al. Music is composed by Prashant Pillai.



JOMONTE SUVISHESHANGAL

■ 'Jomonte Suvisheshangal' is being produced by Sethu Mannarkkad and directed by Sathyan Anthikkad. With Dulkhair Salman as hero, it has Aiswarya Rajesh and Anupama Parameswaran as heroines. Mukesh has an important role in it. Other actors are Innocent, Vinu Mohan, Irshad, Muthumani, Mano Bala, Gregory, Sivaji Guruvayur, Indu Thampi, Rehna, Aswin et al. Dr Iqbal Kuttippuram writes the screenplay and Rafiq Ahmed writes the lyrics. Music is by Vidyasagar.



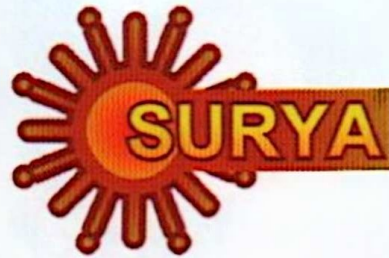
MUNTHIRIVALLIKAL THALIRKKUMBOL

■ Under the banner of Weekend Block Buster, Sophia Paul produces 'Munthirivallikal Thalirkkumbol'. Mohanlal and Meena are in the lead roles. Anoop Menon, Suresh Krishna, Kalabhavan Shajohn, Alancier, Sudhir Karamana, Rahul Madhav, Joy Mathew, Sushilkumar, Sohan Sinulal, Asha Sharath, Zinda, Rashmi Boban, Bindu Panicker, Usha, Bindu Ramakrishnan, Ima Rosie, Sebastian, Master Sanoop Santhosh et al are also in the movie. M Sindhuraj wrote the screenplay and lyrics are written by Rafiq Ahmed, Madhu Vasudevan and D B Ajith. Music is composed by M Jayachandran and Bijipal.

C/o SAIRA BANU

■ Manju Varier, Amala and Kismet fame Shine Nigam are the main actors of this film directed by Antony Soni. Eros International and Mactro Pictures jointly produce it. While R J Shan writes the story and screenplay, Bipin Chandran writes the dialogue. Lyrics are written by B K Harinarayanan while Mejo Joseph composes the tunes for them. Baiju, P Balachandran, Sunil Sukhada, Niranjana, Kanchanamma (Olapeppi fame) and screenplay writer John Paul are the other actors.





STORY OF HIT MALAYALAM SERIALS

Normally the term HIT is always said to be linked to films; Jeevithanouka of then to Pulimurugan of now! It is the ordinary people who convert good films to Hit and superhit films. Similarly TV serials also now are made to hit and superhit list and also made to be megahits that run for years on end. The complaints that serials are to be censored, to be banned and that they are ruining family life are as old as the birth of TV serials. Yet they are continuing their march forward, ignoring all those voices.

It was in 1980 that Doordarshan started its centre at Kudappanakkunnu in Thiruvananthapuram. In 1990 it started its first serial Aa poovu viriyunnu (That flower blossoms) with the assistance of UNICEF. Unlike today's serials running five days a week, they were telecast once a week culminating to 13 weeks.

Soon Doordarshan took them to every home, not one but many incarnations. Earlier days the well known stories of established writers were made into serials and telefilms. The works of Thakazhi, Basheer and M T Vasudevan Nair were made into visual serials by Shyamaprasad, Anwar et al. Vaitarani, Kairali Vilasam Lodge, Lambovamsom (first mega serial), Nizhalukal, Life Guard, Pamparam, Oru Kudayum Kunhupengalum, Malayattoor's Verukal, Avakasikal, Manasi, Mohanam, Snehatheeram... the



list is very long. Spectators started recognising Madhu Mohan as producer, director and actor through his Doordarshan serials. He was nephew of MGR and that all the

actors of his serials were also crew members was the short coming.

Doordarshan once had a golden period. It was airing from 2 pm to 4.30 pm mega serials aiming at home makers above 40 years and old people without much to do then and it raked a lot of money. When the ground situation changed in Kerala by way of more and more girls opted for higher education and employment, these serials steadily started losing its captive audience. 'Angadippattu,' Mammotty's 'Jwalayai' etc were popular serials then.

With the advent of Asianet, Surya etc, Doordarshan was facing a negative

growth in the serial market. It was the serials that became crorepatas before the turn of movies. Starting with 'Sthreejanmam' of recently expired Rekha Mohan's serial, 'Sthree' of Vinaya Prasad-Siddique team, 'Vasundhara Medicals' with Srividya, 'Thali', 'Innale' etc, 'Mikhayelinte Santhathikal', 'Minnukettu', 'Kavyanjali', 'Pavithrabandham'... the list goes on.

Kaladharan had directed several successful movies in Malayalam earlier. When he entered the miniscreen with 'Thali', he tasted bigger success and went on to do Mohanlal's 'Innale', 'Kavyanjali', 'Pavithrabandham', 'Kalyani', 'Raariram' etc and all of them turned megahits. According to him, 'Thali' was a greater successful family entertainer. 'Kalyani' and 'Raariram' also belonged to this category. 'Kavyanjali' and 'Pavithrabandham' were Malayalam adaptations of successful Hindi serials. Costumes and jewellery of the characters were more important than the story; that was the trend then. The



of serials is no more in competition. Then the contest was between Asianet and Surya. Later the contest was between Asianet and Mazhavil Manorama. Asianet which brought people to them through Sthree and Sthreejanmam later shifted to reality shows. Later they returned to serials in order to bring back the female audience. 'Chandanamazha', 'Paraasparam' and 'Balaganapati' helped them to do so.

'Kayamkulam Kochunni' and 'Minnukettu' gave Surya a firm footing in Malayalam, a position that it aspires now. Audience for some time distanced themselves from Surya but it is on their path of return. 'Mahaveera Hanuman' and 'Nagakanyaka' though in dubbed versions, helped them to do so. 'Moonnu pennungal' and 'Sahayathrika' help them in doing so.

There is a certain format for hit serials. The background essentially should be that of middle class family. If children's sad plight is the motif in a certain time, all channels will follow the same pattern. The voices of female characters will be louder. To

give them support, some other female character would be there with her tears rolling down. Male characters are calm and tolerant. A young actor who earns a living of serials said so. (We are withholding his name for the time being.) Actors who can earn an 'O K' with a single shot are in great demand now. Serial actors cannot migrate to movies but reverse is possible. That is his complaint.

The blame game and short comings are many. Nevertheless, serials are unavoidable to Malayalees like their morning supply of Milma or the early newspaper. ■

conflict between mother-in-law and the daughter-in-law started then and still it is going strong. One woman to harass another woman - that was the main storyline then and even now. Serials like 'Manjurukumkaalam' were exceptions. The major constituent of the audience even today is women above 40 years. They do not expect modernism and experiments in serials. That explains the absence of serials like 'Karamchand' in Malayalam. To please that kind of audience is easy; just present the ordinary story that we experience everyday and slightly exaggerate them.

'Mikhayelinte Santhathikal' was somewhat different from the run of the mill serials. It was the first acting job of Biju Menon. The spectators still remember that serial because of the difference in treatment and also the importance given to male character.

'Minnukettu' of Jnanaseelan was a

hit serial of 2004. The day to day happenings of ordinary people was presented in it without any dilution. People still remember the character represented by Raghavan and his daughters. K K Rajeev presented 'Venalmazha' on Asianet in 2001 and later 'Swapnam', 'Avacharitham,' 'Amma Manassu' and on Surya channel he showed 'Peythozhiyathe', 'Mazhayariyathe' etc and all of them were warmly accepted by the people. Among them, he exhibited his mastery over the medium by showing a 24 minute episode of 'Swapnam' without any cuts. He completed the serial 'Avacharitham' in exactly fifty episodes without any unnecessary stretching.

Doordarshan that started the culture





Kerala in Mumbai

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