



Happy Onam

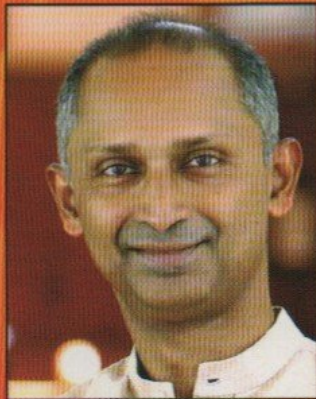
■ Vol.9 No.5 ■ Price Rs.70 ■ August 2018

Kerala in Mumbai

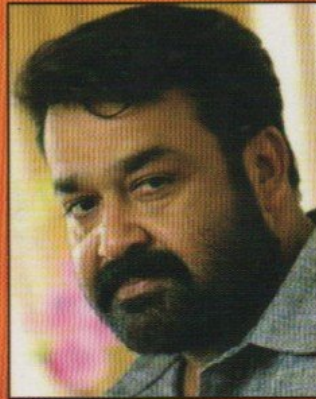
The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees



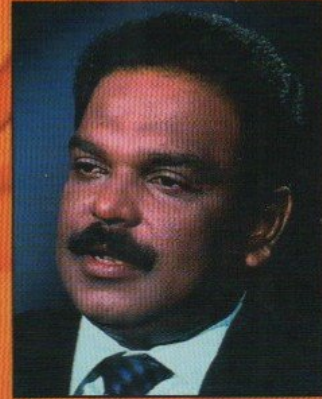
**Dynamic
Corporator**



**Technological
Wizard**

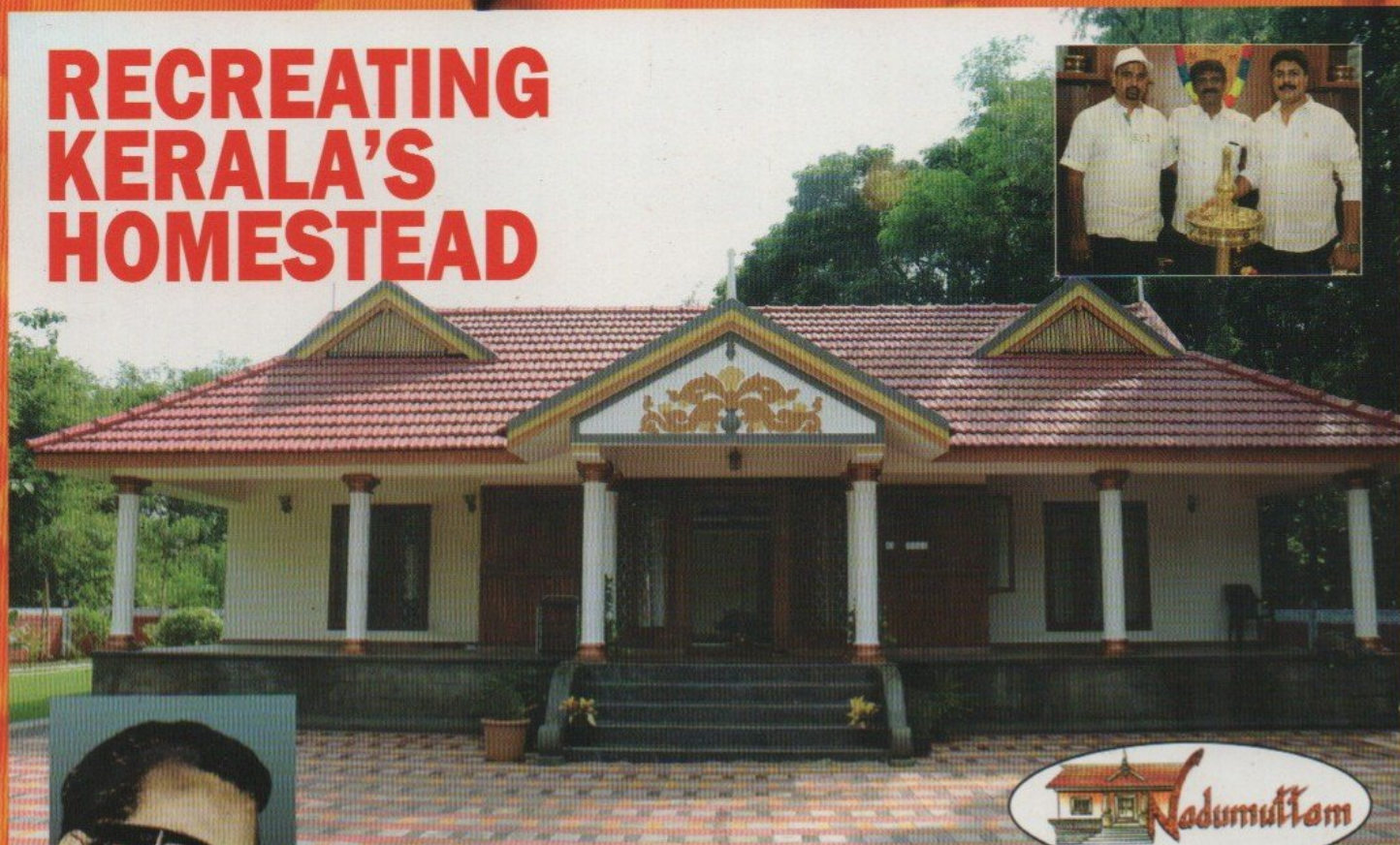


**Mohanlal
Rebuked**



**ASSOCHAM
Award Winner**

RECREATING KERALA'S HOMESTEAD



Marxist with Gandhian Ideology

Publisher, Printer, Managing Editor
P V Vijay Kumar

Executive Editor
K V Satyanath

Feature Editor
Lakshmi Venkatachalam

Feature Writers
K R Narayanan
V N Gopalakrishnan
Sriprakash Menon
Vidhya Vasudevan
Dr. (Major) Nalini Janardhanan
Dr. Sujatha Nair
Guru Vijay Shankar

Office Administration
Reshma Nair
Bureau Chief -Thane Region
Rajan V Nair
Mob: 9004972655

Consulting Creative Director
Shankar S Bhogwekar

Designer
Sudhakaran K M

Photographer
Mangesh U Borade
Mob: 08691902124

Advertisement & Marketing
T R Raghunandan
(Kochi - 09847169725)

Production & Logistics
K V Prabhakaran

Owner
Vibrant Printing & Publishing Pvt. Ltd

Place of Publication
B-105, Twin Arcade, Military Road
Marol, Andheri (E), Mumbai-400 059.
Tel: 022-29209959

Printing Press
Sharprints, 13/679, Sardar Nagar 1,
Sion-Koliwada, Mumbai-400 022.

Email: keralainmumbai@gmail.com
Website: www.keralainmumbai.com

Views and opinions expressed in Kerala in Mumbai are not necessarily those of Vibrant Printing & Publishing Pvt. Ltd. VPPPL does not take the responsibility for returning unsolicited material sent without due postal stamps for return postage. No part of Kerala in Mumbai can be reproduced without prior permission of the publisher. VPPPL reserves the right to use the information published here in any manner whatsoever.

Vibrant
Printing & Publishing Pvt Ltd

105 - B, Twin Arcade, Military Road, Marol,
Andheri (E), Mumbai - 400 059
Tel: +22 29209959 Telefax: 29202094

Time to learn our lessons

Considering the size of the state, Kerala spends a considerable amount of its income on education. Keralites are considered to be most educated in India. The state can boast about its literary progress, quote the number of news papers and other periodicals coming out of its shelves to prove the point. No other state can claim that their leading newspapers have editions from each of its districts with separate copies for different parts of the same district. Alas, as we are expanding, we are in effect shrinking.

It is our misfortune that our educational system is job oriented and not character oriented. Our young generation is smart and can beat any other state in earning professional qualifications. Yet we see not many Keralites on top of corporate bodies in an all India level. We have not reached to that level to be grand employers as we are proud of being employed by others. We are yet to be makers of mass products but could be instrumental for supervising them.

Man is said to be needy of 'Roti, Kapada and Makaan.' We are not self sufficient in any of the three. We do not have enough agricultural products to meet our home needs. For every edible thing, we are dependent on other states. We insist on surviving on rice but our entire public distribution is dependent on others. We earn our money by making non-edible items.

Kerala has moved away from its traditional clothing to suit the new style of living and slowly killed its cloth making. Today as we see often, Kerala bring its traditional clothes from its neighbourhood allowing them to enrich themselves while making Malayalees poorer.

Kerala gives the highest wages to the unskilled workmen but our people do not come to do manual jobs. Every Keralite is complaining about the shortage of unskilled manual work force as Keralites shun non-white collar jobs. For small jobs at home, we are dependent on migrant people of other states of north and eastern India.

Kerala has a high density population. We do not have houses for each and every family. Though the state governments in the past promised a house for every family, we do not have enough land to build them. It is an anachronism that there are unoccupied residents in most of the towns as their owners are staying elsewhere either in other towns, states or countries. For them it was an investment. Yet there are lakhs of people in the state without a cover over their heads. It is because our real estate market is prohibitively expensive.

We have moved away from our values such as honesty, peaceful co-existence, and love for neighbour by embracing selfish politicking, neo-religion, loss of sensitivity and thirst for ill-gotten money. The result is open ended violence not only from hood looms but even from the police force. Only last month, the court of justice sentenced two police officers to death while a young student leader of prestigious Maharaja's College was assassinated by goons guided by political rivals. He was killed like the young prince Abhimanyu in Kurukshetra war of the bygone Dwapara Yuga.

It is sad that the state government controlled by groups of all political parties not only miserably failed but indirectly encouraged young students to indulge in petty politics instead of pursuing a meaningful education. Every political party and their leaders are responsible for this miserable state of affairs. It is a matter of shame that they could not put a stop to this issue which former Chief Justice of India P B Gajendragadkar could do singlehandedly in one single year when he was given charge of Honorary Vice Chancellor of University of Bombay in 1967.

Another Onam is now before us. We are all set to usher it enthusiastically by ordering grand feast and cheering boat races and Pulikkali besides singing "Maaveli naatu vaaneetum kaalam...." Friends, that is not enough. We have to bring our lost glory back so that we can face Maveli with a smile and pride. Then we can sing, "Maanusharellaarumonnupole."

On July issue

This is in response to your Editorial in July issue. The article was excellent and timely. What is happening in Kerala Film Industry is not only unfortunate but beyond one's comprehension. There is an old saying "where women are not respected, the society will not flourish". Imagine one of the most versatile, lovable actor who is the apple of the eye of almost all Malayalees making an abrupt decision to take back the accused in "AMMA" when the matter is pending in the court and that too in a responsible organization where 45 to 50% members are ladies. It appears that the foresight of veteran actor Tilakan and some other eminent persons in the Kerala film industry now proves to be true. Tilakan always called a spade a spade and not diplomatic enough to hide certain facts and his candid approach and straightforwardness created lots of enemies for him. But he was not bothered, he was made of hard stuff and never spared anybody if things are going in the wrong direction. The statement of the new secretary that the earlier decision was technically wrong and that is why the accused was taken back does not sound logical. Further, he is also reported to have said that "I AM WITH THE VICTIM, I PRAY FOR DILEEP." Don't you think there is something fishy? No wonder someone sarcastically remarked on the eve of the world cup final between France and Croatia, "I AM WITH FRANCE I PRAY FOR CROATIA". I don't know if he actually said this. But if he did it is a statement from a confused person.

According to a recent report, once prestigious "Mathrubhumi" is under public scanner for publishing a controversial article wherein the author

is reported to have said that ladies visit the temple 'well dressed' to attract men. What a stupid mentality! He should have thought about women in his family at least let alone others. If this is true, the prestige of the reputed daily is at stake. They are answerable to the public. God save women especially in Kerala, the most educated state in India. **LITERECY AT WHAT COST?** one wonders!

Unny Damodaran,
Muhund.



was in Uttar Pradesh because of Noida but the absolute number involved is small.

During this period Kerala saw a very high growth in Hindi speakers. It also saw a very high growth in Assamese and Bengalis. These were basically migratory labourers who found employment in

building and construction field. Incompetent and unworthy political leaders in the North Indian states have ensured that these states remain backward. Besides, most of the Kerala contractors do not hire local people, but instead hire people from other states as handling them is very easy and they do not have trade union or political issues. This is also an indication that though job potentials are now more in Kerala yet the local population is not interested in manual and hard work.

Keralites are also migrating but since they are educated professionals, they go to West Asia, North America, Australia or New Zealand, and do not have any particular reason to go to North India. Whereas, North Indians do not have that choice so they migrate to South India.

Comparatively speaking, Kerala is far ahead in economy, job creation, industry, entrepreneurship, liberal constructive attitude, business, law and order, education and health, factors that the Hindi belt can't even think of. In recent years, Kerala has emerged as an important destination for Information Technology professionals, hence Malayalis who have specialised in this field do not have the need to go out of their states.

Once upon a time, Bangalore was a haven for Keralites but now Hindi,

Continued on page 37

Malayalam Speaking Population in Maharashtra Diminishes

REDUCTION IN LANGUAGE

Migration happens to a relatively more developed and secure location which offers growth and prosperity. Beginning from the fag end of the 20th century Malayalis had migrated in large numbers to the north till the end of the century. But the data from the 2011 census on mother tongues seems to indicate a reverse migration trend from earlier decades.

Maharashtra was once a favoured destination for Keralites, mainly because of Mumbai. Now, there is a perceptible decline in Malayalam speakers. As a matter of fact, the Malayalam speaking population is falling across most states in north India even as Kerala has witnessed a huge jump in the number of Hindi, Bengali, Assamese and Odia speakers. Delhi also saw a fall in numbers of Malayalam speakers between the 2001 and 2011 censuses. In the north, the highest growth in Malayali population between the 2001 and 2011 censuses

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.

Attention Subscribers

Please intimate us in case you do not receive your subscribed copy by 15th of each month, in order to help us to take necessary action. Tel: 2920 9959 / 2094. E-mail: keralainmumbai@gmail.com

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



- 05** Editorial - Time to learn our lessons
- 12** Onam: A Festival Of Flowers
- 16** Vayalar Rama Varma
- 20** Marriage and Inheritance Rights
- 24** On Manodharmam and extensions
- 32** Japan Snippets Fujiyama
- 34** Dr Syriac Palackal
- 38** The Legacy of a Gorgeous Gorilla
- 44** Mumbai Monsoon
- 70** The Fallen Guy
- 72** Malayali Marathoner

V. Balachandran
 Prof M R Chandrasekharan
 G H Ananthanarayanan
 Dr C N N Nair
 K R Narayanan
 Prof Dr John Mathews
 Dr A P Jayaraman
 Vidhya Vasudevan
 Mohandas D Warriar
 T K Unnikrishnan

POEM

- 74** The young lady is moved
- 74** Maandookyam
- 75** ഓർക്കുവാൻ ഒരോണം
- 78** ബോൺസായ് കവിത
- 86** എന്റെ മുഖം

Anandavalli Chandran
 Dr P V Narayanan Nair
 ജ്യോതിഷ് പ്രസാദ്
 ചെറുതുരുത്തി ഉണ്ണികൃഷ്ണൻ
 രാമചന്ദ്രൻ

SHORT STORY

- 76** ലില്ലി അമ്മ

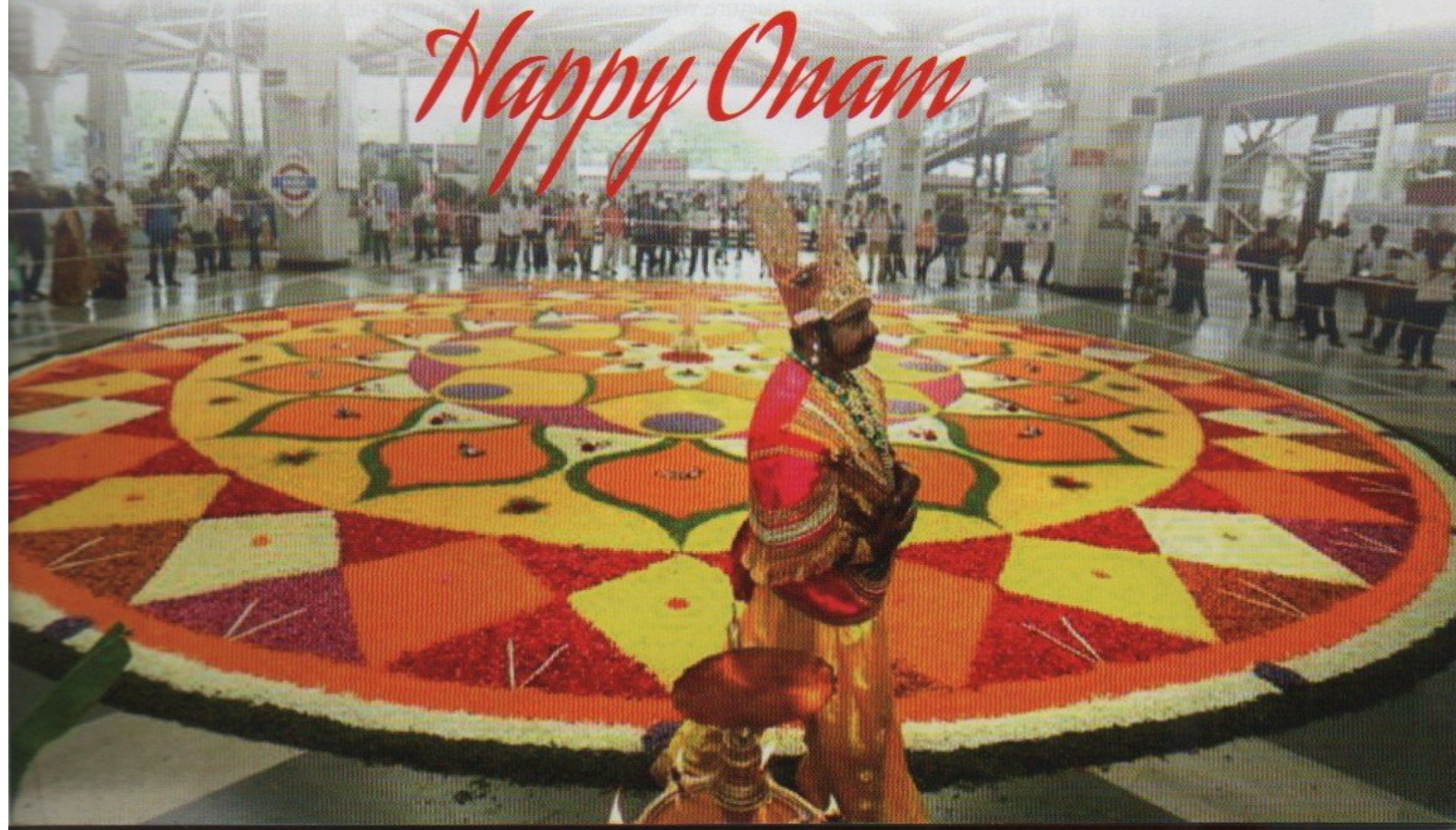
പുഷ്പ മാർഗ്രോസ്

FEATURES

- 28** Politics is about People....
- 40** Traditional Onam Feast
- 47** Shweta excels in festival
- 50** Mumbai News Digest
- 66** Kerala News Letter
- 79** Health & Beauty
- 84** Social Media, Youth and Addiction
- 85** Entertainment Zone

Sriprakash Menon
 K S Narayana Swamy
 Guru Vijay Shanker
 KIM News Bureau
 KIM News Bureau
 Dr (Major) Nalini Janardhanan
 Dr Sujatha Nair
 KIM News Bureau

Happy Onam





Nadumuttam

KERALA'S HERITAGE HOMESTEAD

Gramam Developers that launched Nadumuttam, a housing project in Maharashtra, brings forth the beauty and serenity of Kerala and its culture into the hectic life style of Mumbaikars and Mumbai Malayalis as well.



Lakshmi Venkatachalam

■ Nadumuttam, an ambitious creation of Gramam Developers, one of the pioneers in the field of construction in Mumbai, introduced for the first time in Maharashtra the

concept of nalukettu, Kerala's traditional homestead. Within a short span of time, it has completed several of these heritage homes and created the magic of a bygone era here. Nadumuttam, the architectural creations of Gramam Developers talk volumes not only about the artistic competence of the craftsman but also the visions and aspirations of its Promoters. This innovative approach of Gramam Developers has found tremendous support from many buyers of Mumbai who want to unwind and relax in the



Completed Nalukettu Tharavadu at Padgha (actual photo)

comfort of Kerala's natural bounty in close proximity to their place of residence in Maharashtra.

Nalukettu architecture is typically a rectangular structure where four walls join together with a central courtyard

called nadumuttam. Gramam Developers have constructed these dwellings in consultation and advice from well known vastu expert from Kerala, Shri Kanipayyur Kuttan Namboothirippad. According to the Nadumuttam



Partners of Gramam Developers Sasindran Nair, Vijay Pillai and Prakash Nair with house owner Shivsankar Lature



The Nadumuttam in the Tharavadu (actual photo)

partners, several homes including traditional Villas at Banjara Hills, Shahapur, and other places of Maharashtra, have been completed.

Nadumuttam Tharavadu

A traditional home at Padgha, off Bhiwandi Nasik Road, has been handed over to Shri Shivsankar Lature. Apart from a Keralite, after seeing this villa at Banjara Hills, Shri Lature wanted to make a big house at his place at Padgha. He accepted the concept of Gramam Developers for creating Nadumuttam Tharavadu. Even though he is a Maharashtrian, he is inspired by Kerala Culture and Tradition. This house is a marvelous and perfect example of Kerala Tradition and several enquiries are coming forth for such traditional homes, according to Nadumuttam partners. Nadumuttam has got another project next to the same place, again for a non - Malayalee.

Projects at Banjara Hills, Shahapur

Nadumuttam Gen Next Villas

From the idea of smart houses, Nadumuttam has picked up the theme of smart villas. Planned and designed with the new generation in mind, these villas



Shivsankar Lature felicitating Vijay Pillai, Partner Gramam Developers.

are striking with their aesthetic modern appeal and latest automated technologies.

Wood Zandik

Nadumuttam wooden villas, entirely built out of wood and other eco friendly products are also part of their projects and are in demand. They are offered with customized designs and are affordable and cost effective. Work is in

progress at Banjara Hills, Shahapur, and would be completed within a couple of months. The speciality of wooden house is that it can be constructed within a short span of time.

Tree House

Another project under construction by Nadumuttam, is tree houses, which will be a perfect place for families and corporates for their weekend events.



GenNext Villas - already handed over

This tree house layout include amphitheatre, out door theatre, landscaped gardens, water cascades, open kitchen with dining area. People can enjoy their weekend at this tree house just like in a private resort.

Tent House (Swiss)

Tent houses targeting the adventurous clients are also under construction at Banjara Hills, Shahapur. Tent house can be completed within fifteen days and is very cost effective. It can also be dismantled easily and

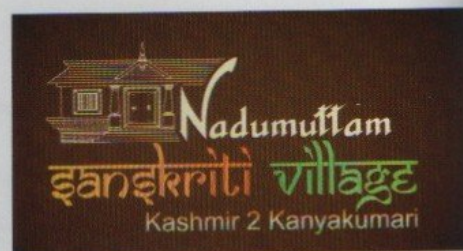
relocated at another place.

Naadan Veedu (Budget Home)

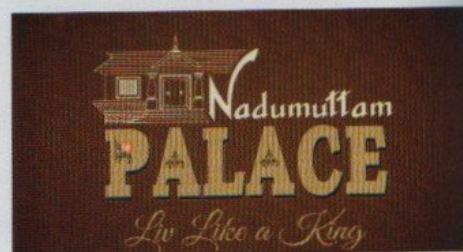
For those who want to spend their weekends in a special home away from their home within a specific budget, Gramam Developers has developed the concept of Budgeted Traditional Villas. These budget homes have all the facilities of a normal villa. Construction of such type of villas have been started in Banjara Hills and expected to be completed by this year end.

Nadumuttam Introduces

Nadumuttam has several ambitious projects in their agenda. It plans to set up a SANSKRITI VILLAGE which includes:



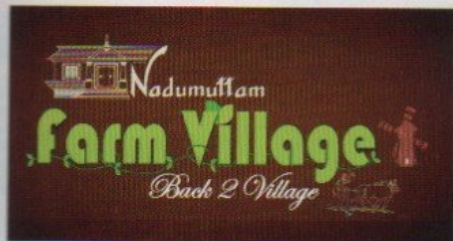
Kashmir to Kanyakumari village (K2K village), a village reflecting a combination of all culture, tradition and architecture from Kashmir to Kanyakumari, thus displaying Unity in Diversity.



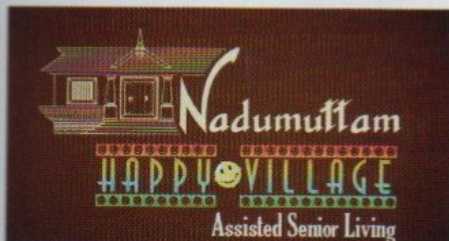
Nadumuttam Palace: For those who wish to "LIVE like a KING".



Proposed Naadan Veedu

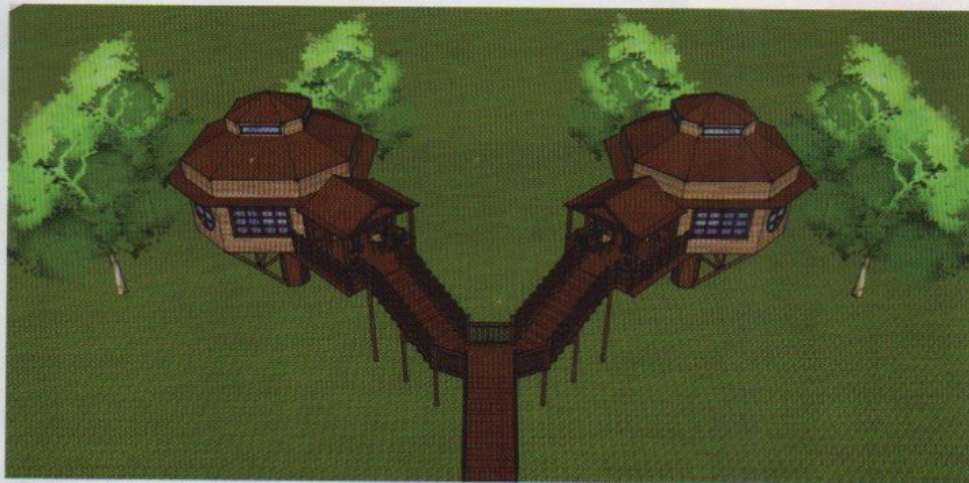


Farm Village (BACK 2 VILLAGE)
for those who desire to return to the old rural life with traditional farming and living.



Happy Village: For assisted "SENIOR LIVING"

Thus Sanskriti village would become a combination of nature, tradition and architecture for all the



Proposed Tree House

people of all ages from children to the elderly in a family.

Nadumuttam Interiors

Gramam Developers has entered a very important field for all people in and around Mumbai. It undertakes and plans the interior works of the client's house or office in budgeted way and as per their requirements. It has its own

team of dedicated architects with the latest technologies and automation for interior decoration. It is a complete solution for the client's home and office

To know more about the projects of Gramam Developers one can freely contact its dynamic partners Vijay Pillai (9820150568), Sasindran Nair (9819884955) and Prakash Nair (9819850501). ■



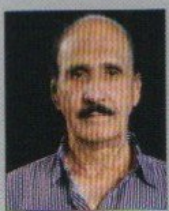
Proposed another Nadumuttam Traditional Villa at Padgha

Gramam Developers
Wishes all readers A Very Happy Onam



ONAM

A FESTIVAL OF FLOWERS



V. Balachandran

We need to seize these occasions if only to assure ourselves that life is real and life is earnest. The word 'festival' is of Latin origin denoting joy and feasting. Man in

his ingenuity has given himself many festivals that are traceable to one or the other of the following sources:

1. Gods (Their advent and deeds).
2. Saints.
3. Heroes of history and mythology.
4. Historical events.
5. The beginning or the end of a period of time a year or a season.

Onam has a religious origin and commemorates an event connected with a mythological figure in a historical setting. It is also associated with the

Festivals give us moments of joy and if we allow to slip away, it would be folly in life which we would resent throughout our life later.

harvest season.

Aesthetic approach

More appropriately, from an aesthetic point of view, Onam may be called a Festival of Flowers. With what great enthusiasm and cheer do children in Kerala pluck flowers and arrange them in a circular pattern in front of their homes? And this goes on for ten days starting with the day 'Atham'!

There is no lack of this enthusiasm even in urban areas where Kerala women enter into contests.

No greater universal truth has been uttered than what that finest flower of English Romanticism, John Keats (1745-1821), said:

"A thing of beauty is a joy for ever:
It will never pass into nothingness."
Its loveliness increases;

Flowers are the stars of the earth, ever fascinating, a perpetual wonder in all their variety in shape, color and fragrance, and a perennial source of inspiration to poets. One of the synonyms used for flower in Sanskrit is 'sumanasah' of a pure mind. Even a scientist whom we lost recently, Dr. E. C. G. Sudarshan (September 16, 1931-May 14, 2018), was applying his mind to find out why the 'Techhi' (needle-like red flower) was being used in worship.*

Oddities

There is also something odd about our celebration of Onam. The focus of the festival is not Mahavishnu as Vaamana but Bali the Asura King. One redeeming feature of this ruler (called emperor), however, was that though an asura, he was virtuous and truthful and far from being wicked and cruel. Does that qualify him for our adoration?

Another oddity is one of chronology. Bali (also called Indrasena) is a mythological figure and Parashurama, to whom the creation of Kerala is attributed, belong to the historical period. Parashurama appears in the Ramayana and the Mahabharata, both belonging to different yugas (one yuga, on an average, is 9 lakh years). The distinguished historian, Dr. A. D. Pusalker says that these 'anachronisms' could be the result of the anxiety of the writers of the epics to establish contact of their heroes with the great Bhargava (Parashurama)". He adds: "In order to get over these obvious anachronisms a theory was promulgated, at a later date, that Parashurama was a 'chiranjeevi', immortal." ('The Vedic Age', Bharatiya Vidya Bhavan).

Shri A. Sreedhara Menon, the Kerala historian, refers to the Parashurama tradition' but does not give any specific date concerning the emergence of the Kerala territory. On one point he is clear; he says that "Malayalam emerged as a language distinct from Tamil in the 9th century A. D., but literary works of historical value in this language are available only from the 12th or 13th century." ('A Survey of Kerala History'). Thus the riddle remains: how can one



Onam is one of the Indian festivals in which flowers are not only prominent but dominant, spread out like the rainbow.



connect the historical Parashurama's land with the mythological Bali as symbolized by Onam?

Legendary background

The popular legend behind Onam poses a problem in accepting it without reservation as it is at variance with the puranic versions. The popular belief is that Bali visits his people once in a year to assure himself that they are living in peace and prosperity. This privilege he

had asked for from Mahavishnu as Vaamana who had pushed him down to the nether world. The God had gracefully acceded to this request.

The Bhavagata Purana, which is held as sacred, makes no mention of any such prayer from Bali and the Lord granting it. The story told in this purana is as follows:

Aditi, wife of Saga Kashyapa, and mother of the celestials (Devas), was very much upset when Bali, the Asura, drove out Indra and others from the heavenly kingdom and became the ruler of three worlds earth, heaven and the nether world (Paataala). On the advice of her husband, the sage, she undertook a vow involving fasting and prayer, and after 12 days, Lord Vishnu appeared before her. He assured her that he would be born as her son, vanquish the Asura king and restore heaven to Indra.

The Lord took birth in the month of Bhadrapada during the waxing phase of the moon under the asterism (star) Shravana (Turuvonam) at the auspicious moment called Abhijit this day is celebrated as Onam. It was not as a child that he was born but as a dwarfish youngster (7 or 8 years). Immediately, the saintly community around invested him with the sacred thread (poonool or yagnopaveetam) and gave him gifts such as the hide of an antelope, waterpot, begging bowl, umbrella etc that a 'brahmachari' would require. Equipped with all these, the youngster (Vaamana) left for the place where Bali was performing a sacrifice.



Radiant in face and attractive in all other respects, the boy became the cynosure of the eyes of all those assembled for the sacrifice. Bali himself was tremendously impressed and received the distinguished guest with honour and humility. He offered to give anything that the guest wished for.

The Three Steps

The boy with affected innocence wanted only so much land as would be covered by his three steps. As one who would have given even continents if asked for, Bali was amused, perhaps annoyed also; yet, he just said laughingly, "just take whatever you want." Lo and behold! The Lord grew into his full stature (containing the whole universe) and covered the earth with his first step and the heaven with the second. 'Where am I to place the third?' He seemed to

ask.

Bali was totally confused. He hesitated but the Lord would not let him even to think. At last, Bali said: "Please

the heaven itself." Though seemingly acting as a foe, the Lord had actually given 'moksha' (salvation) to Bali, grandson of Prahlada, a devotee without an equal.

One cannot trace the origin of Onam in this puranic account of Vaamana's benignity and Bali's surrender (prapatti). But what cannot be doubted is that tradition has stamped its approval and people cherish it with a swelling heart.

Onam's Message

Wearing new clothes and feasting fit into the general pattern of all national festivals. But Onam has a

message which is twofold viz.

1. To the people Be happy.
2. To the rulers Make the people happy. ■



Swing a symbol of joy

take Thy third step by planting Thy foot on my head." The Lord sent him down to a special place called sutala (built by Visvakarma, the celestial architect) in the netherworld 'equal in splendour to

www.aryavaidyasala.com

A Century Old Legacy of
HEALING AND COMPASSION

Kottakkal
ayurveda

Wish you a
Happy Onam

AYURVEDA - THE AUTHENTIC WAY

Vaidyaratnam P.S. Varier's
ARYA VAIDYA SALA
(A CHARITABLE TRUST)
KOTTAKKAL-676 503, KERALA

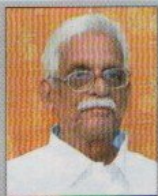
Tel: 0483-2808000, 2742216, Fax: 2742572, 2742210
E-mail: mail@aryavaidyasala.com / info@aryavaidyasala.com

Our Branch Clinics in Mumbai

242, Ashar Villa, Tamil Sangam Marg, Opp: Punjab & Maharashtra Bank, Sion (East), Mumbai - 400 022. Phone: 022 24016879
Plot No. 8, Sector 30-A, Kerala House, Vashi, Navi Mumbai - 400 703
Tel: 022-27814542 / 43

► NABH accredited Hospital at Kottakkal ► Hospitals at Delhi, Kochi and Himachal Pradesh ► Charitable Hospital at Kottakkal ► Panchakarma and Kerala Special Therapies ► Three GMP accredited factories manufacturing over 500 formulations ► 29 Branch Clinics, 1650 exclusive authorised dealers ► Herb gardens ► Centre for Medicinal Plants Research-A centre of Excellence in Research ► Germ Plasm Bank ► AYUSH and DSIR approved QC Laboratory ► Major Research Programmes in collaboration with AYUSH, ICMR, DST, MAHE, BHU, IIT and DAE ► Publication Department ► Vaidyaratnam P.S. Varier Museum ► Support to VPSV Ayurveda College at Kottakkal ► PSV Natyasangham for nurturing Kathakali

Vayalar Rama Varma and His Marxian Views



Prof M R
Chandrasekharan

■ 'Paadamudrakal' (Foot prints) is the title of the first compilation of poems of Vayalar Ramavarma. It glorifies the deeds of Gandhiji. 'Konthayum

Poonuoolum' (Rosary and Holy Thread), his second compilation was published in 1950. In the poem of this title, Vayalar raises his voice against the chain that binds man and religion. In the race between man and religion, the latter fell down on the way. Yet, the priesthood picked up the binding force from the religion to control man. Rosary and holy thread are symbols of faith. Both guard conservatism. Now another symbol has been added to these two. After Ayatollah Khomeini, the face of conservative world has changed. Vayalar was also against the betrayal in politics. 'Njangalute Muthassi' (Our Grandmother) tells the story of such a betrayal. One section of the group who fought together, ascended the seat of power and the other behind the bar. It was the former that put the other behind the prison. Son of Muthassi during the Kuttanad agitation was shot but he did not die. So he was put behind the bars. Muthassi tells:

They, they alone, issued



Vayalar Rama Varma

forces. In Ayisha, the main character looked like a bird eager to take a flight.

Its story is a depiction of utter cruelty towards womanhood. Father, husband and the justice system tortured her.

".....you, girl, I'll chop you with knife
And hang from the hook in my shop."

Orders to put him behind the bars.

Muthassi was telling the story of her children. This is one of those stories. There a few gaps or non-clarity affects the poem to certain extent.

Ayisha

Vayalar Ramavarma secured his first success when he wrote Ayisha. Its content involves love, affection, anger, disgust and mercy. Incidents are plenty. It was written undoubtedly with good purpose. It was written during the beginning of first red decade. Its first part was published in the Onam special of Kaumudi in 1952. The second part came in the next special. We do not feel its conclusion. The concluding part was never written.

The main character Ayisha is in jail. Normally any story could conclude by punishing the villainous character or the positive character could be shown receiving the punishment as a result of injustice inflicted by the negative



Vayalar with daughters Indulekha, Yamuna and Sindhu

So threatened her father Adraman. Her mother was dead and she grew up without the care of a mother. Neighbours told her that her mother died because of the continuous beating of her husband. Adraman was cruel by his appearance, by his words and by his deeds. He had no hesitation to give her off in marriage to another man when he was offered a good sum. When Ayisha resisted, he threatened her as shown above. With that money he bought a few more goats and made money by selling their meat. His happiness doubled when he was not asked to give her jewellery.

He lost her youth and beauty in four years of marriage and her husband divorced her and threw her out. It was his seventh divorce. Ayisha went to her father and came to know that he was in jail on murder charge. She was pregnant and yet she had to sustain herself by resorting to prostitution. When she delivered her baby, her 'friends' took away the child and threw it into a jungle bush. They asked her to make her body healthy and better looking, when she enquired about her baby.

The dogs brought out the body of the baby and Ayisha was jailed for killing her baby. When she was released, another baby was growing in her womb.

Ayisha brought her second child with determination and named him Rahim. Ayisha found a house for them to live in. Then her former husband came and became a thorn in their life. She killed him.

The vagabonds and beggars became friends of Rahim. Adraman was released from prison and he came in search of Rahim. Adraman was a different man now.

Rahim and his friends sang songs and people found new meanings in them. Rahim was growing up, more or less like a threat to the society.

He is a top swirled by someone
And coming straight towards our
country.

.....
He would stand with vagrants
With their songs on his lips
Adraman would clap his wrinkled
hands

To add symphony to the songs.
One of their songs was like this:
Hey men, you threw away money
To kiss the moon girl of the sky
Have you seen the red dawn
Throwing away the grand headgear?

What do these lines imply? During
early fifties when the Communists
became successful in China, people

around the world felt that the revolution is near and soon they would be liberated. Don't we see a reflection of these aspirations in it? It reminds us the poem 'Naale' (Tomorrow) of 'G' mixed with a little Red.

Revolution and liberation are great events. Ayisha did not want them, she wanted justice, protection for women, elimination of 'Casanova's from the society, polygamy, the Islamic divorce and so on. The mindset of the Muslim grooms was somewhat evident in one of the poems of Vailoppilly.

'My he-goat developed a wish to eat
The neighbouring plants even now.'

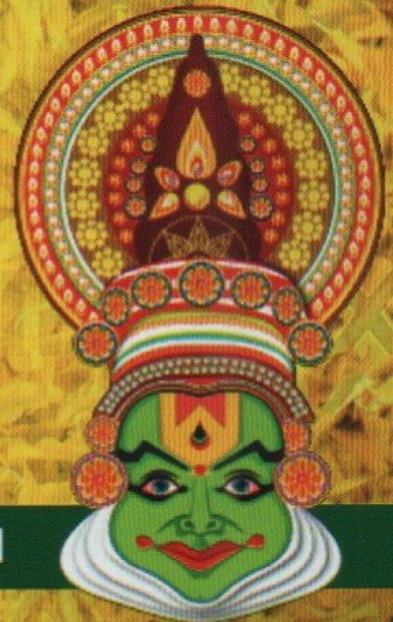
To expose these tendencies, Muslim Community did not have VTs, Chandu Menons or Sahodaran Ayyappans. How many good writers are there in the Muslim community? There was never a 'Atukkalayilninnu Arangathekku', Marhakkutay-kkullile Mahanarakam' or 'Indulekha' about the Muslim community. I am not forgetting Basheer's 'Neetinyayam'. Basheer also wrote 'Ntuppappakkoranandarnnu' but he could not become one like Ponkunnam Varkey to Catholic community. Muslim writers wrote about a tender universal love. After 'Changala' U A Khader did not pursue that route. 'Venmani Stories' of Thrikkottoor would be harmless and gainful, they realized. 'Allahuvinte Atimakal' of Khalid never had a second edition. There is no writer to write about the divorced 'Poothutty's.

Message

During the middle of the twentieth century, most of the communities witnessed an awakening. Ayisha also reflects it. He declared fearlessly that 'rosaries and crosses' stand on the path of progress. A ray of that thought fell on Ayisha too. The religious fundamentalism in Muslim community is acting like the metallic shoes for girls existed in China, never allowing them to grow. I have serious reservations if Vayalar would write another Ayisha if he was alive today. Therefore Ayisha is more

Happy Onam

C R Unny & Family, Mulund



relevant today than earlier and it is a rare gem.

From the suffering society

I plucked this story with its roots.

So states Vayalar in the preface of the poem. His audience is not a particular community but all communities. He has quoted a couplet from Harindranath Chathopadhyaya,

"I do not write only because I can;

I write because I must...."

The poet must send a message across his readers and he uses his pen to fulfil that duty. Vayalar used characters from all communities. Katrina, Kochuthresia, Kundunni Menon, Kunhan Nair, Ittappiri, Ummer et al; the list is long.

Research

If Ayisha is a search within Muslim Community, Katrina is a research in the Christian community.

Katrina of Alappuzha toddy shop

Katrina a fresh sugarcane stump.

This is how it starts. We may suspect that Vayalar might deviate to some fleshy substance. It is only a tool to grab attention. As we move forward, we see that it is the story of a sacrifice on the altar of dowry.

Father and the child died eating hunger

Yet the dowry lived even after.

These two lines in a way condense the story of Katrina. Her father Ouseph is a timber worker sawing the wood. He was suffering from malaria. At the intervention of the bishop on request from Ouseph, Vallappurakkal Mathai married Katrina but the dowry was not paid as per promise and so, she was sent back. She lost both her father and the new born child. Mother was dead earlier. Without losing courage, she worked hard and collected the required amount in about six-seven years. With the dowry she went to her husband's house. What happened then?

Vallapura Kunhanna angrily roared

'Mathai doesn't need your gold

You don't bring your dowry

Selling your body to everyone in need.

Poet did not say how Katrina reached the toddy shop. Whatever is the reason, for her it was a long way. Several tales about her were circulated.

She is not Christian but a parrot

Brought up in the house of a Brahmin

Covered in a sari, moving around in car

She is a flowery lightening.

.....

Having drunk holding a dagger

And a knife, she would stand often.

The poet himself was dismayed. He asks,

Who sowed the thorns

In the inner soul of jasmine flowers?

Katrina of the shop and Katrina in that humble hut were different. Katrina of the shop had a mask.

She stands cool before her hut

Leading vagabond of the Shop.

Thirst for love

Why Katrina who kept the rowdies at bay was different at home? She desired a simple family life. She dreamt of being a wife. She kept a man in her hut, giving him food.

"Why are you keeping me here?" one day he asked. Her reply was,

To love a person in my solitude

To worship one in the altar of my soul

That was Katrina. He could however not love her. That was



Vayalar with mother, wife and children

the meaning of his question. She continued:

I do have everything and yet

My heart is yearning

Day after day my inner soul

Yearns, my thirst never quenched.

Her yearning was for love. Women in America and European countries, could remain unmarried and yet be mothers and be called single parent. For them marriage was not a must. Indian women on the other hand are on a different footing. When his mother threw Katrina out, Mathai kept mum and as such is a person good for nothing. Yet Katrina wanted to return to him. She was willing to tread any distance.

Katrina told the man staying in her house,

You hate me for I messed up this blessed life

You didn't love the girl of toddy shop

Now you forget this relationship.

What is this 'blessed life' she is talking about? Was it of herself, of the person staying there or of the whole world? Poet is not being explicit. At the end of the poem, there is an end-note by poet, 'the beginning of the proposed short poetic work.' However it never happened. Had it happened, the matter would have been clearer. Vayalar wrote the story of Katrina in 1956. Ayisha and Katrina remained incomplete. Many writers attempted to complete Chandu Menon's 'Sarada.' A similar attempt could be done for these poems too.

New courage

Vayalar wrote 'Kochuthresia' in 1952. It could be treated as a growth from Changampuzha's 'Vazhakkula.' Kochuthresia saw a film 'Navalokam' (New World) and developed a new courage and realization. Being the daughter of the blinded Anthony Mappila, she was helpless and did not know how to face adversities. She was already facing some advances from Mathai and after seeing the film, a revival occurred in her. She came to a decision. When Mathai comes now to her, she told him,

Thresia can't have the experience

That Devaki in the movie suffered

You don't tighten your dhoti, Mathai,

You may have a swollen back.

Vallathol tradition

Among the triumvirate, Vallathol was ahead of Asan and Ulloor in depicting beautiful dramatic stories. Short stories were just started emerging then. It was when Vallathol became less busy writing poems, the short story writers of renaissance came up. We can think of the stories of Thakazhi, Dev and Pottekkat as flight from Vallathol. Vayalar is also a continuation

of Vallathol tradition. Earlier Vayalar was also a short story writer. The structural beauty, expertise in characterisation and the resulting dramatisation are visible in the story based poems of Vayalar. His 'Kuchelan Kunhan Nair' is an example. It starts with a slap. People who witnessed were dismayed. Some got angry. Then they realised when he said that the stories of Kuchelan and Kunhan Nair were not different but the same. Here the complainant does not become culprit but the culprit turns complainant. Sankunni Menon who enacts the role of Krishna actually exploits other artistes, Kunhan Nair said.

I slapped twice on his cheeks
Let him give me pardon if not money.

There is a trace of humour in these lines. Those who heard him, joined him good heartedly. Through these two characters and one imaginary incident, Vayalar could produce a theme universally acceptable. The tragedy in the life of Kunhan Nair is heart rendering. Kuchelan was freed but not Kunhan Nair. The early humour reinforces the late pathos and transforms into heroism and anger.

Did that thief, Krishna, escape?
Lest I too would've given two on his cheeks.

Pathos

Are Kunhan Nair and Kundunni Menon similar? Menon has elephantiasis on both his legs. He lost his money and his wife died during delivery. His daughters Nani and Minu ran away. Kundunni Menon is a man of pride.

By working for any Christian
Should I spoil the family name?
He cannot do it.

Kundunni Menon would not give away
His daughters to any Tom and Harry.

Menon's ancestors were courageous soldiers. They were extremely rich. Now they do not have any of them.

Many things happened but I didn't give away
The pride and glory of my family.

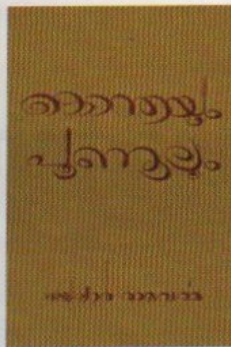
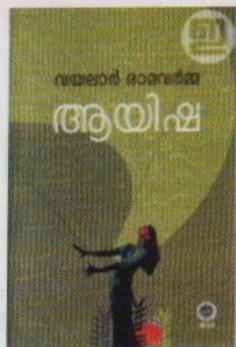
His condition is pathetic. Vayalar conceals the tears behind laughter. Whatever be the reasons for the break downs in the socio-economic conditions of conservative families of that period, many people shed their tears unknown to others.

Vayalar presents man as the victor of the universe in 'Enikku Maranamilla' (I have no death). Man is juggling the world and he is ever a victor. However the situation today has exploded such euphoria and had he been alive, Vayalar would not have written a similar poem. His admirers even today consider the below lines with utmost love and respect.

I won't love any of those doctrines
That don't love suffering souls.

Nevertheless there are reasons to think that Vayalar lost his faith in these ideologies. My conclusion is based on his 'Procrustes' written much later. When he declared that 'Sword is not my weapon of war', many of his admirers were shocked. In 'Sargasangeetam', he wrote that he exchanged his sword for a 'Manipponveena'. Many felt that he was moving away from his ideals. They did not remember that he entered the world of poetry after submitting himself before Mahatma Gandhiji. The mother he painted in 'Teleganayile Amma', asks

Killing my darling little child
Gallows of Law of people about to perish?



Two books by Vayalar

a few lines to proclaim his new thinking.

Procrustes, not one but many
Procrustes came on the scene
With their own ideology
And their manifestos
They placed a thousand iron cots
Inside the dark caves
Procrustes the politicians
Waiting in our midst
They formed their own groups
Standing before their caves, in our country.

Vayalar might have given up the ideology that he cherished for long lest he cannot write the above lines. Yet his fans prefer to ignore these symbols.

Soon after his death, Vayalar was hijacked by CPI. With C Achutha Menon in the Chief Minister's chair, made this task easier. The CM was then the patron of fund collection for the Vayalar Memorial Trust. The Trust now distributes awards in his name and there are some indications that some Procrustes are interfering in the selection of awardees. ■



Wishing all readers of Kerala in Mumbai

Happy Onam

GNAS

GOPAKUMAR NAIR ASSOCIATES

(IPR CONSULTANTS & CORPORATE IPR ADVISORS)

Shivmangal, 3rd Floor, Next to Big Bazaar, Akurli Road,
Kandivli East, Mumbai - 400 101

Tel : (022) 40895454 / 28872058 / 28850805

E-mail : gopanair@гнаipr.net / gopanair@гнаipr.com

www.gнаipr.com

PATENTS / TRADEMARKS / COPYRIGHTS / DESIGNS

Marriage and Inheritance Rights



G H Ananthanarayanan

■ Before going into the system of marriage and inheritance rights prevailing in Kerala, a few words may be said about the systems prevailing in Kerala earlier

matriarchal meaning hereditary through women and patriarchal meaning hereditary through men. In the latter, the marriage is formal and according to religious rites and practices, while in the former, it is simple and informal and women after marriage continued to live in their traditional houses, the husbands visiting them or staying with them occasionally. Divorce was verbal, like *talaq*.

Namboothiris traditionally are patrilineal with the exception of those in the Payyannur village who are mostly matrilineal. Until recently, they lived as joint families with people belonging to different generations living together under one roof as joint families. The Namboothiri families had a custom different from the Brahmins of North India and Tamil Nadu in that only the eldest son in the family was allowed to marry from within the Namboothiri community. The other sons, each going by the name Apphan, were free to remain single or marry from any permissible community which followed the matriarchal system such as Kshatriyas, Ambalavasis and Nairs. This led to a serious shortage of Namboothiri boys to marry Namboothiri girls. A factor which aggravated this system was this: Until the Chera-Chola war (958 A.D. to 1102 A.D.) Brahmins from Tamil Nadu used to come and marry Namboothiri girls. This came to a halt after the war began. This, however, had two beneficial effects. Pushpini or post-

puberty marriages, which were prohibited, began to be allowed. It enabled the Apphans to pursue their studies without let or hindrance. Then again, their *Sambandham* with women below them in the social scale, transmitted their love for Sanskrit and learning to their offspring, some of whom like Achyuta Pisharodi and Thirumangalam Nilakanta Nambissan, would have added lustre even to Vikramaditya's court.

To redress the balance between supply and demand for eligible Namboothiri boys for marriage and to meet the demand for dowry which had become heavy, what was done was not to make it obligatory for the younger sons to marry Namboothiri girls, but to allow the eldest son to take more than one wife, generally up to four, no matter what his age was. His sister or daughter could, however, marry only one. It is interesting to note in this connection that during the Vedic period the marriage of widows used to be allowed with Vedic sanction.

A Rig Vedic text said something to this effect: "Now that your husband is no more, you had better marry his younger brother and make the rest of your life useful and blessed." This shows how sympathetic are the scriptures towards the helpless widows and how cruel are man-made *Smritis*.

Thus, while males could indulge in polygamy, monogamy was imposed as a virtue on females. The weapon of *Smartha Vicharam* (an inquisition in the context of alleged sexual

misconduct by a caste tribunal headed by a *Smarthan* was used to deter women from violating monogamy and thus prevent sexual misconduct, instead of creating conditions conducive to monogamy such as making it obligatory for the younger Namboothiris also to marry from within the community.

A point that can be urged in favour of *Smartha Vicharam* is that it was done according to the *Smritis* laid down by great sages and every case had to be sanctioned by the King, who could be expected to have applied his mind before giving sanction. It, however, suffered from a fatal flaw in that it did not allow the indicted persons the right of being heard and cross-examination of witnesses for the prosecution. It was only in 1903 that on public representations, this system was modified to allow indicted persons to explain themselves and plead innocence. This helped Kuriyedath Thathri, who was involved in the most sensational *Smartha* enquiry of 1905 to get convicted 64 of the 66 males indicted (2 had died). That it did not save her from being cast out is another matter.

Polygamy made the lives of co-wives miserable through competition, jealousy or incompatibility and it made the life of the husband also wretched by being pecked and nagged from more than one side. Some bedeviled husbands would escape into the bosom of some Ambalavasi or Nair women to get temporary relief.

Another adverse consequence of prohibiting marriage of younger sons within the community was that some of the Illams ceased to exist for want of progeny.

One other obnoxious custom among Namboothiris was that it permitted the Namboothiri to accept *Sanyasam* and lead an ascetic life or continue single and die as a bachelor. But an *Antharjanam*,



Wedding rituals decades ago



Marriage and Inheritance Rights



G H Ananthanarayanan

■ Before going into the system of marriage and inheritance rights prevailing in Kerala, a few words may be said about the systems prevailing in Kerala earlier

matriarchal meaning hereditary through women and patriarchal meaning hereditary through men. In the latter, the marriage is formal and according to religious rites and practices, while in the former, it is simple and informal and women after marriage continued to live in their traditional houses, the husbands visiting them or staying with them occasionally. Divorce was verbal, like *talaq*.

Namboothiris traditionally are patrilineal with the exception of those in the Payyannur village who are mostly matrilineal. Until recently, they lived as joint families with people belonging to different generations living together under one roof as joint families. The Namboothiri families had a custom different from the Brahmins of North India and Tamil Nadu in that only the eldest son in the family was allowed to marry from within the Namboothiri community. The other sons, each going by the name Apphan, were free to remain single or marry from any permissible community which followed the matriarchal system such as Kshatriyas, Ambalavasis and Nairs. This led to a serious shortage of Namboothiri boys to marry Namboothiri girls. A factor which aggravated this system was this: Until the Chera-Chola war (958 A.D. to 1102 A.D.) Brahmins from Tamil Nadu used to come and marry Namboothiri girls. This came to a halt after the war began. This, however, had two beneficial effects. Pushpini or post-

puberty marriages, which were prohibited, began to be allowed. It enabled the Apphans to pursue their studies without let or hindrance. Then again, their *Sambandham* with women below them in the social scale, transmitted their love for Sanskrit and learning to their offspring, some of whom like Achyuta Pisharodi and Thirumangalam Nilakanta Nambissan, would have added lustre even to Vikramaditya's court.

To redress the balance between supply and demand for eligible Namboothiri boys for marriage and to meet the demand for dowry which had become heavy, what was done was not to make it obligatory for the younger sons to marry Namboothiri girls, but to allow the eldest son to take more than one wife, generally up to four, no matter what his age was. His sister or daughter could, however, marry only one. It is interesting to note in this connection that during the Vedic period the marriage of widows used to be allowed with Vedic sanction.

A Rig Vedic text said something to this effect: "Now that your husband is no more, you had better marry his younger brother and make the rest of your life useful and blessed." This shows how sympathetic are the scriptures towards the helpless widows and how cruel are man-made *Smritis*.

Thus, while males could indulge in polygamy, monogamy was imposed as a virtue on females. The weapon of *Smartha Vicharam* (an inquisition in the context of alleged sexual

misconduct by a caste tribunal headed by a *Smarthan* was used to deter women from violating monogamy and thus prevent sexual misconduct, instead of creating conditions conducive to monogamy such as making it obligatory for the younger Namboothiris also to marry from within the community.

A point that can be urged in favour of *Smartha Vicharam* is that it was done according to the *Smritis* laid down by great sages and every case had to be sanctioned by the King, who could be expected to have applied his mind before giving sanction. It, however, suffered from a fatal flaw in that it did not allow the indicted persons the right of being heard and cross-examination of witnesses for the prosecution. It was only in 1903 that on public representations, this system was modified to allow indicted persons to explain themselves and plead innocence. This helped Kuriyedath Thathri, who was involved in the most sensational *Smartha* enquiry of 1905 to get convicted 64 of the 66 males indicted (2 had died). That it did not save her from being cast out is another matter.

Polygamy made the lives of co-wives miserable through competition, jealousy or incompatibility and it made the life of the husband also wretched by being pecked and nagged from more than one side. Some bedeviled husbands would escape into the bosom of some Ambalavasi or Nair women to get temporary relief.

Another adverse consequence of prohibiting marriage of younger sons within the community was that some of the Illams ceased to exist for want of progeny.

One other obnoxious custom among Namboothiris was that it permitted the Namboothiri to accept *Sanyasam* and lead an ascetic life or continue single and die as a bachelor. But an *Antharjanam*,



Wedding rituals decades ago



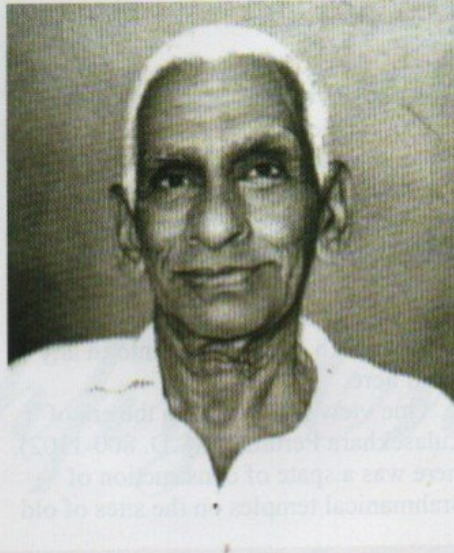
according to Sankara Smriti, was to lead an ascetic life only when she was widowed. Namboothiris believed that it would be a sin to allow an Antharjanam to die as a virgin. In order to avoid incurring such a sin, they performed a sort of mock marriage as part of the funeral ceremony when a virgin died. The father or a near relative would tie a Thali (marriage symbol) round the neck before the body was cremated.

The comment of V.T. Namboothiri, a great social reformer, on the lot of Antharjanams is worth reproducing here:

"The Antharjanams who were shut up within the four walls of their Illams were condemned to cook, serve and bear children. If they got time to get into their prayer room to pray, they would not have pleaded on behalf of their men folk but on the other hand, would have cursed them for their cruelty. The accumulated effect of all their curses must have hastened the Namboothiris' downfall."

But such a harsh view of Namboothiris will not be fair, for society was still evolving from the dark ages of feudalism and male domination was not a feature of Namboothiri society only. It was a phenomenon found the world over until about the beginning of the twentieth century and still later in many parts of the world. The concept of gender equality had also not taken any practical shape in many parts of the world. A peep into the evolution of the marriage system among Hindus will be instructive in this connection.

The Rigvedic society emerges with a well established home. There is no instance of promiscuity proper in the Vedic literature. The only reference to it is found in the Mahabharatha. It is stated therein that women were free in primitive times to have sexual relation with anybody they liked, even though they were married. This revolting custom was, however, abolished by Svetaketu, son of Uddalaka. (Svetaketu was a sage. His indignation was aroused at seeing a Brahmana take his mother by the hand and invite her to go away with him. The husband saw this and told his son that there was no ground of offence, for the practice had prevailed from time immemorial. Svetaktu would not tolerate it and introduced the rule by which a wife is forbidden to have intercourse with another man unless specially appointed by her husband to raise up seed to him).



V T Bhattathiripad

It can be inferred from this that Aryans had passed through a stage of society when such intercourse was tolerated.

The only instance of marriage by periodical contract is supplied in the story of Urvasi and Pururavas in Rigveda. This form of marriage, however, was not current in Rigvedic times and must have been a recollection of ancient times when temporary marriages were in vogue.

How then did polygamy permeate Namboothiri community? A possible answer lies in the situation that prevailed in Kerala when they arrived there from the Northern India sometime in the first century. It was the Sangam

age in Kerala then (the first five centuries of the Christian era) during which period Kerala formed part of the Tamilakam. The sharp division of people into caste and class was conspicuous by its absence then. The rigours of caste and social exclusiveness were unknown. People enjoyed a large measure of freedom and social equality. Adult marriage was the normal rule. Widow marriage was also permitted. The Gandharva system of marriage which allowed the voluntary union of man and woman in secrecy was popular. Polygamy and concubinage were not unknown. Some of the Namboothiris might have drawn inspiration from this somewhat permissive system to indulge in polygamy to satisfy their carnal urges. Sexual misconduct was punished in other societies also, village courts or assemblies being arbiters in such cases.

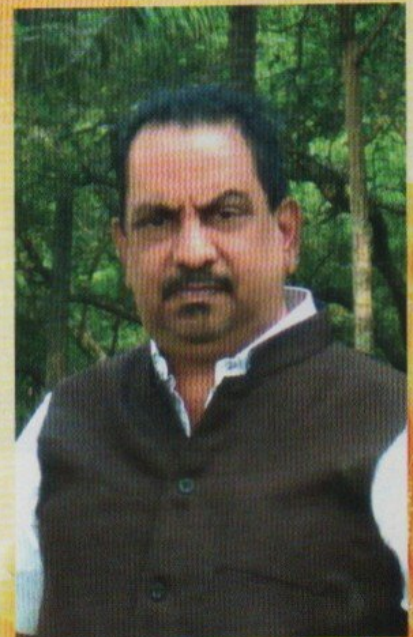
Due allowance should therefore be made for the time and clime in which Namboothiris lived. Namboothiris have by and large been pious, God-fearing and generous beings. As compared to many other communities, they have been better men and they dealt with their fellow beings in a much more humane way.

The obnoxious customs and practices are now things of the past, thanks to the initiative taken by some of the sensible leaders of the community. The Madras Namboothiri Act (1933) brought about changes in the law of inheritance governing Namboothiris of Malabar. It provided for every member of an Illam, whether male or female, to

Happy Onam



Uttamkumar
President, BJP, Vasai
Chairman, Pratheeksha Trust.



have an equal share in the family property. The junior members were also permitted to marry within the community and thereby the children of all the members of an Illam became the legal heirs of the property of the Illam. This followed by the Namboothiri Yogakshema Sabha started by enlightened leaders with the avowed purpose of identifying and rooting out the defects and drawbacks in their social system, has altogether changed the Namboothiri society. Caste inquisition (Smartha Vicharam) will however remain a dark and dismal chapter in Namboothiri history.

Namboothiris and landlordism

As stated earlier, according to the Parasurama legend, Parasurama had gifted all of the land of Kerala to Namboothiris. This, however, lacks historical evidence. The question of ownership of land has been a subject of intense debate during the last about 200 years. There are different views on the matter, which are not gone into in any detail here.

One view is that during the era of Kulasekhara Perumals (A.D. 800-1102), there was a spate of construction of Brahmanical temples on the sites of old

Kavus (shrines), establishment of new ones and conversion of some Buddhist and Jain places of worship into Hindu temples and they were all richly endowed with large tracts of land for their maintenance and festivals. These temple lands were maintained by local Sakhas of Trustees composed mainly of Brahmins and whenever the corporate character of managing failed, the Brahmin Trustees became the sole managers of these lands in the same manner as they owned Brahmaswam lands. A view expressed in this connection is that they came to possess the land because of the contribution made in different fields for the benefit of society. In short, long before the Muslim invasion of Kerala by Hyder Ali from Mysore in the middle of the 18th century, Brahmins had become de facto proprietors of almost all the land.

The system of land tenure in Kerala was a complex one. Legislation began to be enacted from 1865 to ease the lot of the ryots, culminating in the Kerala Agrarian Relations Act (1960), hailed as a revolutionary piece of legislation. This legislation sought to fix a ceiling on the extent of land that could be held by a family or married person and to distribute among the landless all the land available in excess of the ceiling. The tenants were also given fixity of tenure, freedom from eviction and the benefit of fair rent to be fixed by land tribunals. As the Act was struck down by the Kerala High Court in 1962, the Kerala Land Reforms Act (1963) was enacted. This Act banned the creation of fresh tenancies, conferred on the tenant the right to purchase his owner's land, prescribed a ceiling in regard to the extent of land that can be owned by a family. Amended in 1969, it abolished the Janmi system in Kerala and conferred full rights of ownership on the tillers of the soil. These Acts were no doubt meant to accelerate the social and economic progress of Kerala, but dealt a body blow to Namboothiris as large land owners, sustaining themselves solely on the income received from the land. It took quite some time for them to recover from the shock of virtual dispossession of all that they held and establish themselves in other professions and callings as many others in the land. ■

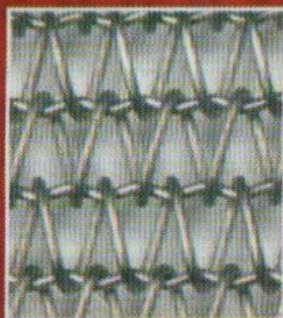
With best Compliments from:

Harikumar Menon
Managing Director
Mob: 98200 45553



AN ISO 9001 CO.

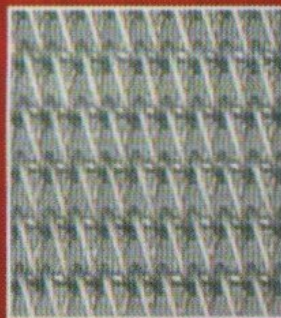
Metal (Mesh) Conveyor Belts



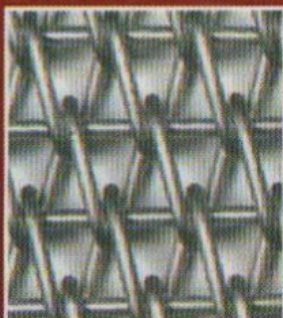
Balanced Weave
Type L.K.8



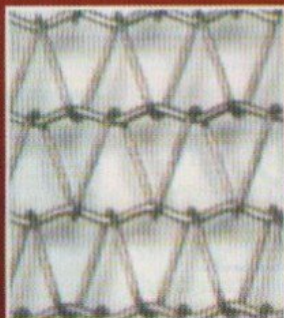
Compound Balanced Weave
Type L.K.3 in 3,4,5 Rod Series



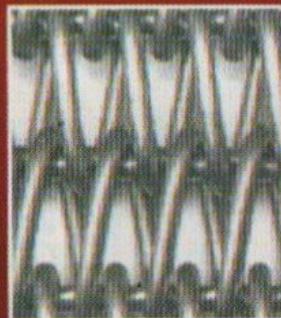
Duplex Weave
Type L.K.52



Rod Reinforced
24-24-12-12



Balanced Weave
Type L.K.6



Balanced Weave
Type L.K.16 Flat Lehr Belt

For Annealing, Sintering, Brazing, Hardening, Quenching, Sterilising, Textile, Drying, Food Processing, General Conveying & for many other Specific & special applications. Temperature range -40°C to +1200°C

R. D. Ashar Pvt. Ltd.

R. D. Ashar Compound, Main Road, Wagle Estate, Thane - 400 604, India.
Tel. : +91-22-2582 3739 (Hunting Line) Fax: +91-22- 2582 0864
E-mail: info@rdashar.com Website: www.rdashar.com

On 'Manodharmam' and extensions



Dr C N N Nair

■ The article 'Manodharmam' by Satyanath in 'Kerala-in-Mumbai'(July2018 issue), brilliantly illustrates a major factor in the aesthetic

appreciation of the ancient (and rather complex) art- Kathakali. The simple fact is that it is not just enough to know the storyline of a Kathakali performance, nor is it adequate to have a general idea of the *mudras*, *padams* and *Kalasams* to really enjoy this art, but one has to go deep into the mind of the characters enacted and transport as, it were, oneself with him and share his experiences. Here is the pivotal role of *Manodharmam*. Satyanath has therein also clarified why *Kathakali*, as an art form, is more demanding than its other counterparts. Further, he has succinctly explained its nuances with the fine example of *Ravanotbhavam*.

Initially all prospective artists in *Kalaris* are trained in *Cholliyattam* (ചൊല്ലിയാട്ടം), translating the written texts (*padams*) of the author by means of appropriate *mudras* to the accompaniment and in synchronism with various *vadyams*. Thereafter they observe and emulate other senior artists and also learn themselves to develop into mature artists-to outgrow of *Manodharmam* which when applied at the most opportune context, elevates an ordinary to a much sought after one, who gifts the spectators with unforgettable aesthetic experiences by his unique talented performances.

When an artist's character, after completing the requisite act as warranted by the *padam* sung by the singer, continues to exhibit action as extension thereto, he is said to be performing *ilakiyaattam* (ഇളകിയാട്ടം). Again, as in *koothu* and *thullal*, the same artist enacts different roles almost simultaneously parallel to our Mono Acts. In *Kathakali*, it is known as *Pakarnnattam* (പകർന്നാട്ടം).

Description of journey through forests (വനവർണ്ണന), of gardens



Jeevalan, Bahukan, Rithuparnan and Sudevan

(ഉദ്യാനവർണ്ണന) etc are the appropriate occasions.

It would be interesting to examine a couple of such other occasions wherein *manodharmam* emanating from the fertile imagination and expertise of renowned artists play and convey significant aesthetic experience to the discerning spectators.

Agarakabalitham

(അജഗരകബലിതം)

This is a typical forest scene. A huge python caught a sleeping elephant and began swallowing its leg. The elephant tried to wriggle out of the python's

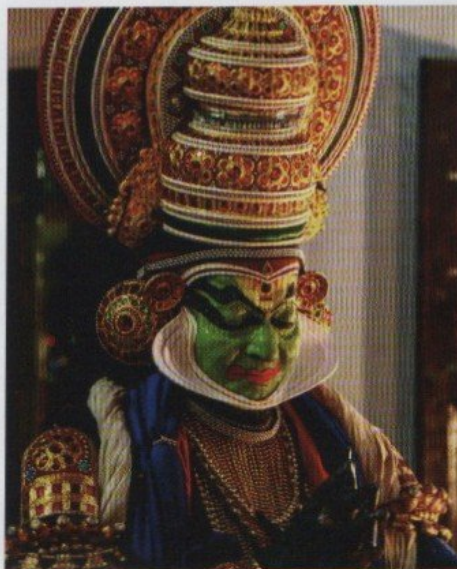
mouth, in vain. It began crying out in pain, fear and anger. A lion heard the elephant's cries and rushed to the spot. It found the struggling elephant and jumped over its head and began devouring it. The elephant now had two mortal enemies and succumbs to destiny. The actor variously acts as elephant, python and lion displaying beastly emotions fear, anger, pain, ferocity as well as pathos in turn. Usually this is enacted as a scene witnessed by Bhima as he proceeds through the forest in search of the divine flower in '*Kalyanasougandhikam*.'

Kailasoddharanam

(കൈലാസോദ്ധാരണം)

Another famous occasion that provides an exceptional potential of the artist's *manodharmam* is in the portrayal of the mountain uprooting scene in *Balivijayam*.

Ravana is elated when his son Meghanadan took Indra as captive after a fierce battle. Later enters sage Narada who plans to repay the insult, tit for tat, setting Indra's son Bali against Ravana. When Ravana boasts about his son's valour, Narada remarks that the whole world praises the father son duo but sneakily remarks that there, however, is a monkey who treats Ravana no better than a blade of grass. Enraged, Ravana wants to immediately subdue such an irreverent creature. As they start



Bahuka



'Kailasoddharanam' Narada and Ravana

confront Bali, Ravana as usual takes the famous sword *Chandrahasta* with him. Casually Narada asks Ravana about the source of that most powerful and deadly weapon. The story then unfolds.

The drama has all the elements of common interest in contemporary society a next day occurrence every day. A promiscuous, polygamous and infidel husband who was caught red-handed by a faithful, loyal and dutiful wife! The frustrated, angry and infuriated wife accuses her hubby of deception, gathers kids and declares her intention to leave him. The guilty hubby tries to wriggle out from the imbroglio in vain. Then suddenly an unexpected calamity reunites them. The hubby is mighty pleased at this sudden turn of events and rewards the person responsible for the reunion. But the only difference here is this is not taking place on earth but on a celestial stage.

Parvathi, Shiva's consort, once proceeds for a river bath. Taking advantage of her temporary absence, Shiva stealthily releases his river mistress Ganga from his matted head and indulges in amorous games oblivious to the passage of time. Meanwhile Parvathi returns from river and witnesses the illicit love scene and gets furious. Caught red handed, Shiva hurriedly restores Ganga but it is too late. Parvathi does not heed to Shiva's explanations and appeals and is determined to leave her husband. Just at that instant, their abode Mount Kailas is jolted as if a quake took place. Frightened Parvathi rushes to the protective arms of her husband, who holds her securely. Shiva understands

the cause of disturbance.

Ravana, annoyed at the obstruction caused by the mount Kailas to his retinue upon return from victory over his cousin Vaisravana, decides to lift it off his path. With his mighty twenty arms, he uproots the mount on which reside Shiva and Parvathi. The shaking of Mount Kailasa causes fright in Parvathi who runs to the Lord's safe arms. Pleased with his devotion and might, Shiva grants the powerful sword *Chandrahasta*.

In Kathakali *Balivadam*, Ravana sums up this story to Narada. The actor becomes Shiva and Parvathi in turns, displaying divergent moods of amorous lover, passionate wife, mischievous husband, jealous inconsolable and angry wife etc. This portrayal by deft artists received universal acclaim. (Kalamandalam Ramankutty Nair

excelled as Ravana in executing this scene, along with Krishnankutty and Appukkutty Poduvals in *Chenda* and *Maddalam*.)

Needless to say, in order that *Manodharmam* has to have a full impact, there must be harmony of talents of the accompanying artists playing instruments like *Chenda*, *Maddalam*, *Idakka*, *Ilathalam* (*Kaimani*) and *chengila*. They have to carefully observe, supplement and support the actor on the stage. Obviously, there is no musical background during *Manodharmam* enactment, but the Ponnani- main musician- controls the whole with his *Chengila*.

It is apt application of *Manodharmam* which distinguishes, separates and elevates a master craftsman from the ordinary. Often, there are minor characters portrayed by an expert artist who received wide acclamation and demand for him. E.g., Hamsam and Kattalan in *Nalacharitham*, Khanaka in *Bakavadham* and Vruddha the old well experienced mischievous nurse of Usha in *Banayuddham*, even a mahout-Aanakkarani- in *Kamsavadham* (One remembers the versatile and inimitable Kurichi Kunjan Panicker and Oyyoor Kochu Govinda Pillai at this juncture.)

As already pointed out, a deep knowledge in the classical texts is a prerequisite for major artists in employing *Manodharmam* appropriately. The corollary is that the audience should be capable of appreciating the superior talent exhibited; else the artist might get discouraged.

Like the following forest scenario is also sometimes portrayed by way of *Manodharmam*, based on the stanza



Onasamsakal

Raghupalan & Family, Marol

below, from the ancient text
Dharmavivekam.

കാത്തം പ്രാഹ
കപോതികാകുലതയാ
ചാമാന്തകാലോധുനാ
വ്യാധോധോ ധൃതചാപസംഹരിതകരഃ
ശ്യാനോപരിഭ്രാമ്യതി
ഇതഥ സത്യഹിനാ സദാഷ്ട
ഇഷ്ടുണാ ശ്യാനോപിനാശം ഗതഃ
തൂർണ്ണം തൗ തു തമാലയാ
പ്രതിഗതൗ, ദൈവീ വിചിത്രാഗതിഃ
- ധർമ്മവിവേകം

“A pigeon couple perching on the branch of a tree is frightened at the sight of a hunter below and an eagle soaring up and circling above in the sky. The female tells her mate, “O, my dear! It seems the time for our end is drawing near. Look at the hunter menacingly pointing his arrow stretched from his bow directed at us. Also see the eagle circling above ready to sweep down on us any moment. It looks our end is drawing near. What to do?” Just then, a snake bites the hunter and distracted, his arrow misses the pigeons but hits the eagle circling above. Both enemies thus vanquished, the pigeons fly to their nest safely. Destiny's operations are indeed strange and unpredictable.”

There is considerable scope for a talented artist to play the roles alternately- of the anguished female bird, merciless cruel hunter and the hungry menacing eagle that circles above looking for preys below.

In another interesting example, a typical stanza from Kalidasa's



Kattalan and Damayanthi

Shrungarathilakam (ശൃംഗാരതിലകം) is used in selected amorous scenes by the artist as a lover to seduce the reluctant coy, hence unresponsive yet favourable love interest, as in

Rugmangadacharitham:

ഇന്ദ്രീവരേണ നയനം,
മുഖമംബുജേന
കുന്ദേനദന്ത, മധരം
നവ പല്ലവേന
അംഗാനി ചമ്പകദളൈ
ശ്ച വിധായവേധാ
കാന്തേ, കഥം
രചിതവാന്യുപലേനചേതഃ ?

-ശൃംഗാരതിലകം

“Lord Brahma, the Supreme creator, made each and every limb of yours with

soft materials-water lily for eyes, lotus for face, jasmine buds for teeth, tender sprouts for your lips, soft *champak* leaves for other body parts and so on. Why then, O lovely lady, did He make your heart hard like granite?”

Sometimes eminent artists utilise favourable situations to exhibit their versatility in executing *manodharamam*. One example: After presenting the news about Damayanti's second wedding plans in the court of king Rituparna, (where Nala as Bahuka, the cook, also is in attendance, the Brahmin messenger Sudeva normally withdraws. But not so if Kurichi Kunjan Panicker is enacting Sudeva! He surveys around and notices that Bahuka is showing unusual interest in his news and turns to him and asks, “What is your business in this royal situation? (തനിനാടൻഗൈലിയിൽ പറഞ്ഞാൽ “പുച്ചയ്ക്കു പൊന്നുരുക്കുനിടത്തു എന്താ കാര്യം?”) Kalamandalam Krishnan Nair's Bahuka could not simply be thus silenced. His instant retort: “O venerable Brahmin, You take care of your huge stomach. Fill it with tasty food which I prepare before you leave” was his reply. Both poser and retort appeared extremely natural and logical. and also in good taste.

To sum up: Such explanatory articles would go a long way in assisting the laity to appreciate the intricacies of this complex art form (widely acclaimed in global stages) and enjoy it to the hilt, thus cherishing and treasuring a magnificent aesthetic experience to re-live in their leisurely moments in the 'bliss of solitude' as Wordsworth puts it. ■

ഓണാശംസകൾ

Say it with Flowers,
The Stars of the Earth!
Happy Onam!
Sunny Onam!

V. Balachandran & Family
Goregaon

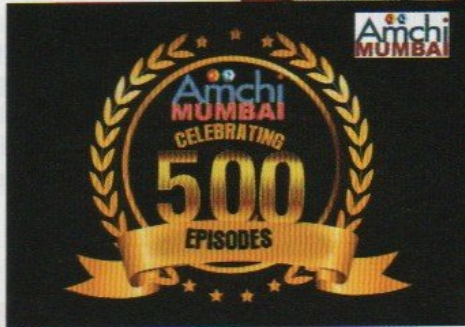
Amchi Mumbai enters its 500th episode

Amchi Mumbai, the weekly Malayalam Programme of Kairali TV, on the socio-economic and entertainment aspects and the news and information about the Malayalee diaspora of Mumbai, enters its 500th Episode.

Commenced in November 2011, the programme is completing eight years and had telecast 500 episodes through Kairali TV. The telecast now brings out almost everything concerning the socio, economic, cultural and religious issues of the thirty odd lakh strong Malayali population of the Maximum City, every Wednesday at 9.30 PM and Sunday at 7.30 AM.

It was on 11th November, 2011, T.R. Ajayan, the then Director of Kairali TV, launched the first Episode of Amchi Mumbai by offering the same to the then Governor of Maharashtra, K. Sankaranarayanan. This launching ceremony added glory to the famous Mumbai Pooram and was witnessed by many including N. K. Homes, (Chairman), N.K. Bhupesh Babu, Dr. Anil Raghavan, Premlal, J. P. Thakazhi, Ramesh Iyer (Convener, Mumbai Pooram), C.P. Babu, Rajan Panikkar, Kondoth Venu Gopal, and E. P. Vasu etc.

The in-capsule Mumbai news coverage under the Fast News, the brief and satiristic drama "Alla Pinne, the stories of the cultural and social events of Keralites and the musical reality shows turned out to be very popular among the Mumbai Malayalees. The Reality Shows in Music aimed at identifying and promoting musical talents among younger generation Malayalees in Mumbai, with the support and co-operation of the experts in this field. This programme consisted of six rounds of competition among about 35 contestants from the city and their talents rated and judged by expert musician like Kavaalam Srikumar, Ranjini Jose, Utthara Unny, Preetha Kannan, and Puthussery Janaardhanan



and the like. These competitions were regularly attended, liked, appreciated and encouraged by the music lovers of Mumbai. In addition, seminars on arts and culture,

involving exponents from this field, like Navya Nair, Jayaraj Warriar, Biju Narayanan, Rakesh Brahmanandan, Shabari Nath, Kollam Thulasi, Vaikom Vijaya Lakshmi, Pranavam Shashi, Mattannoor Sankarankutty

Onasamsakal

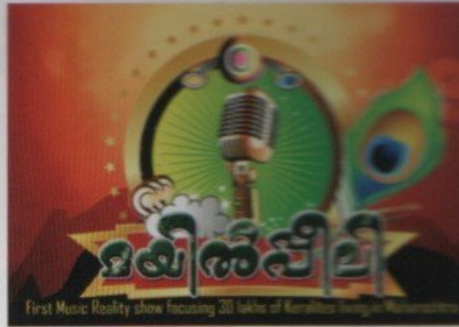


Adv. Padma Divakar and Family

Marar, Babu Kuzhimattam also were very beneficial to and taken advantage by Mumbai Malayalees.

Amchi Mumbai paid special attention to the socio-economics of the Mumbai Metropolis, along with the cultural issues. Many discussions/seminars on the urgent social and economic problems and issues, involving the subject specialists and social workers, attracted the attention of the common public and those in the Government, helped in many ways to handle such issues in a beneficial manner. The seminar on "Organic Farming" led by the Agriculture Minister V.S. Sunil Kumar was a great attraction and beneficial to the interested Mumbai Malayalees.

All these discussions and seminars organized by Amchi Mumbai were multi dimensional and saw very active involvement and participation of the stalwarts, like Amitabh Bachan, Sachin Tendulkar, Sharookh Khan, Karan Johar, Anil Kapoor Aftab Shivdasani, Milind Soman from Mumbai and Mammooty, Mohanlal, Jayaram, Priyadarshan, and many such other silver screen personalities of Kerala.



The adventurous 14.22 hrs. swimming across the Palk Bay by India's famous swimmer, S. P. Muraleedharan, was yet another fantastic visual coverage by Amchi Mumbai for the Mumbai Malayalees. Muraleedharan was perhaps the first Keralite to cross the Palk Strait. The Amchi Mumbai team (consisting of Anil Raghavan, Premlal, J.P. Thakzhi, Gopi Nayar et.al.) accompanied the swimmer, in a boat, all along the feat.

It would be worthwhile to note, in this connection, about the recognition Amchi Mumbai received in Tanzania. The Indian Consulate of Tanzania organized and celebrated the Indian Independence Day, which was covered by Amchi Mumbai, through the

Malayalees of that country, like Rajesh Kanjirakkadan, Binu Nair, Sojan Joseph, Shyam and above all the famous Malayalam Novelist, Benyamin.

The Music Reality Show, titled the "Golden Voice", organized by the Amchi Mumbai through P. Sathyan, brought about thirty five talented musicians (irrespective of their age) to the main stream, under Geetha Poduval and Neethi Nayar. Similarly, the poetry reality show, aiming at promoting the poetic talents in Malayalam, received great appreciation from the Pravasi Malayalees.

Though initiated, as a weekend programme of the Kairali TV, by the efforts of Premlal, Amchi Mumbai has since grown into two full-fledged telecasts in a week. Produced and directed by Premlal, Amchi Mumbai is handled by a very competent team consisting of J.P. Thakazhi and Neethi Nair, with the support of Paduthol Vasudevan Nampoothiripad, Rajan Kinattinkara, Ashish Abraham, Neethu Menon, Girija Menon, Jovinto Joji, and Albin Ausustin in the background. ■

-K R Narayanan

Wishing All
A Happy
& Prosperous
Onam

**UTRACON
STRUCTURAL SYSTEMS PVT LTD**

Educational and health support to 297 tribal children

Nanma Charitable Foundation visited Munjyachimet village in Mokhada taluka, Palghar district of Maharashtra to start its first phase of tribal empowerment this year. In the first of a six-phase initiative the Nanma team distributed school bags, notebooks, pencil box kits and slate boards to the kids up to class 5 of Munjyachimet Primary School, Anganwadi and Dandwalgaon Primary School and Anganwadi on Saturday, July 28, 2018. The village is 148 kms away from Kalyan.

The team also distributed nutritional food to the children of Primary school and Anganwadi of Munjyachimet and Dandwalgaon. They also made arrangements to distribute milk, egg and banana every Monday, Wednesday and Friday to the children.

Foundation General Secretary Sunilraj, Unnikrishnan E.U, Subhash Kumar, Honey, Varun Nair, Dattatray Hamare, Rajendra Tamboli, Kamlakar, Kiran Pardhi, Shajimon, Shijin, Sumit



Nanma members with tribal children

Sudeesh and Rahul Panday supervised the event.

In their next phase, they have decided to distribute essential utensils, water purifiers, computer, linen bedsheets, tooth brushes, toothpaste and

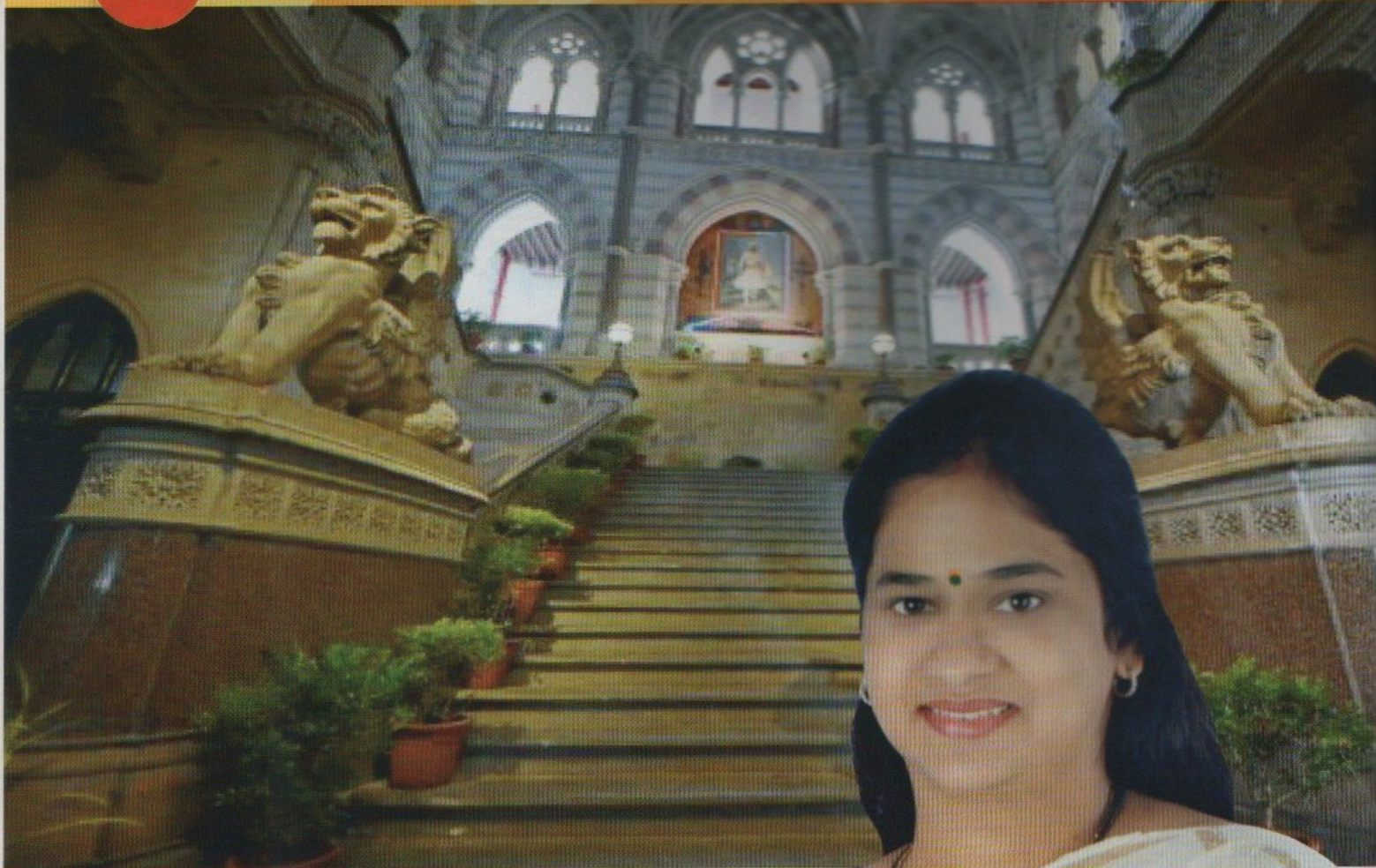
soaps to the villagers as part of their health and sanitation initiative.

They will also be conducting free Medical Camp and plan to distribute essential medicines which will benefit more than 500 families from the village.

Wishing All
A Happy
& Prosperous **Onam**

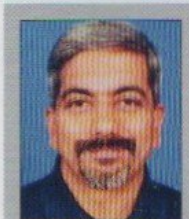


**DAMANI
DYESTUFF LTD.**



POLITICS IS ABOUT PEOPLE AND NOT POWER

Srikala Pillai



Sriprakash Menon

■ Her room is crowded with people who have come to meet her with various purposes. She hears them out patiently and with a bearded chicken shop owner, she is tough says "apna dukan saaf rako, bhaas waas aana nahi chahiye. Mujhe koi complaint nahi chahiye". She is keen on knowing what steps are being taken during Mumbai rains for the slum dwellers from another person sitting conversing with him in Marathi. And the discussion goes on and on when she realised that she has to talk to a media person in between. "Chala aatha mala patrakar sangh bolu de" and she gets



ready for an interview

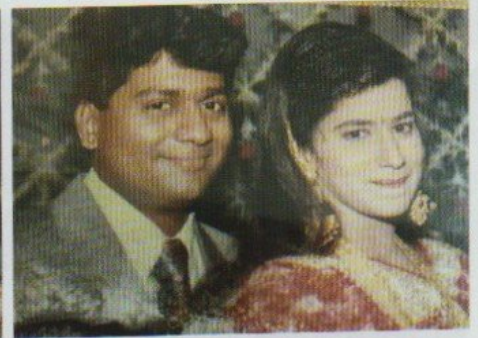
That's how young and dynamic BJP municipal corporator Srikala Ramachandran Pillai keeps herself busy with her people from her ward (57) and party workers. Daughter of Ramachandran Raghavan Pillai and Ratna Pillai, Goregaon based Srikala is a commerce graduate and took a plunge in to politics to work for her father. R R Pillai was a popular corporator for over 20 years from Goregaon west. Srikala is the first Malayalee woman corporator in the BMC.

"My father was a well known congressman and hailed from Attingal (Thiruvanthapuram) and my mother a social worker was from Karwar. I joined my father in politics since 2007 and worked with him till he passed away in 2010. My father was my mentor and motivator in politics. My two sisters Dr Rakhi Ulhas Kumar is based in the US and younger sister Trupti Pillai is a chemical engineer. But it is I who took to politics", Srikala recalled.

Srikala stood for by election on a Congress ticket and lost. She wanted to pursue a degree in law but soon after marriage to Bhushan Warke, a captain in merchant navy, she got busy at home front and took a break from active politics. "But my father's good work and dedication in politics once again attracted me to contest election in 2010 and I lost again (then it was ward 51). My defeat did not deter me from working for



R R Pillai and Ratna Pillai



Srikala with husband Bhushan Warke



Srikala with her family members



With Maharastra Minister Vidya Thakur

the people especially the downtrodden and poor. Initially, I worked with congress leader Gurudas Kamat".

During 2016, Srikala joined the BJP and worked for Mrs. Vidya Thakur

and joined her to work in ward 57 (Bhagatsingh Nagar, Oshiwara, Goregaon Link Road). In 2017 municipal elections, Srikala won this seat for the BJP which was a Shiv Sena stronghold till then. "I was not bothered of coming to power but I continued to work for people in the area looking at the developmental activities", she emphasised.

Explaining the challenges faced in her ward, Srikala said "my ward had the



Srikala in different public meetings



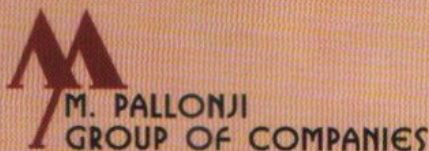
Srikala in a public function with others

biggest slum pocket in Goregaon. Clean water, hygiene & cleanliness, no proper sewage system, garbage collection, absence of school and hospital, all these were essential for basic living but with the help of my party I got funds for various developmental activities. Slowly we have been providing several amenities to the people. Illegal construction besides preserving environment especially mangroves are some of the issues which is being addressed. For several years now, we have dance and beer bars (on the main road) in the ward. However, Police have been very cooperative and pro active in keeping a check on anti social elements in the area".

"The new DP (developmental plan) will boost development in slums even in RG (reservation for garden) area where 70 per cent of land can be developed. City will get well planned development as chief minister Devendra Fadnavis is personally monitoring the DP", she pointed out. Srikala's ward with a population of over 70,000 has people from Konkan, UP, TN and among the communities Muslims have a sizeable population.

Srikala stated "in three years, we have made quite a lot of progress in our ward. We are trying to help the girl child especially funding their education has been a task which we have undertaken. Making changes at the grass root level involves lot of work and it is a team of dedicated people who can bring a change about in slum colonies. What ever fund allocation (About 3 crore, yearly) given to me for the ward has been purposefully used for the people in the ward. Now we have proposed a new school, a neo natal intensive care unit and other projects are in the pipeline".

"I think in politics we should be people oriented than power oriented. By serving people selflessly we are sure to make the living conditions of people at the grass roots level better. Malayalee Samajams and other socio-cultural organisations should take up developmental and social initiatives as well in various slum pockets and in other areas so that we can become partners in the development of Mumbai," she observed. Development and progress will happen only when people also participate and support social projects for the needy. "As a community we can do a lot and such inclusive efforts will enrich our lives as a Mumbaikar", she felt. ■



M. PALLONJI GROUP OF COMPANIES
Corporate Office : 46/A, Cawasji Patel Street, Fort, Mumbai - 400 001.
Tel. : 6610 0000, Fax : 91-22-2285 5325
Email : mail@mpallonjigroup.com • Website : www.mpallonjigroup.com



M. PALLONJI & CO. PRIVATE LIMITED

Leading Contractors for Industrial Abrasive Blasting & Painting, Coating, Anti-Corrosion, Logistics, Barging, Dredging, Reclamation and Offshore Works.
Members of S.S.P.C. (USA) & N.A.C.E. (USA)



M. PALLONJI SHIPPING PVT. LTD. SHIP OWNERS AND OPERATORS



M. PALLONJI LOGISTICS PVT. LTD. LOGISTICS & BARGING

PALLONJI INVESTMENT AND FINANCE PVT. LTD.

Manufacturers of Waterproofing material Manufacturers of Longlasting Exterior coating material

AquaEpoxy

Kenitex

Factory : C1B/778/1, G.I.D.C. Industrial Estate, Vapi, Dist. Valsad, Gujarat, India



PALLONJI COATINGS PVT. LTD.

MANUFACTURERS OF INDUSTRIAL PAINTS, PRIMERS & SEALANTS

Factory : C1B/778/2, G.I.D.C. Industrial Estate, Vapi, Dist. Valsad, Gujarat, India



PALLONJI LEASING PVT. LTD.

HIRE PURCHASE, LEASING & OTHER FINANCIAL SERVICES



STERLING MOTORS

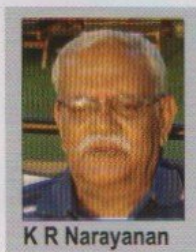
Authorised Dealer for **TATA MOTORS** For The Entire Range of Passenger Cars, Commercial Vehicles and Spare Parts at Nashik, Solapur, Bableshwar & Ahmednagar



A view of Mt. Fuji, when the clouds clear

The maritime island-country, Japan (or Nippon), had been attracting my attention, ever since I was engaged in the research on the Pearl Oysters of the Gulf of Kachch, in the early 1960s.

JAPAN SNIPPETS FUJIYAMA



K R Narayanan

■ This was because Japan was a country, which had greatly developed its commercial oyster farming and pearl culture and had established many culture pearl

industries around Kobe. There were two proposals to send me to Japan one for postgraduation in Fisheries (in the Imperial University, Tokyo) and another for a training in pearl oyster culture. Both the times, the proposals were dropped for one reason or other. Hence, my desire to visit Japan remained unfulfilled so far. But an opportunity to visit that country came recently (in June, 2018), when I was staying with



Fuji A painting

my children in Singapore.

We had many places to see in Japan and an elaborate schedule was drawn up to visit all the three major islands. But a severe earth quake in the Osaka region, compelled us to cut short our travels and confine it only to the safer places. The travels and visits were scheduled, basing at the *Hotel*

Courtyard By Marriott in Tokyo, and covered many places of interest by road and railways. The Fujiyama, the Tea Garden and the Samurai Museum were the most memorable, among the places visited.

After visiting some land marks in Tokyo, like the Tokyo Tower, Tea Garden, the Emperors' palace, Samurai Museum and the like, we travelled by a tourist bus from Tokyo to see the (presently dormant) *Fujiyama* (Fuji Mountain), in the accompaniment of the Japanese song about this mighty volcanic mountain: "*Aa tama o koomaano oo enidaa shee..Fuji vane po nee chee no yaama.....*"

As is well known, legends and traditions have greatly influenced the Japanese history and the Japanese way

of life. Also, the love of the Japanese for nature, mother earth, mountains, seas, and animals and their respect to the living and the dead ancestors have all made us admire the Japanese society and its lifestyle.

About 71% of the land in Japan is covered by big and small mountains and about 150 volcanoes. The local people attribute divinity to these mountains and volcanoes and hence respect them greatly. In view of this, many legends and mythical stories are weaved out about these hills, mountains and volcanoes of Japan.

Mt. Fuji, *Fuji-san*, or *Fujiyama* has been the most important landmark of Japan from time immemorial. This mountain is home to many legends and myths. It is the most important volcano-mountain of Japan, 3776 mts. tall, and standing on the Honshu island. Japanese address this mighty snow-capped mountain respectfully as *Fuji San* (San is the Japanese term for "Sir"). It is said that Fuji got its name from the Fire God *Huchi* or *Fuchi*.

There are many myths and legends involving the sacred Fuji. "*Red Fuji*" by Hokusai Katsushika gives an exhaustive account of the myths and legends about Fuji. To borrow the words of Hadland, the author of *The Myths and Legends of Japan*: "*Fuji dominates life by its silent beauty: sorrow is hushed, longing quieted, peace seems to flow down from that changeless home of peace, the peak of the white lotus*".

The Fuji has been dormant for the past many hundred years and the last eruption was in 1707, when the entire Japan was covered with six-inch-thick volcanic ash. It is estimated that, presently, more than five lakh pilgrims climb up the Fuji and conduct prayers atop. As in our *Sabari Mala*, women were not permitted to climb the Fuji mountains. This has now been relaxed.

Mt. Fuji has been the home of multiple deities, including the goddess *Sengen* (also known as the Goddess of Fuji), whose temple was once said to reside on the summit of the mountain. During religious pilgrimages to Mt. Fuji, it is believed, *Sengen* would throw those with impure heart from the mountain.

Creation of Mt. Fuji is an interesting



From the Observation Point -
Fuji in the background



Fuji From the Observation Point

legend. The story goes that this mountain was born in a single day and is related to the experiences of a woodsman called *Visu*. He was awoken, one night, by a loud noise, seemingly coming from under the Earth. Believing it to be an earthquake, the woodsman grabbed his family and ran from their home.

When he came out to the doorway, he saw that the land near his home, which had been flat and dead, had become a mountain! *Visu* was in such a great awe, at the occurrence and the majesty of the mountain, that he named it "*Fuji-Yama*", the never-dying mountain.

Geologically, Mt. Fuji dates back to around 8500 B.C. But, this mythological story places the legendary creation of Mt. Fuji in 86 B.C. The latter period roughly coincides with the geological

record of an explosive eruption that occurred around this time frame. While it is not known what the true source of this myth is, it is not outside the realm of conjecture to suggest that the myth could have been influenced by the aforementioned eruption.

Keeping aside all the stories and legends, the sight of Fujiyama is always grand and beautiful, to the travelers going to and from Tokyo (Haneda) Airport, when sky is clear. I do not know if any Kalidasa of Japan ever wrote about Fujiyama in a Japanese *Megha Sandesham*! ■

Wishing You All A Very Happy

ONAM



Dr. M G Pillai



Dr Syriac Palackal

A TECHNOLOGICAL WIZARD WITH 64 U.S PATENTS



Prof Dr John Mathews Vazhappilly

■ The time will come when diligent research over long periods will bring to light things which now lie hidden. And so this knowledge will be unfolded only through long successive ages.

There will come a time when our descendants amazed that we did not know things that are so plain to them ... Many discoveries are reserved for ages still to come, when our memory would have been effaced. Our universe is a sorry little affair unless it has in it something for every age to investigate. Nature does not reveal her mysteries once and for all.

-Seneca

In front of a palatial building enveloped in a cluster of coconut trees there stood a tall young man with a winsome smile suffusing his face. His

smile had a rare quality about it. It was the smile of a scientist charged with an insatiable curiosity to know the hidden mysteries that slumber in the heart of matter. His whole being radiated an aura of scientific quest and spirit. Science reveals to us the infinite and inexhaustible richness of the phenomenal world and its intricate complexity and mysterious wonder.

The Essence of the Scientific Quest

"Youth must be made to understand the beauty of doing science. The pleasure of doing science and the ultimate bliss when science makes you understand Nature, master it, control it and finally make things that improve the quality of life of humankind"

- Dr A P J Abdul Kalam

Dr Syriac Palackal believes that the scientific quest is an adventurous and daring journey. Into the inscrutable mysteries of the universe these journeys

lead to unexpected discoveries and new insights that challenge traditional wisdom. In these journeys we also discover the unbreakable thread of rationality and order, woven into the fabric of the entire creation.

Dr Syriac's contention is that the mathematical precision, exactness, simplicity and elegance underlying the physical laws in nature are intellectually so intoxicating that many scientists have become mystics. Every drop of water in the ocean, every grain of sand on the beach, every autumn leaf that flutters and spins to the ground is subject to laws.

For Dr Syriac, science is both knowledge and power. It has insight as well as usefulness. It is illuminating as well as fruitful. It demands disciplined devotion to the pursuit of truth. It developed in its votaries an attitude of tolerance, open mindedness, freedom from proceed and hospitality to new ideas.

An Insatiable Thirst for Scientific Knowledge

Ignorance is the curse of God

Knowledge is the wing where with we fly to heaven - Shakespeare, Henry VI, part 1 4:

A native of Vaikom, Dr Syriac Plackal completed his B Sc in Chemistry from S H College, Thevara, Cochin. He moved to Germany for his higher studies. He completed B S, MS and Ph. D from Universidad Bayreuth in Germany. His doctoral thesis concentrated on the synthesis of new metallocene catalysts for olefin polymerization. This work resulted in the discovery of several unique catalysts in the issuance of 6 US patents and working as a consultant for Phillips petroleum Company (Now Chevron Philips) USA during his graduate studies. He added one more feather to his academic cap by doing an MBA from the United States.

Technological Conquests

The climber immersed in fog has only a vague idea of the location and condition of the peak he intends to ascend. Determined not to give in to difficulties, he keeps going, one step at a time, but he does not really know whether he is moving towards the peak or not. Then all of a sudden, the fog clears away for a moment. The climber recognizes the goal of his striving as well as the surrounding situation. He sees a pattern and at that very moment, the whole picture changes completely.

-Heisenberg

Dr Syriac is a passionate advocate and promoter of innovative technology. He is of the opinion that the history of our technological efforts is nothing but a systematic campaign to dismantle constraints around us. We bridge distances, turn night into day with electricity, we cross oceans and rivers, heal diseases and injury and prevent birth, accelerate the growth of food and extend its life by finding ways to store it the list is endless. In each case, the

intent is to refuse to acknowledge a limitation imposed on us by circumstances, as we conquer nature and overturn the stifling limitations of the physical world we are part of.

Dr Syriac reminds me of Marshall Mc Luhan who said: Technology is an extension of man. Dr Syriac has 64 U S patents to his credit. To explain and elaborate Dr Syriac's technological accomplishment would require a whole book to be written. The following are some of his technological achievements.

On the Cover of Phillips House organ

In 1992 Dr Syriac Joined Philips (USA) as a research Scientist to scale up and market the catalysts that developed during his graduate studies. His employment with Philips proved to be very exciting and fruitful. He was entrusted by the Philips management to design, construct and start up the Metallocene catalyst plant in Bartlesville, USA. This project was strategically very important and he was able to successfully complete the project in time. He was selected to be on the cover page of Phillips Annual Report (1999). The catalyst that he developed, enabled Phillips to add a new portfolio of products which in turn triggered multiple joint ventures in Qatar and Saudi Arabia. Essentially Phillips got the Arabian market only due to the technology that he had developed.

Palco Consultants

In order to materialise a dream that he had cherished for a long time Dr. Syriac decided to form a Consultancy Company. In 2011, PALCO Consultant was established in Germany with three other scientists located in Germany, USA and UK to serve

the chemical industry. This team had the privilege to assist many clients in various fields like: Zero waste water discharge, isopentane desulfurization, Hydrodesulphurization, Flue gas desulfurization, Ammonium sulphate production, sourcing of catalysts and bulk chemicals...

A Unique Reactor

The Palco Consultancy team also developed the conceptual design for a unique reactor for olefin and polyolefin production. At present prototype of this reactor is being built in Germany. The team is looking forward to starting up the reactor soon which is expected to revolutionize olefin polymerization industry (products that needed two or three reactors to produce can be manufactured in this reactor). Plastics that can be only dreamt of in the past can be produced in this unique reactor.

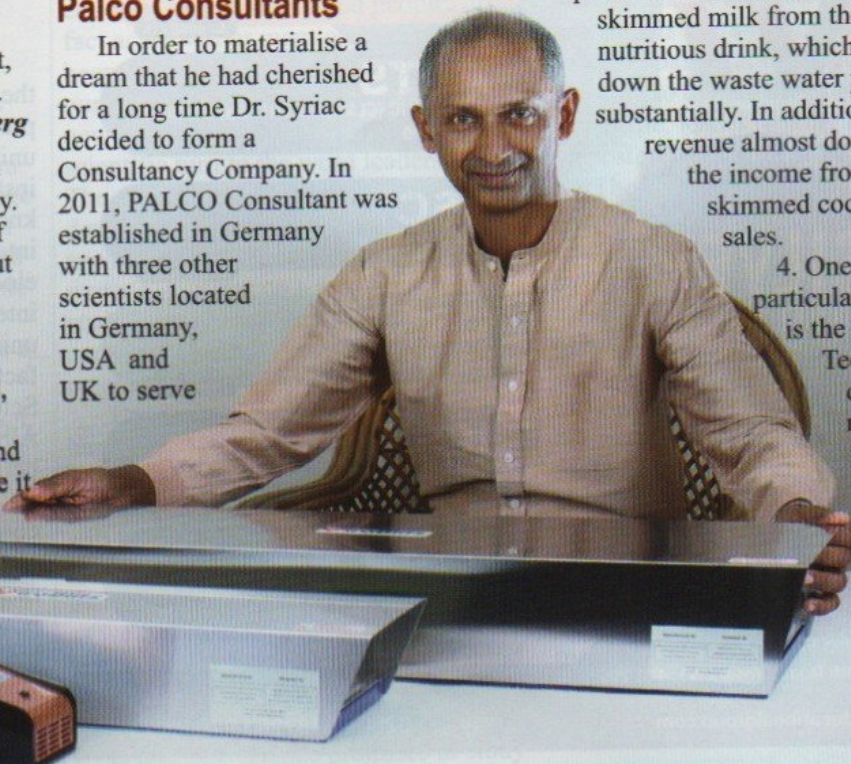
In the last couple of years Dr Syriac developed the following technologies in India.

1. Odour control technology for fish meal/oil bone meal industry. The biggest plant that uses this technology is processing 1000 tons of fish per day with no odour pollution.

2. The water recycling technology for fish meal / oil. This technology enables these plants to operate without external source of water and the amount of waste water that needs to be discharged is substantially reduced.

3. New process for virgin coconut oil production. This enables to utilize the skimmed milk from the process as a nutritious drink, which in turn cuts down the waste water processing substantially. In addition to that the revenue almost double due to the income from the skimmed coconut milk sales.

4. One project he is particularly proud of is the "Green Technology" he developed to recycle



hazardous waste at KUMML, Chavara. This unique process converts the hazardous waste produced during the Titanium oxide to useful products using the "Zero Waste / Zero Discharge" strategy. This project is now awaiting approval for implementation.

Germ- Free, Odour Free Hospitals

Who wouldn't like to have germ-free, odour free hospitals? Dr Syriac's passionate aspiration to have such hospitals all over the world led to the development of such an equipment. He has developed an air disinfection/deodorisation equipment functioning using Ultraviolet light and photosynthesis.

"Hospital Acquired Infections (HAIs) are among the most common complications of hospital care. Carelessness, leads to a number of diseases. "The equipment removes both microbes and volatile organic compounds from the air in a single pass by oxidising them, which means they are destroyed and not filtered out. The Japanese equipment takes 75 minutes for UVA to disinfect the air while we offer to do it in 0.15 seconds which is 25,000 times faster and 1,000 times cleaner than the best known technology," said Dr Syriac.

The equipment has been tested in a few University Research labs, hospitals, hotels and public toilets and it was found to be extremely effective in

enhancing the hygiene of the place. The efficiency was certified by A A Mohammed Hatha, Professor at Cochin University's Marine Biology, Microbiology and Biochemistry Department:

"We've evaluated the efficiency of the machine and it was able to completely (99.99 per cent) Inactivate the bacteria load," said Hatha. "Germ-free and odour free hospitals are not just a daydream any more but a reality that can be achieved," said Dr Syriac, sitting in his Palacial house at Vaikom.

Dr Syriac told me that this technological breakthrough would give a new dimension to the swachha Bharat and Suchitva Mission initiatives. Many hospitals in India and abroad have started purchasing this instrument as a part of their hospital care.

The Scientist and the Mystic

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as a good as dead, his eyes are closed.... To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

- Albert Einstein

Dr Syriac is a passionate believer in the invisible, transcendent power and presence that animate and sustains this universe. He is of the opinion that as an instrument purely for the acquisition of knowledge science can not only be intellectually invigorating but can also eloquently justify the existence of an intelligent creative Principle in the universe. History amply testifies to the fact that some of the greatest names in Science, Galileo, Isaac Newton and Albert Einstein were devout and humble believers.

For Dr Syriac science and religion constitute a duet, not a duel. They are as closely related as electricity and magnetism. Science looks for the hidden power in atom. Religion looks for the hidden power in 'Atman' (Soul).

Dr Syriac observes that as observational sciences become more refined and accurate, the rash, utilitarian, materialistic doctrines of the nineteenth



THE BEST HAVE CHOSEN CARMEL, HAVE YOU?

SCIENCE

IIT JEE (MAIN), NEET, NATA, IMU-CET, UCEED, FYJC & SYJC

ALL SUBJECTS

COMMERCE

FYJC, SYJC, CA ENTRANCE, CS FOUNDATION, NIFT & NID

ALL SUBJECTS

ARTS

FYJC & SYJC (CLAT-LAW ENTRANCE EXAM), NIFT & NID

ALL SUBJECTS

SSC

STD. VIII, IX & X

ALL SUBJECTS

CBSE

STD IX & X

ALL SUBJECTS

ICSE

STD IX & X

ALL SUBJECTS

IELTS

INTERNATIONAL ENGLISH LANGUAGE TESTING SYSTEM

ADMISSIONS OPEN FOR ACADEMIC YEAR 2019 - 20

C-3, Vishwakarma Paradise, Phase- 1, Ambadi Road, Vasai (W), 401 202.

www.carmeleducationalgroup.com

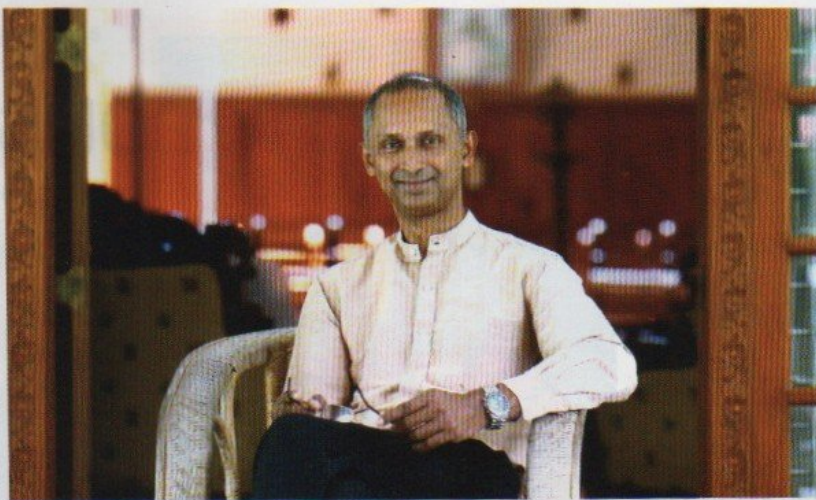
Helpline:

0250 2348726 | 9284002383

century are crumbling away one by one, in spite of the fact that most scientists insist on limiting their work to the physical field of knowledge, whereby, they methodically exclude all evidence of forces deriving from the higher Levels of Beings and confine themselves to the dead aspect of the Universe.

Happily, there are now quite a number of scientists, like the zoologist Adolf Portman and the botanist Heinrich Zoller who have had the courage to break out of the prison walls built by the modern Cartesians and to show us the kingdom and the power and the glory of a mysteriously meaningful universe.

The great Indian Mathematician Ramanujan said: "All great equations come from God." Dr Syriac too believes that he gets his scientific ideas during periods of profound interior stillness and quietness a mental state achieved through deep meditation and intense prayer. He practises yoga and meditation rigorously and regularly. Once he told me that the more we broaden our horizons on the physical



level, the more spiritual we become. The awareness of the infinite cosmos and the realisation that everything is pure energy brings about profound feelings of spirituality. Dr Syriac is a scientist as well as a mystic. There is no wonder why the great scientists like Newton and Einstein were drawn to mysticism.

The Source of Dr Syriac's Joy and Bliss

Dr Syriac is not a mere inventor of innovative technologies. He ponders profoundly on the philosophical and ethical implications of pursuing a career

in science and technology. He observes that a scientist lives primarily in the laboratory of his mind, even when he is working in a research centre away from the madding crowd. His mind is filled with things more glorious than the pursuit of pelf and power. He experiences the drill and thrill of scientific quest. Devoid of pride

and prejudice he sits in the sanctuary of this universe to discover her secrets.

It is Dr Syriac's contention that a scientist or an inventor is not the sole and solitary custodian of the scientific treasures that he has discovered in nature. His discoveries and inventions are the common heritage of mankind. This self-denying spirit, this philanthropic concern for the welfare of humans is the source of Dr Syriac's joy and bliss.

This is the serene of his serene, innocent smile, a smile infused with compassion and love. It is the smile of a scientist and a mystic. ■

Letters To The Editor Continued from page 06

Bengali, and Odia populations are migrating in large numbers to this garden city.

There is criticism that those who come to Kerala and call themselves as Bengalis are actually Bangladeshis. Secondly, it is English all the way from Kashmir to Kanyakumari. With the huge number of increase in English medium schools, the day is not far when English will be language spoken by most people in this country. All the regional languages, including Malayalam, have a rather temporary relevance.

*Biju Cherian,
Vasai Road.*

Science of Leadership

The July edition of KIM carried a very intriguing and thought provoking article on leadership "Towards a brave new science of leadership" by Dr. A. P. Jayaraman

Leaders, leadership qualities, making of a leader and so on are very

familiar words and phrases to all educated and career bound people. In fact as the writer mentions we have been hearing these phrases right from our school and college days. But what is new here is that the writer has given a scientific turn to the word leadership. The article speaks of a new science to detect or diagnose leadership and the need to have 'scientific' leadership. The writer elaborates on a new branch of study called Science of Leadership, combining neurology and quantum mechanics.

The brain is a very dark area of the human physiology. Though we know what it is made of, billions of neurons and its quantum state etc. scientists are still grappling with the nuances of human behavior. As Shakespeare says that man has the potential to be divine as well as satanic. Human beings are very complex beings and the word mind is attributed only to this being. This mind is still beyond delineation.

If this new science promises to study

leadership features in human beings and provide one of the tests for searching individuals to train for leadership, it is a modest boast. But if this science is boasting to dictate the process of 'scientific, leader making it would be preposterous as well as intimidating.

The scientific approach to leadership reminded me of Francis Galton's macabre science of Eugenics. Taken up by his theory of human hereditary, he imagined he could do selective breeding of humans so that we have the strongest, smartest and fittest humans. History tells us how this theory led to ruthless biological interventions and mass killing for the so called gene washing and race cleansing.

The quest for more knowledge has its accompanying pitfalls. The new science of leadership should not cross its boundaries and grossly interfere with the making of God's best creation.

*Ms. Saroja . S
Goregaon East*

The legacy of a gorgeous gorilla



Dr A P Jayaraman

■ Hanabiko Koko is a female gorilla and was the cynosure of animal psychologists. She was born on American Independence day July 4 in 1971 in San

Francisco zoo and received the name Hanabiko meaning fireworks child. She was an American ape and she died in her sleep on 19 June 2018 leaving behind a legacy of lifelong learning of sign language. Books were written and documentaries were made on her life as she was a great enigmatic scientific curiosity. She was covered in some peer reviewed scientific journals in the beginning and later she flooded popular science media. National Geographic put her as cover page girl twice shooting her into global fame.

Gorilla Effects

Students of psychology are aware of the famous gorilla effect. If you are deeply absorbed in an activity and totally concentrating on it, you will never know if a gorilla has passed before you. Passage of a gorilla right across you is not a small event to be missed but you will be oblivious of it if you are mentally preoccupied. Experimental evidence for this effect has been established beyond any shadow of reasonable doubt and is known as Gorilla Effect or Inattentional Blindness.

Yet another gorilla effect has been extracted by animal psychologist, Francine Patterson by studying a learning gorilla by teaching it a subset of American sign language. This gorilla effect has been beamed with blinding brilliancy by the media across the globe. It is magnificent saga of anecdotes, experiments in behavioral psychology and also a classic narrative of human Great ape bonding and cross species communication.

Strong Bonding

Koko was stout, smart and strong. At the age of one she received sign language training from animal psychologist Francine who developed



Teaching Gorilla to identify pictures

deep emotional bonding with Koko. Koko learned to communicate and converse with sign language in a humanlike way with remarkable ease for a gorilla. As the news of Koko's death reached Francine, she responded, "My first response wasn't thoughts, but tears. After that, a reflection on how Koko taught us so much about the great ape mind, even while she paid a cost, in her own daily life, for our scientific curiosity." Francine was a surrogate mother to Koko and brought her up with tender loving care.

Koko's gift to her foster mother was solid stuff for a doctoral dissertation that brought her a Ph.D in developmental psychology from Stanford University. Most PhD holders forget their work but she pursued it with passion bringing crowning glory to an academic discipline. It was a pure science experiment that transformed into an unalloyed love affair between two females of two families of the super family of Hominoidea.

Francine has authored over forty scientific papers and popular science books. Two books for children, Koko's Kitten and Koko's story, became best sellers. She has won several honors and

accolades for her work with gorillas. She had worked with two male gorillas Michael and Ndume teaching them sign language.

Linguistic Gymnastics

Koko was an amazing, creative and resourceful gorilla that opened a window to us to see the great ape's world of words and through them the feelings and rationality. She shot into limelight by her claimed mastery over a subset of sign language. Our close evolutionary connection received an energetic reinforcement. Here language is used in its quintessential sense as medium of communication. She was taught American sign language when she was about a year old. She apparently has a working vocabulary of more than 1,000 signs, and understands around 2,000 words of spoken English. She was an experimental animal to explore the longest continuous interspecies communications program of its kind anywhere in the world. She scored admirably well in IQ scales from 70 to 90.

We humans are notorious for our use of language for deception and the art of lying by terminological inexactitudes.

Unsurprisingly early beginnings of this were traced to Koko too. She is said to have used her learnt language deceptively with counterfactual statements for humorous effects.

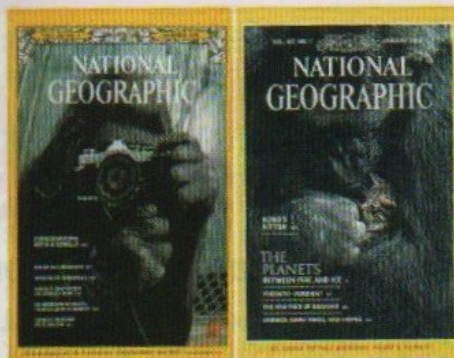
She was paraded to give a climate change speech! She signed like this on global warming, "I am gorilla. I am flowers, animals. I am nature. Man Koko love. Earth Koko love. But Man stupid. Stupid! Koko sorry. Koko cry. Time hurry! Fix Earth! Help Earth! Hurry! Protect Earth. Nature see you. Thank you."

If she were trained to operate a word processor what output would have emerged! Maybe she would have composed lines of Shakespeare without having read them before.

Koko was a wordsmith. She coined words for objects she had not been taught. A ring engaged her inventive mind. She created a compound word Finger-Bracelet to describe the ring. This is cited as an example of the creative linguistics the gorilla mind is capable of under expert training.

Pet Kittens

Pet keeping is not an exclusive human privilege. Koko too loved pets. Her favorite first pet was a kitten called All Ball. She played with the kitten for an hour every day. Together they appeared on the cover of National Geographic together. But in 1985,



tragedy struck when All Ball wandered onto the highway and was run over. Koko grieved and was said to have been emotionally upset. When the sad news was conveyed to her, she did not hear the words for ten minutes and then she whimpered, making the distinct sad hooting sound. She then said, "Sleep, Cat" and folded her hands and placed them at the side of her head. It paints a poignant picture of sweet parting sorrow. She touched children's hearts when a book went viral about her sadness at the death of her pet kitten

There are incredible stories about Koko. She once tried to use a telephone. The horrified operator at the other end thought that someone about to die was ringing. When Koko was five years old a male gorilla, Michael, was included in the sign language training. She was told that a baby was joining. When she saw 22 kg weighing Michael, she said

"Wrong, Old." Within two years they started talking to each other in sign language. It is claimed that her use of sign language indicated mastery over the language having started learning at the age of one.

Mirror Test

This is a test of self recognition. We humans pass the test at the age of eighteen months. Koko underwent the mirror test and cleared it at the age of nineteen. Gorillas usually fail the mirror test. When shown a mirror, they become aggressive. Most of the gorillas do not pass the test because they have inhibitions due to the presence of observing humans. Self consciousness prevents self recognition, animal psychologists suggest. They also avoid eye contact with their reflections. They are likely to look at their reflection long enough to realize that it is themselves who they are seeing. Koko was the first of her species to pass the test.

Conflict of Interest

Understanding the cognitive capacity of a gorilla is a valid scientific question. The credentials of a university trained graduate psychologist are also in good order. The dedication and passion of the trainer are unparalleled. The academic rewards and public acclaim received by the care giver trainer are also appropriate. Was the gorilla interested in the experiment? We do not know. We may never know. Yet vigorous language teaching went on. Koko spent her lifetime learning a language that has no value for her. Consent from her has no meaning. Alternatively if Koko were left free in the wild, it might have had a merrier happier life. That is conjectural.

Death Concept

There is a reported discussion between Francine and Koko about death and life after. To the direct question, where do animals go after death? Koko signed 'comfortable hole'. When her pet cat died she signed 'Cat Sleep'. Is this an echo of the thought that Shakespeare put into the mouth of Prospero in the Tempest?

"We are such stuff as dreams are made on,

And our little life is rounded with a sleep."

Koko passed away in sleep. After life's fitful learning, she sleeps in her comfortable hole. Sleep, Koko, Sleep. ■

എല്ലാവർക്കും ഹൃദയം നിറഞ്ഞ

റോണാൾഡ്സ്



THE

PROFESSIONAL
COURIERS

+



AN ISO 9001-2015 CERTIFIED COMPANY



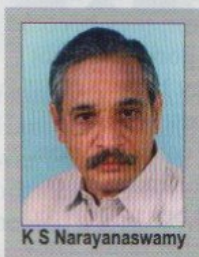
ISO 9001:2015
REGISTERED
DUTCH ACCREDITATION
COUNCIL B.V.

CORPORATE & ADMIN. OFFICE (Western Region)

Unit No. 123-128, Sahar Cargo Estate, Tarun Bharat Society, Chakala, Andheri (E), Mumbai - 400 099
Tel. : 4025 8200 (30 Lines) Fax : 2826 5146. E-mail : admin@tpcmumbai.com

TRADITIONAL ONAM FEAST

We guide our readers to prepare the traditional Onam dishes within the confines of your home and have a sumptuous Onasadya on Thiruvonam day. Recipes for 20-25 people



K S Narayanaswamy

PULEENJI (INJI PULI)

■ Puleenji, the so called Inji-puli is an inevitable pickle, very awesome, dark brown in colour, sour and sweet in taste, served on Sadhya with other

pickles. It is made from ginger (inji) tamarind (puli) and jaggery. Further it also goes well with South-Indian snacks such as Idli Dosa etc. It is most commonly known for its digestive aid and is a delightful part of an Onam Sadhya.



Ingredients

1. Tamarind (Puli) 1 small ball sized
2. Ginger (Inji) 100 gms
3. Green chilly 2 to 3 nos
4. Asafoetida (Hing) Powder ½ spoon
5. Turmeric powder ¼ spoon
6. Sesame (Mustard) seeds ½ spoon
7. Sesame seeds (Ellu) 1 tsp
8. Curry leaves few
9. Sesame oil 1 tsp
10. Red chillies 1 or 2 nos
11. Jaggery to taste
12. Salt to taste
13. Chilly powder ½ spoon
14. Fenugreek seeds ½ spoon

Preparation:

- Soak tamarind in water about ½ hour. After the tamarind become softened extract the juice and remove the fibrous residue. Keep aside the tamarind pulp
- Chop ginger and green chilly finely
- Fry sesame seeds (Ellu) and fenugreek seeds (Uluva) lightly in a low flame and

crush the same to powder and keep aside. Boil the tamarind extract on a thick bottom vessel. Add turmeric powder, Asafoetida powder (Hing Powder), chilly powder, finely chopped ginger and green chilly. Allow boiling and continue till the pulp thickens. Add crushed Jaggery followed by salt and continue to boil. Stir well as to allow jaggery to dissolve fully. Heat sesame oil in a frying pan on low flame, add Mustard seeds and when it splutters add half broken red chillies and curry leaves. Pour it to the gravy and mix well and remove from fire. Add crushed sesame and fenugreek seeds powder and allow cooling.

KURUKKU KAALAN

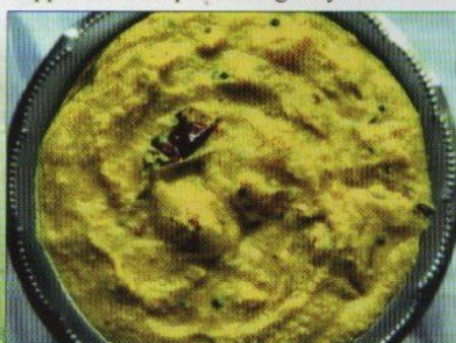
■ Kurukku Kaalan is a popular dish of Kerala. It is very delicious made of Curd with sliced plantains and yams. Its holds a unique position in Sadya particularly Onam Sadhya.

Ingredients

1. Raw Banana (Plantain) 500 gms
2. Yam (Chena) 500 gms
3. Curd Thick & Sour 1 Lit
4. Coconut 1 ½ Nos.
5. Turmeric Powder 1 tsp
6. Pepper 1 tsp
7. Pepper Powder 1 ½ tsp
8. Cumin 1 tsp
9. Cumin Powder 1 ½ tsp
10. Mustard Seeds 1 tsp
11. Curry leaves 2 springs
12. Coconut Oil 2 tsp
13. Salt to taste
14. Red Chilly sliced 2 or 3

Preparation

- Grate the coconut.
- Grind grated coconut with Cumin & Pepper to a fine paste using very little water.

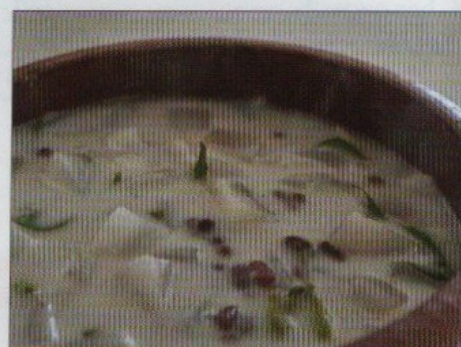


Wash and peel the raw banana and yam. Cut them in to square pieces of about 1½" size. Cook the vegetables in enough water adding turmeric powder and salt. After well cooked, drain excess water. Add Pepper powder and cumin powder. Beat thick sour curd into a thick paste and add to the cooked vegetable. Allow to boil in slow flame stirring occasionally, until the gravy is thickened to a semi solid constituency. (Kurukku Kaalan prepared at the stage before adding coconut paste can be stored at room temperature for weeks. Whenever required, the desired quantity can be made by just adding ground coconut.)

Add the grinded coconut paste and remove from fire. Heat oil in a pan, add mustard; when it breaks, add dried red chillies and curry leaves in it and fry till golden brown colour. Add this to the Kurukku Kaalan and serve.

OLAN

■ Olan is the simplest watery dish with no spice (except green chillies) and always finds its place in Kerala Sadhya. No feast is complete without olan on the menu.



Ingredients

1. Pumpkin Red or Green ½ kg.
2. Ash gourd ½ kg.
3. Cow peas ¼ cup (Optional)
4. Coconut Oil 3 tsp.
5. Curry leaves few
6. Green Chillies 2 or 3 (Slit into half of each)
7. Salt to taste
8. Fresh Cow Peas pods (Payar) 100 gms

Preparation

- Soak cow peas for few hours and cook it

in a pressure cooker, drain and keep aside. (Soaking the cow peas helps in cooking faster).

■ Wash the vegetables, peel and slice both Pumpkin/Ash gourd to very thin square pieces and slit by hands tender fresh green pods of the cow peas to a length of approximately ¾".

Cook the sliced vegetables and slit fresh green pods together with green chillies in conventional manner with enough water till it turns to soft. Add salt and mix cooked cow peas. When it is about to boil remove from fire drizzle coconut oil and add curry leaves.

ERISSERY

■ Eriissery is a traditional Kerala cuisine and forms an integral part of a Kerala feast. It is made of yams with raw plantain. Ingredients.

Ingredients

1. Yam (Chena) 500 gms
2. Raw Plantain 2 medium sized
3. Turmeric Powder ¼ tsp
4. Black pepper 50 gms
5. Grated coconut 2 cup
6. Salt to taste
7. Green Chillies 2 or 3
8. Dry Red Chillies 1 or 2
9. Cumin seeds 1 tsp
10. Urad Dal 1 tsp
11. Mustard seeds ½ tsp
12. Coconut oil as required
13. Curry leaves few

Preparation

- Peel, wash and cut Yam into square pieces and raw plantain into cubes size.
- Grind 1 cup of grated coconut with green



chillies, black pepper and cumin seeds to a fine paste and keep aside.

Cook the sliced vegetables gently in conventional manner with sufficient water till the vegetables turns to tender touch. Add grounded coconut-cumin-pepper paste and mix well with a ladle. Bring to boil and remove from fire.

Heat the 2 tsp. coconut oil on a frying pan, add mustard seeds and let it splutter. Then add urad dal, red chillies, curry leaves and 1 cup of finely grated coconut. Fry all over a medium low flame until it turns golden

brown. Pour this to the already cooked erissery.

MAMBAZHA PULISSERY

■ Mambazha Pullissery is tangy traditional dish of Kerala. It is an integral part of Onam Sadhya. It is a yoghurt (curd) based mango curry and typically the mangoes used are of full, traditional variety with a unique smell and small size local mangoes known as 'nattu manga' The mango pieces are also can be used instead of small full mangoes to serve and eat easily.

Ingredients

- 1) Ripe Mangoes 4



(or small mangoes)

- 2) Yoghurt (Thick & Sour) 1 cup
- 3) Grated Coconut 1 ½ cup
- 4) Turmeric powder a pinch
- 5) Chilly powder 1 tsp.
- 6) Green Chillies 2 Nos.
- 7) Dried red chillies 1 or 2
- 8) Mustard Seeds 1 tsp
- 9) Fenugreek seeds (Uluva) ½ tsp
- Coconut Oil 2 tsp
- Curry leaves few springs
- Salt to taste

Preparation

Grind the coconut, green chillies with a ½ tsp of mustard seeds into a fine paste and keep aside. Cut the mangoes into pieces (or the whole full small mangoes) and cook the mangoes together with turmeric powder, in conventional manner or pressure cook till the whole small mangoes or sliced mangoes are cooked and make the flame in simmer. Add ground coconut paste to the cooked mangoes. Whisk the yoghurt (curd) using little water to make it smooth consistency and add to the mixture. Mix thoroughly well and allow boiling on simmer till the gravy starts bubbling and thicker. Remove from fire. Heat coconut oil on a frying pan. Add ½ tsp. mustard seeds and when they crackle, add broken red chilly, fenugreek seeds and torn curry leaves on it and fry till golden brown colour. Pour this tempering directly on the prepared mango gravy and mix well. The aromatic and tangy mango pulissery is ready to serve.

SAMBAR

■ Sambar is an extremely popular recipe from South India and relished by the whole India. There are varieties of sambar prepared in the southern states of India. The sambars prepared by Kerala Iyers were much popular and liked by all. They normally prepare sambar by grinding fresh spices and not by readymade powder available in the market.

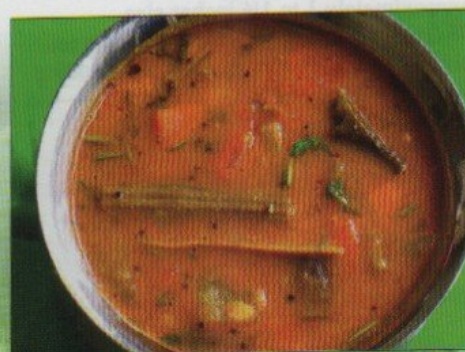
Ingredients

- 1) Lady's finger - 100 gms.
- 2) Pumpkin - 150 gms.
- 3) Ash gourd - 150 gms.
- 4) Drumstick - 1 or 2 nos.
- 5) Brinjal 50 gms.
- 6) Snowpeas - 50 gms.
- 7) Tomato - 100 gms.
- 8) Tamarind - 50 gms.
- 9) Tuvar Dal (Red gram lentil)- 250 gms.
- 10) Fenugreek seeds (Vendhayam) - 25 gms.
- 10) Coriander seeds -25 gms.
- 11) Bengal gram -25 gms.
- 12) Asafetida (Hing) - Little
- 13) Red Chillies - 25 gms.
- 14) Coconut - ½ no.
- 15) Jaggery - Little
- 16) Turmeric powder - 1 tsp.
- 17) Salt - to taste
- 18) Oil - 25 ml.
- 19) Mustard Seeds - 1 tsp.
- 20) Curry leaves - few sprigs
- 21) Coriander leaves - a few

Preparation

- Grate the coconut to form 1 cup.
- Wash and cut the Vegetables; pumpkin, ash gourd, brinjal into square pieces and drum stick, lady's finger, Snowpeas into lengthwise pieces.
- Heat oil and roast Hing, Coriander seeds (Dhania), Fenugreek seeds (Vendhayam) Bengal Gram (Kadalaparippu) and red chillies 2 to 3 nos. to a light brown colour.
- Grind the Grate coconut with the roasted spices to a smooth paste.
- Soak tamarind to a size of a small lemon in warm water for ½ hour and extract the juice and strain.
- Cook the Tuvar Dal thoroughly well with turmeric powder 2 tsp. and enough water and smash to a smooth consistency.

Boil the tamarind extract on a thick bottom vessel, add sliced tomatoes and cut



vegetables. Then add turmeric powder and salt and continue to boil till the vegetables are fully cooked. Add ground coconut masala paste to the vegetable mixture. Allow to boil by adding smashed Tuvar Dal paste for another 2 to 3 minutes. Add little jaggery. Remove from fire.

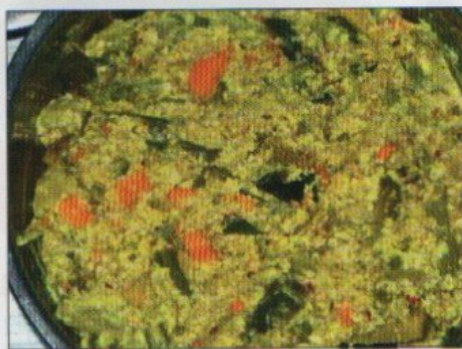
Heat oil in a frying pan, put Mustard seeds; when it breaks, add broken red chillies 1 or 2 nos. and curry leaves on in it and fry till golden brown colour. Pour it directly on cooked Sambar and close it with a lid for few minutes. Garnish the sambar with coriander leaves and serve hot.

AVIYAL

■ Aviyal is a unique and delightful blend of all kind of vegetables made with yoghurt (curd), coconut. It occupies prime place in traditional Kerala cuisine and is an inevitable dish for Thiruvona Sadya. It is a very healthy food with high nutritious value.

Ingredients:

1. Raw green plantain 2 numbers
2. Yams (chena) 150 gms
3. Snake gourd (Paduvalngai) 100 gms
4. Ash gourd (Elavan) 150 gms
5. Pumpkin (Mathan) 150 gms
6. Carrot 1 number
7. Fresh green cow peas (payar) 100 gms
8. Drumstick (muringakka) 2 numbers
9. Coconut 3 numbers
10. Turmeric Powder (Manjal) 1 tsp



11. Green chillies 15 gms
12. yoghurt (curd) ½ Lits
13. Coconut oil 25 ml
14. Curry leaves 2 springs
15. Salt to taste

Preparation

■ Wash and cut all veggies length wise approximately 1 to 1½ inches size.
■ Grate the coconut and grind with green chillies to a thick fine paste without adding water.

■ Whisk the yoghurt (curd) to make it smooth thick paste

Boil all the sliced vegetables with salt and turmeric powder, in conventional manner or pressure cook till all the veggies are cooked. Drain the excess water completely and continue on low flame. Add the coconut mixture and beaten curds to the cooked vegetables continue boiling gently by

stirring the mixture thoroughly well. Allow to boil and remove from fire. Add fresh curry leaves and coconut oil.

Preparation

■ Wash and cut all veggies length wise approximately 1 to 1½ inches size.

■ Grate the coconut and grind with green chillies to a thick fine paste without adding water.

■ Whisk the yoghurt (curd) to make it smooth thick paste

Boil all the sliced vegetables with salt and turmeric powder, in conventional manner or pressure cook till all the veggies are cooked. Drain the excess water completely and continue on low flame. Add the coconut mixture and beaten curds to the cooked vegetables continue boiling gently by stirring the mixture thoroughly well. Allow to boil and remove from fire. Add fresh curry leaves and coconut oil.

PAL-ADA- PRADHAMAN

Ingredients for about 20 persons

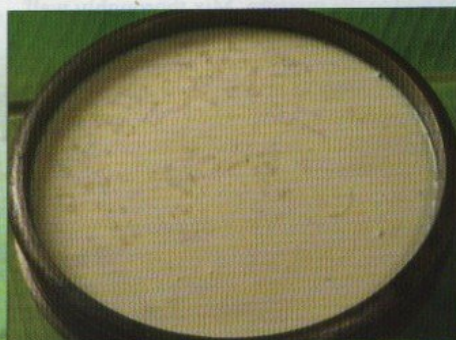
1. Milk 3 Lits
2. Sugar ¾ kg
3. Rice (for Rice flakes) ¼ kg

Method for the preparation of Rice flakes (Ada)

Soak the raw rice in warm water for an hour and strain the water completely. Grind the rice to a fine powder and sieve. Add water little by little to the rice powder and mix smoothly like fine paste. Add ghee and mix it well till it reaches pouring consistency. Cut the plantain leaves to the size of a handkerchief and wilt it over boiling water to become soft. Pour little batter into each leaf, spread and rollup. Place altogether all rolled leaves on boiling water or steam in a cooker. When cooked remove the plantain leaves and cut into very small square pieces. Wash in water thoroughly well 3 to 4 times and strain. Ada is ready for your Payasam. (Now at market in consumer stores readymade ada is available and can be used instead of making ada at home. Buy 1 packet of Ada.)

Preparation

Melt the Sugar with a little water and strain to remove impurities. Boil the milk in a wide bottomed non-stick pan and add the



cooked ada pieces in it. Keeping on boiling by stirring well. Add the sugar syrup stir well and continue boiling till it reaches sandal colour. Remove from fire. Your Adaprathamam is fully ready to serve either hot or cold.

PARIPPUPRADHAMAN

Ingredients

- 1) Moong Dal - 400 gms.
- 2) Jaggery - 1.250 kgs.
- 3) Coconut - 4 Nos.
- 4) Coconut pieces - few
- 5) Cardoman Powder - 1spoon
- 6) Ghee - 25 gms.
- 7) Cashew nuts: - 50 gms.



Preparation

1) Grate the coconut and extract the milk 3 times.

Coconut Milk 1. Grate/blend the Coconut in a blender. Squeeze and strain the milk. Keep aside this 1st milk.

Coconut Milk 2. Put the coconut residue back in the blender, add half a cup of warm water and blend. Squeeze and strain the milk. Keep aside this 2nd milk.

Coconut Milk 3. Put once again the coconut residue back in the blender; add 2 cups of warm water and blend thoroughly well. Squeeze and strain the milk. Keep this 3rd milk aside.

The procedure though looks a bit tedious; it is very easy and tastes better than the readymade coconut milk available in the market.

2) Roast the moong dal to light pink colour without ghee or oil. Wash the moong dal and cook it well with enough water in pressure cooker or in conventional manner. Lightly smash it with a spoon and keep aside.

Melt the jaggery with a little water and strain to remove impurities. Boil the jaggery syrup in a wide bottomed non-stick pan and add the cooked moong dal and the 3rd coconut milk. Boil until the mixture is thick.

Add the 2nd coconut milk and boil again to reduce the water content. Stirring well, until well blended. Remove from heat. Add the first milk and stir constantly. After adding the first milk, the pradhaman should not be boiled. Cut coconut pieces into small teeth shaped pieces roast the same along with cashew nuts on ghee to light brown colour and pour the same on Pradhaman. Parippu Pradhaman is ready to serve. ■



When it rains in Mumbai...



Vidhya Vasudeven

■ I've always loved the rains and in time my love for it has only grown stronger. The relief that I feel once the first shower kisses my skin after a long and draining summer is a feeling

that I cannot put in words. Mumbai, known for a million different things is probably best known for its monsoons. There's nothing as amazing as the rain of this city and with every monsoon that passes by, there's more that this city and this season teaches me.

Here are 15 clichéd but fun things you must certainly do during Mumbai monsoons. If you have lived here for a few years or all through your life, I am sure you have ticked off this list by now, and wouldn't mind repeating it. So, have fun Mumbaikars!

1. No matter how hard you try, you are going to get splashed on by a **car, truck, bus** or any moving object.

2. You have to fight for an auto or cab, do not take this one easily! *It's a matter of life or death at times.*

3. You're probably going to ruin at least a few of your favorite clothes for sure! There's no point in washing your clothes every day, they're all still going to smell the same! (*Stinky*)

4. Do not even think about running to catch that local train that you missed for fraction of seconds. Believe me! This does not end very well.

5. You are going to slip and fall at least once no matter what brand of rainy footwear you buy. *So, do not let that salesman fool you this time.*

6. Those cheap zip pouches are going to save your phone and money from getting wet. *Trust me on this one!*

7. Never forget to carry an umbrella

expecting it to not rain! *The days that seem sunny are always going to surprise you by turning out to be the wettest.*

8. You are going to lose, break or leave behind at least one umbrella this season! *So, you rather buy a few in bulk.*

9. There's always going to be that one person on the street who doesn't give a shit and prefers to get wet! *Sometimes, that person could be you.*

10. There are going to be days when staying back at home and watching a romantic movie seems like the best thing to do. *Just go for it!*

11. Your EX is going to be on your mind a little more often than usual. It's the season of romance, *Remember?*

12. Your bed is going to be your best friend for a couple of months. *Cherish it.*

13. Your love for warm drinks will grow stronger and you are going to put on few Kg's by the end of this season. *Denial is no good thing.*

14. All the guys you know are somehow magically going to turn into footballers this season. Even if they can barely kick the ball, every park or playground is going to be flooded by *shirtless wanna be footballers.*

15. If you're in search of



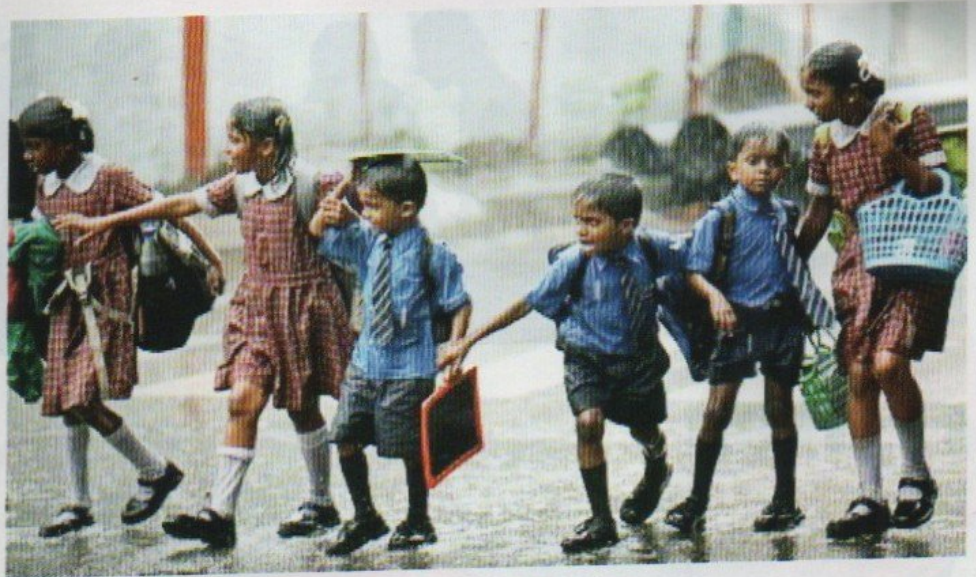
heaven, *Marine drive* has got to be it!

No doubt everyone desperately waited for monsoon after the scorching heat of summer began to kill them. But, hey! let's not forget, with the rains come droopy moods, travelling issues, mucky shoes, stinky hair but most of all, limitations on outdoor plans.

Mumbaikars love rainy reason for unplanned holidays or breaks from work. It is because Mumbai's transportation system comes to a halt with anything but light rains. Schools and colleges remain closed and offices are forced to let off their staff either early or OFF for the days when it rains heavily. Walking on the road is the most dangerous exercise one can indulge in. As you gingerly find your way on the flooded roads and you only manage to find your foot in the pothole you have luck on your side; you manage to return home with minor injuries. However, if your foot finds an open manhole (*such manholes are often left open by the municipality to add to the adventure of being in Mumbai*) you are instantly one with God.

Rains are loved by the Mumbai media ever starved to break news. During other seasons there is nothing much to report. But, during rains the media can forever indulge in such populist topics as trashing authorities for being insensitive to people's basic needs.

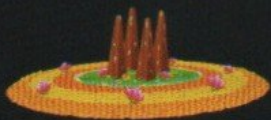
Rains are also a good excuse for not doing anything or for postponing



Rain is enjoyable to children



Onasamsakal



Hema, Ravishankar,
Jahnvi and Kishore.



things. After you have chosen your furniture at the neighbourly shop and paid the advance and you await delivery, the rains break out. You are left high and dry, low and wet. Your friendly shopkeeper informs you "Let the rains get over and I will make sure your sofa set is delivered promptly".

And then there is family-togetherness. Rains are the best season for the lady of the house to be making and serving *maalpuras*, *pakodas* and other fried stuff whilst the rest of the family watches TV in knee deep water. No guests are expected during this weather and you can have all the goodies to yourself. Conversely, you can avoid going to grouchy friends by the handy excuse of rains, "All of us were ready to come and be with you for the *bhajan-kirtan* (hymn singing) and then it started raining".

All other seasons you face on your own but there is great togetherness in



the rains. Don't believe me? Well, try being the only person who carries an umbrella when it starts pouring and see how many people will engage you in close conversation under your umbrella. You suffer together waiting for the BEST (named so that you won't call them worst) buses to arrive, shifting from one end of the bus stop to the other as the rain changes direction with the breeze.

With all this, there is nothing like Mumbai rains. If you have stood under the shelter of a tree with a paper cone holding shengdana (roasted peanuts) or bhutta (corn roasted on coal), you are bound to break into song, "Ae dil hai mushkil Jeena yahan, Zara hatke Zara bachke yeh hai Bombay meri jaan" (O' heart it is hard to survive here, be careful, be aware this is Bombay my love".)



Wishing You All A Very Happy

ONAM

K Vijayakumar

Director,
Host Group of Companies
Mulund

The annual monsoon dance festival known as Raindrops festival was organised by Sam Ved Society of Performing Arts at the mini P.L Deshpande auditorium. The 28th Raindrops festival presented eight talented dancers in different styles.

It is only a gutsy woman like Uma Dogra who would dare to organise the dance festival during the monsoon which is considered the slack season and moreover most performers prefer to fly overseas during the rainy season.

The festival commenced with the pleasing Odissi performance by Vinod Kevin Bachan, disciple of Padmashri Guru Ranjana Gauhar from New Delhi. Vinod revealed his command over both expressions and movements in his

SHWETA EXCELS IN FESTIVAL

performance. Sneha Chakradhar, disciple of Padmashri Dr Geeta Chandran created a lasting impression with her impeccable performance. She was impressive in the portrayal of Shiva Darshanam with powerful movements and expressions and in the Ninda Stuti "Hay Mama Putri" in which Parvati's mother wonders as to why her daughter has fallen in love with the eccentric Lord Shiva. Sneha performed the Lalgudi Jayraman Thillana with professional ease and precision. Kathak dancer Ameera Patankar, disciple of Guru Shama Bhate revealed her expertise, particularly the Valambit Drut Laya was impressive.

Shweta Nayak and Keerthana Ravi were among the most impressive performers of the festival. Shweta is disciple of Dr Ratheesh Babu from Bhilai., her exposition of Shiva Bhava



in Odissi, Handsome Rohit Sonagra created a magic with his powerful footwork and layakari in the Kathak style. Rohit is the son and disciple of Rajesh Sonagra of the Jaipur Gharana.

By Vijay Shanker





Nair Welfare Society, Mulund

■ Nair Welfare Society (NWS), Mulund has organized a programme titled "THE BAND" (Thaikkudam Bridge) on 30th June, 2018 at Kalidas Natya Mandir Mulund (West). Chief Guest Hariharan, well known Malayalam film director, lighted the inaugural lamp. Balachandran Menon, President of NWS, B Venugopal (Managing Director LIC), K Madhu (film director), Manoj K Jayan (Film Artist), Smt Varsha Deshpande (Founder & Secretary, Dalit Mahila Vikas Mandal), Prakash Padikal (Project Coordinator) and other important dignitaries were on the dais. In his speech President Balachandran Menon informed about various plans on the anvil of the Society. They include promotion of Health care, Education, Sanitation and also up-liftment of underprivileged woman and children in association with "LEKH LEDKI ABHIYAN" an NGO based in Satara. He further stated that they have identified 51 Gram Panchayats of Shirav Kasa at Bheed District in Maharashtra for their betterment & upliftment. Prakash Paddikal outlined the project in detail and



Balachandran Menon lighting the inaugural lamp



Prakash Paddikal - Project Coordinator felicitating B Venugopal (MD - LIC)



Section of audience

requested like-minded people to join with NWS for future projects.

Hariharan and Venugopal lauded the activities of NWS and conveyed

their good wishes for the upcoming projects.

The main attraction of the evening was dancing Band THE BAND -

THAIKKUDAM BRIDGE who had rocked the event with their live songs sending the audience wild.

SIES College becomes autonomous

■ The Governor of Maharashtra and Chancellor of Mumbai University Shri C. Vidyasagar Rao, awarded the autonomous college certificate to the SIES College of Arts, Science and Commerce Principal Dr. Uma Shankar at a function held at the college campus, Sion. The Vice Chancellor of Mumbai University Mr. Suhas Pednekar and the president of SIES Dr. V. Shankar were also present on the occasion. The governor lauded the college for its contribution to the State and the country by adopting a tribal village in Karjat in Raighad district and brought about an integrated development of the village.

- K A Viswanathan



C. Vidyasagar Rao, Governor of Maharashtra handing over the certificate to Principal (SIES) Dr. Uma Shankar.

BJP Indl. Cell extends assistance to govt hospital Vasai

■ BJP Industrial Cell has extended all help to the government run hospital in Vasai. Medical equipments, furniture, emergency room are part of this package. Further, the police men working in Valiv and Manikpur stations are getting rain coats.

Minister Vishnu Savra, Palghar MP Rajendra Gavitt, and Manjunath Shinge were present in the function of handing over the materials.

Onasamsakal



M V Damodaran & Family, Marol

Civil Service Key to Nation Building: Johnny Joseph

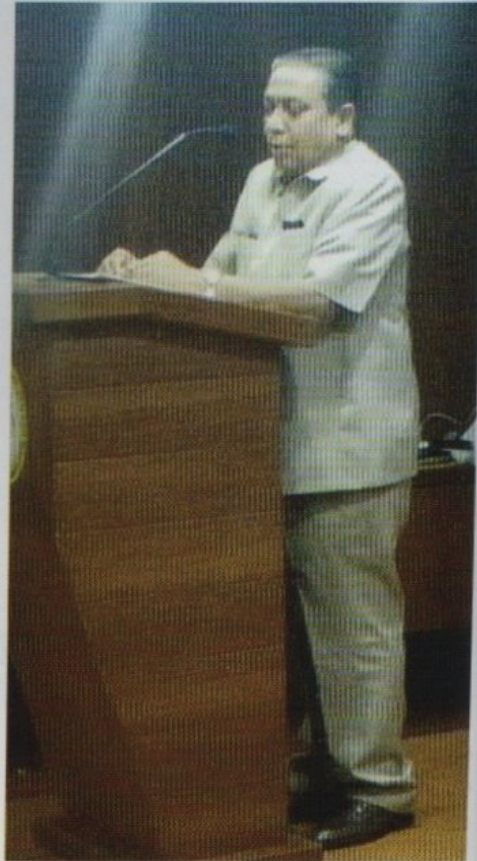
■ Civil Service is the key to nation building and if a person diligently uses it without fear would become part of the reconstruction of the nation, opined former Chief Secretary of Maharashtra, Johnny Joseph. He was addressing a Civil Service Coaching Orientation Programme conducted by Sri Narayana Mandira Samithi. People are the masters of Civil service officers. If such an officer is doing his duty with total devotion, no politician could harm him. Politicians are however an important factor of the democratic process.

Civil servants can bring timely changes in the living standards of the people of India and thus could control

the progress of the country in all spheres. They should be honest and committed, said Mumbai GST Commissioner Dr K N Raghavan.

President of Sri Narayana Mandira Samithi and former Customs Chief Commissioner of Mumbai N Sasidharan presided. He explained in detail how to face the examination and interview.

Founder of Inspirit Civil Services, a civil services academy located in Thiruvananthapuram, K Sangeeth, Kanaiya Lal, Muhammed Junaid and Dr Paramanand Darade who secured high ranks in the 2017 examinations, also spoke on the occasion. They shared their experience during the period of



Johnny Joseph, former Chief Secretary of Maharashtra addressing the audience

preparations.

General Secretary N S Salimkumar explained the social activities undertaken by SNMS. A large number of young men and women attended the seminar. Later an aptitude test to find out suitable people for admission was held. Zonal Secretary K Gopidas proposed a vote of thanks.



Johnny Joseph, former Chief Secretary of Maharashtra lighting the inaugural lamp



Section of audience

Bandra Blasters beat Kamothe Katuvas

■ The final match of Chatters Cup held in Don Bosco High School Grounds, Sea Woods of Navi Mumbai, saw Bandra Blasters of Bandra Malayali Samajam beating Kamothe Katuvas by 2-0. Gyan Menon, Abdul Haseeb, Suvish Pavithran, Varun Pothuval, Gokul Menon, Adheeth Jilas, Krishan Nair, Ronith Ravi, Akul Panicker and Santhosh Govind played for Bandra Blasters.

Chatters Cup Football Tournament is a new event in which six teams participated. They are Seawood Lions, Kalyan Kings, Bandra Blasters, Powai Panthers, Kamothe Katuvas and Nerul Brothers. Former Football player Bindu Prasad was the Referee. The following players were selected as the best players. Abdul Haseeb (Best player), Rajesh Thazhi (Golden Shoes), Varun Pothuval and Vinodkumar K (Golden Gloves).



Manager and Secretary of Samajam Dinesh Pothuval and members of the Bandra Blasters



Varun Pothuval (Golden Gloves, Bandra)



Abdul Haseeb (Best player, Bandra)

VVMC is inactive: BJP

■ When the monsoon flood is ceating havoc in the region, VVMC is totally inactive, alleged Vasai BJP. There are heavy losses to thousands of houses flooded in the region, it alleged. The inaction is shameful. In many housing societies the water tanks are heavily polluted, said Uttamkumar, President of BJP in Vasai region. He demanded that the VVMC should immediately find solution to the misery of the people.

He was addressing a protest meeting in the office of VVMC. In the protest Duttanar, ShekharDhuri, Vinodkumar, Aparna Patil et al participated.



Protest rally by BJP



Dr (Major) Nalini Janardhanan honoured

■ Dr (Major) Nalini Janardhanan, a regular contributor to Kerala in Mumbai, was bestowed with Kashmir to Kanyakumari Foundation Award of 2018 in a colorful function held in Mumbai recently. Srinagar MLA Mubarak Gul presented the award.

Dr Major Nalini Janardhanan was born to Smt Kalyanikutty Teacher and late Krishnan Master. She is married to Col Dr Kavumbayi Janardhanan, director of Mahatma Gandhi Mission Group of colleges, Consulting psychologist, security advisor and visiting professor of several colleges.

Dr Nalini Janardhanan is an alumni of Calicut Medical College and served Indian Army for a few years and joined Shada Medical College as teaching faculty. She contributes articles to many periodicals and authored several books. She now serves as a family physician as well as visiting faculty in some city colleges. She is also a recognised gazal and sugam sangeet singer for Akashvani and Doordarshan. There are several albums in Rajasthani, Hindi, Urdu and Malayalam, rendering devotional and gazal songs, to her credit.

In the past she has received several awards such as Panambilly Smaraka Gold Medal, Katha Award, Deshasneha Puraskaram, North Kerala Kavithasahitya fellowship etc. After retirement from army, she was associated with health and welfare programmes. She also the editor of Aiswarya Darpanam, a magazine published from Pune.

Let's realize, that's true knowledge: Swami Muktananda

■ Knowledge is the basis of personality and self realization is the greatest knowledge. However that is what we miss. If we do not know ourselves, any other knowledge is of no use, remarked Swami Muktananda, director of One World School of Vedanta. He was addressing a seminar conducted by Sri Narayana Mandira Samithi in Chembur for the benefit of the youth. Our happiness should come from within based on matters of our interest and any other kind of happiness is temporary and superficial, he said. We should not be deterred by criticism but we should be

able to accept them and rectify our mistakes. Fear should not be discouraged by them, he warned.

The seminar was conducted with the objective of personality development and social commitment of the young generation.

President of SNMS N Sasidharan, Chairman M I Damodaran, General Secretary N S Salimkumar, Zonal Secretary A K Venugopal, Pushpa Marbarose, M G Raghavan, R Sreedharan, office bearers of the youth wing Sumesh, Sumin Soman and zonal conveners participated.



Swami Muktananda inaugurates the seminar



MP Rajendra Gavit addressing the meeting

BVA responsible for the backwardness of Virar: Rajendra Gavit MP

■ Bahujan Vikas Aghadi and the officials working under them are responsible for the misery of the people, following the flooding after the rain, said Palghar MP Rajendra Gavit. Thousands of homes were trapped by these floods throwing the people living

there to total misery. He was addressing a gathering of a protest meet organized by BJP Vasai zone.

Uttamkumar who presided over the meeting, blamed the builder lobby and land mafia that are controlling the municipal corporation administration.

He demanded strong action against such people. The suffered people should be suitably compensated, he demanded.

Dattanar, Shekhar Dhuri, Aparna Patil, Amrapali Salve, Vinodkumar, Jyotish Nambiar and Ritesh Satyanath et al participated in the meet.

SVECT distributes essential items to the poor

■ Shree Vidyadhiraja Educational & Charitable Trust, a charitable wing of NSS Andheri is engaged in educational and charitable activities for the last 13 years. The major field of its operation is amongst the poor adivasi population in and around Murbad Taluka of Thane District.

For the last Thirteen years the Trust used to distribute study materials to around 400 poor students of Murbad schools. It frequently arranges Annadanam to poor people. Kits consisting Sarees and food items like rice, dal, sugar, potato were distributed during Karkkidaka month (July August).

As was done in the earlier years this year also Karkkidaka kits were distributed to nearly 400 poor families of Murbad recently.

The Trust with immense pleasure expresses its gratitude to all those who helped for its benevolent activities.



Karkkidaka kits distribution

K M Mathew Endowment Award to E I S Thilakan

■ The sixth edition of K M Mathew Endowment Award, instituted by Mulund Kerala Samajam in memory of its early President late K M Mathew, now goes to noted writer and social worker E I S Thilakan. The award consists of a purse of Rs.25,000, a citation and a certificate. A Committee consisted of Lion Kumaran Nair, Dr A Venugopal and K Rajan unanimously chose Thilakan as its



recipient of the year.

The award will be presented to him on September 9 at Ajitkumar Nair Hall of Bhakta Sangham in Mulund West, during the Onam celebrations by President C K K Poduval. On this occasion, students of merit

will be given gifts worth of Rs.5,000, also instituted in memory of late K M Mathew.



Tru Indian Society Annual Show

■ Addressing the gathering at the eighth Anniversary of Tru Indian Information & Guidance Society, well known cinema and television serial actress T R Omana asked the current and upcoming stage and film artistes to make late Sukumari, a veteran actress and danceuse for her devotion and hardwork, as their role model. She was addressing after receiving the Sukumari Memorial Award for Lifetime

Achievement .

The celebrations were held on July 14 and 15. On the first day, Kalasri Nambishan was the Chief Guest. On the following day Dr Oommen David was the Chief Guest. T R Omana and Dimple Girish received the Sukumari Memorial Award while Sheeba Amir and Girishkumar received the Samaj Sevak Awards. Madhavankutty Pillai was presented with Readers Choice

Media Award. Upendra Menon and Sasi Nair (Sanpada) received the Pravasi Bhushan Award. Adv Padma Divakaran and Suma Mukundan were presented with Pravasi Mahila Gaurav Award while Shruti Ravikumar and Sreedevi Sundaresan were given Nava Pratibha Awards. Nadaprabha Award was bestowed on Sunil Nair while Jayanti Manoj Pisharodi, Sreelakshmi M Nair and Shivapriya Prabhish were presented with R P Warriar Snehachilanka Awards.

Danseuse Roshni Gangadharan dedicated her hair to Shweta Varier, representative of Hair Bank of Thrissur for making wig for cancer patients. Murali Mattummal, Prabha Pillai, C P Sajivan, P K Lali, Adv Prema Menon, Rajan V Nair, Suresh Varma, Murali Peralasseri, Reshma Menon, Ambika Warasiar, P V Vasudevan, Devika Azhakesan, Archana Babu Marar, Tara Varma, Rakhee Sunil, S Sundaresan, Reshma Menon, Unnikrishna Warriar, I G Manoj Pisharodi, Rajendran Padiyoor and Girija Pillai were among the audience.

A musical programme titled Mazhathoni and kathaprasangam based on ONV Kurup's Amma and Kuchipudi by three and a half years old Shivapriya Prabhish were the highlights of cultural show. Shweta Warriar and her group presented a classical fusion dance.



Adv Padma Divakar receiving the Tru Indian Pravasi Mahila Gaurav Puraskar for being a selfless and active woman presence in the socio-cultural spheres of Mumbai Malayalees.



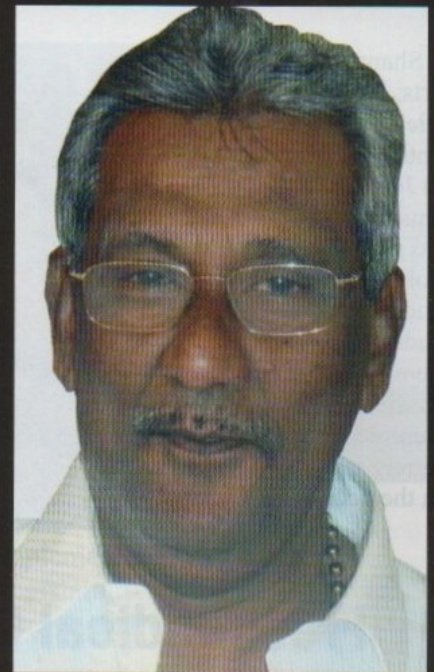
Free Cancer CheckUp Camp held

■ Gorai Malayalee Welfare Association organised a free Cancer Check Up Camp, in association with Indian Cancer Society, Saranalayam Cancer Trust and All India Malayalee Association on June 2 and 3. Gynecological examination, physical checkup of male rectum and mammography were provided during the camp, under expert doctors' supervision.



Giants Welfare Foundation organised a blood donation camp at Thane station. During the camp 60 bottles of blood were collected.

Obituary



P P Sukumaran

P P Sukumaran, a prominent Mumbai Malayalee Businessman has passed away in Mumbai on 19th July 2018. He was the Managing Director of M/s. Elmach Packages (India) Pvt. Ltd. He belongs to Chombala Puthiyapurayil Family of Vadakara, Kerala. He was staying at Silvanto Apts, Chembur. He is survived by wife Sulochana Sukumaran, Son Sudhish, daughter Dr. Sushija and daughter-in-law Rashmi, Grand-daughters Risshika, Siddhika. The funeral took place at his home town on Friday 20th July 2018.



Shanmukha Arts celebrates anniversary

■ Shanmukha Arts, Bhandup celebrated their tenth anniversary on June 23 in Smt Bhuriben Laxmichand Golwala Auditorium. The students learning the nuances of classical dances presented a variety of dances on the occasion.



Free Medical Camp by Kairali Cultural Association

■ Kairali Cultural Association of Vrindavan Society, Thane in association with Aayushakti

Ayurveda Health Centre, organised a free medical camp for the benefit of the local population.

Around one hundred patients enjoyed benefit of the camp.



Press Conference Save & Protect RERA

To High Light inaction on the part of Government of India to prevent
State of West Bengal from implementing its own d... state
legislation -WBHIRA- rather than RERA passed by the Parliament



Petition to protect RERA

■ The Pan India members of Forum for People's collective efforts have submitted memoranda to Prime Minister of India, President of India, Chairman of Rajya Sabha and Speaker of Lok Sabha urging their intervention to save Rera. They also met AICC PRESIDENT Shri Rahul Gandhi and apprised him of the urgent need for his intervention and they have shared their memory of March 2016 wherein Rera became reality by passage in Rajya Sabha after Shri Rahul Gandhi's assurance to the Homebuyers' delegation. On 19th July 2018 Forum for peoples collective Efforts earlier popularly known as Fight for Rera held a press conference at New



Delhi to brief the Media on their efforts and to highlight the inaction on the part of Government of India to prevent state of West Bengal from

implementing its own State Legislation-WBHIRA instead of Rera passed by the Parliament.

High ranking students felicitated

■ Bombay Keraleeya Samiti Malad felicitated students who scored very high marks in SSC and ICSE boards. They were presented with gifts and certificates by President Adv Padma Divakaran. Secretary Balakrishnan welcomed the audience and T Madhavan proposed a vote of thanks.

The students who were felicitated are Harsha Hari (93%), Rishikesh Biju Nair (93%), Sarshas Suresh (92%), Ayush Nair (92%), Ashish Nair (93%) and Geetika Nair (88%).



ASSOCHAM Excellence Award for Seagull Group

■ SEAGULL International has been awarded as the Best Human Resources Consultants in India by ASSOCHAM's (The Associated Chamber of Commerce and Industry of India) 2nd Service Excellence Award 2018 for Promoting Quality and Innovation. Dr. Sureshkumar Madhusudhanan, Managing Director of Seagull Group received the Award from Ravi Wig, Chairman of India-SAARC BIMSTEC Promotion Council at The Claridge, New Delhi. Suresh Prabhu, Minister of Commerce & Industry was the Chief Guest. D.S. Rawat, Secretary General, ASSOCHAM, Dr. Vinay Sharma, Export Promotion Council for EOUs & SEZs, Ministry of Commerce & Industry, Govt. of India, CMA Rakesh Singh, Chairman, Uttar Pradesh Chapter of Assocham, Shri. K. K. Gupta, Director Resurgent India Ltd also were present during the ceremony. This is the second consecutive year Seagull is honored with the ASSOCAM Award.

Seagull International is an ISO 9001-2015 certified Global Human Resource Consultants recognized by Ministry of External Affairs, Govt. of India, with Corporate Office in Mumbai and Branches at Kochi, Chennai and Overseas offices at UAE and Kuwait. Seagull is acknowledged as one of the most trusted service providers engaged in providing human resources to their Prestigious Clients Globally. Seagull has placed more than 60,000 job aspirants in GCC countries, from India over past three decades.



Dr Sureshkumar receiving the award.



Awardees with the Minister Suresh Prabhu and other dignitaries.

Yuva Shrestha Pursakhar 2018



■ The Rotaract Club of Borivali Heights held the Yuva Shrestha Pursakhar 2018 at the Express Inn Hotel. President Nikhita Sunil in her presidential speech said that these awards were instituted for encouraging and motivating the young achievers. Famous Malayalam Film Director and script writer Lenin Rajendran and CEO of Gopakumar Nair Associates Dr. Gopakumar G Nair were the Guests of Honors. Rotarians Rajendra Kewat, Rakhee Sunil and Adv Padma Divakaran were also present.

Mst. Harsh Hari was the MOC for the event.

95-year-old releases her composition of devotional songs

■ When the heart is pure and is filled with divinity, when the urge to attain to the Lord is utmost, the surge of devotion comes out as divine nectar-like songs. Mrs. Parvathy Seshanandan, 95-year-old, a native of Kerala and a resident of Matunga, has composed several devotional songs over the years

and eight of them were released at Matunga Mysore Association hall amidst a gathering of over 150 people.

The songs written by Mrs. Parvathy includes on Lord Siddhivinayaka, Muruga, Ayyappa, Kanchi Mahaswami and on Bhagawat Gita. She is a devotee of Lord Ayyappa and has been making

a pilgrimage since 35 years. The writer was born in Thrippinithura in Kerala, in May 1923 and moved to then Bombay after her marriage in 1940. She has composed more than 30 songs till now. Eight of the songs were recorded in Bahrain and were played here accompanied by commentary and anecdotes related to her compositions. Her daughter Kalyani Tripurasundari who lives in Bahrain hosted the show.

-K A Viswanathan



Onam celebrations of Mulund Kerala Samajam

■ Mulund Kerala Samajam will celebrate Onam on September 9 in Ajitkumar Nair Hall of Bhakta Sangham Temple Complex. The event will take off with a Pookkalam contest. This will be followed by cultural programme of members. This will include Kaikottikkali, Onam songs and other dance forms. A person who contributed to the socio-cultural-literary fields of Mumbai region will be presented with the Samajam's K M Mathew Memorial Award. Students who scored maximum marks in the recent SSC and HSC examinations will be presented with Ajitkumar Nair Memorial Endowment. For this, students should submit a self attested marklist to the Samajam office before August 31.

Members interested in participating in Pookkalam contest should register their names with the Samajam secretary on cell no. 9819002955.

The celebration will culminate in a sumptuous Onam feast.



PUSHPAM SILKS
WEDDING SAREES

D. S. CUTPIECE & R. M. SHOPPING
HANDLOOM TEXTILES

SILK, COTTON, POLYSTER, KERALA SAREES, SET MUNDU,
SKIRT WITH BLOWSE, CHURIDAR, POOJA CLOTHES AVAILABLE

RAMRAJ DHOTI, MUNDUKAL, READYMADE SHIRTS,
VELCRO DHOTI WITH POCKETS AVAILABLE

രാമരാജ് ദോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
“ഓട്ടിപ്പോ കെട്ടിക്കോ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ”
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

No. 2, Matunga Mansion, Opp. Post Office, Bhandarkar Road,
Matunga (C.R.), Mumbai - 400 019.

Tel: 2418 1025, 2410 5293, Mob: 98920 67581

Ex- NRI and Pravasi Welfare Association's helping hand to Cancer Patients

■ The chairman and Managing Director of Aishwarya Publications, Publishers of Assignments Abroad Times newspaper, NRK Pillai, was felicitated by Kadannappally Ramachandran, Minister for Ports, Museums, Archaeology and Archives on behalf of the Government of Kerala for the charities being done by him.

Mr. Pillai, who is also the publisher and editor of Assignments Abroad Times newspaper, was honoured at the family get-together of Ex- NRI and Pravasi Welfare Association, Thiruvananthapuram. At the function, cash was distributed to more than 50 deserving cancer patients.

The function was inaugurated by Kadannappally Ramachandran. Cherian Philip, Co-ordinator of Nava Kerala Mission, Government of Kerala; P Ashok Kumar, Rural Superintendent of Police; A K Venugopal, Retired Superintendent of Police; C G Rajan; Shantamma Mathew and Rev Dr Shibu were among other dignitaries who had participated in the function.



NRK Pillai, CMD- Aishwarya Publications (Publisher of Assignments Abroad Times), being honoured by Kadannappally Ramachandran, Minister of Kerala Government.



Yeomen service of Shreeram Memorial Trust to poor in Nerul

■ The 5th educational financial assistance award function of the Shreeram Radhakrishnan Memorial Trust was held on July 22 in Nerul. Nearly 248 poor and needy students received financial assistance.

The trust was started by R Radhakrishnan and his wife Lalitha Radhakrishnan, both natives of Kerala, in the year 2014 in the name of their son Shreeram, a brilliant state board topper in 12th, who passed away suddenly due to illness at the age of 18 in 2012. The family to keep his memory alive started by supporting 25 needy poor students in the first year, the figure has gone up to 248 students this year with a financial outgo of Rs.21 lakhs for students studying in 1st standard to post graduation in science, engineering and medical educations.

Of these, many have no parents for support or are rag pickers, children of daily wage earners, household maids, post men, drivers and watchmen. They are picked for the assistance through an advertisement and meeting them in person. The financial support is given



every year ranging from Rs. 10,000/- to Rs. 50,000/- depending on the course of study.

Besides providing educational financial assistance, the Trust is also involved in running three Shikshaangans (Coaching Centres for the needy students.), conducting computer literacy drive in a Municipal school in Nerul, a Science and

Technology club in another Municipal school jointly with the Rotary Club of New Bombay Seaside and conducting TB awareness campaigns to make people and students aware of the menace of TB.

The award function was preceded by dance and music.

-K.A. Viswanathan

Adaranjalikal

Smt. Sreemathy Warassiar

Left for heavenly abode on 8th August 2017

The saddest moment is
when the person who gave you the
best memories becomes a memory.

P V Vijaykumar & Family.



Mohanlal rebuked

The statement issued by Mohanlal, President of AMMA, after his return from England before the media invited criticism from various quarters such as WCC, The Women in Malayalam Cinema Collective, and members of Amma created a furore. WCC representatives sarcastically implored that his statement clearly indicated where the AMMA stood. In a posting in Face Book, they said the statement was disappointing. Every organisation should have some ethics, honesty and morals. The stand taken by Mohanlal could be construed as the true nature of AMMA. It was trying to hide behind technicalities. Mohanlal said that AMMA was behind the victim but they were allowing the culprit to continue in the organisation. This stand is contradictory and a source of anxiety. The victim had informed Edavela Babu, Secretary of AMMA, that her opportunities were curtailed but he took the stand it was only a feeling of actress. He did not go beyond the statement that they were with her. He never asked the victim to give complaint in writing. WCC said they were expecting a detailed discussion with AMMA but nothing evolved so far.

Actor and screenplay writer Joy



Mathew came out with a strong statement against Mohanlal. He wrote a letter to Mohanlal criticising AMMA vehemently dressed in sarcasm. He stated as under: In the statement of the respected President, there was a claim that in the agenda of last general meeting had an item of taking back Dileep into the organisation but there was no member prepared to talk on that

subject. Was it not wrong, he asked.

"President is requested to go through the agenda of last meeting. Any illiterate would vouch for the absence of any mild reference to subject on Dileep. (Even I am clear about it.) Then it is clear that what the President stated before the media would turn out to be false. (I won't say it was a lie as Lie is deliberate). Your statement would not have harmed the organisation. But when you say that in spite of the matter was in agenda, none of the members reacted to that matter, would amount to the conclusion that though being intelligent, they are totally devoid of any capacity of reacting. That would be an insult to those members who still retain some capacity to respond."

Joy Mathew requested Mohanlal to rectify his wrong statement. "Since our organisation has no precedence of replying to the point raised, I do not expect any reply. He concluded his letter, "respectfully Joy Mathew, a class IV member."

Mohanlal had called on the concerned minister A K Balan on July 11 night. The discussion lasted about an hour. So the minister came out with a clarification next day that the government had no intention of interfering with internal matters of AMMA. It was the duty of AMMA to clarify its stand, he said. Mohanlal had assured him that he would not take any unilateral decision.

Meanwhile the high court sought clarification from the state government with respect to the petition filed by advocates for the accused, Raju Joseph and Pratish Chacko to set aside the charges that they attempted to destroy evidence. This petition was filed as a result of the rejection of their earlier application for bail. HC postponed the case to August 1 as it has already taken up matter. The defence had complained that they did not receive all documents submitted by the prosecution but the court asked them to state precisely what document they needed instead of making an ambiguous demand. The prosecution maintained that all documents the defence specifically demanded had been already handed over. The application of the sixth accused Pradeep for bail has been rejected by the HC.

The young actress who was sexually assaulted by the hired goons, has demanded that her case should be heard by a female judge in camera in a special court. The HC has sought the stand of the government in this regard.

Hitachi Transport System Group

FLYJAC
Integrating Value Chains

FLYJAC LOGISTICS PVT LTD
...Integrated Logistic Service Provider

* The primary purpose of our business is to Create & Delight a Customer with total Integrated Logistics Solution *

Our Mission & Philosophy

Customer Delight
Self Development
Social Welfare

FLYJAC LOGISTICS PVT LTD
B-1/205, 11nd Floor, Boomerang, Chandivali Farm Rd.,
Andheri (East) Mumbai - 400 072.
Tel: 91 22 33595900
Fax: 91 22 33595950
E-mail: fjlbon@flyjac.com
Website : www.flyjaclogistics.com

Hitachi Transport System Group

FLYJAC
Integrating Value Chains

Married School Teacher alleges sexual misconduct against four priests

Blackmailing a woman of the matter she confessed before a priest and using her for sexual abuse by two other priests also, are acts equivalent of treating a person like a hunted animal, stated the HC judge Raja Vijayaraghavan while rejecting their anticipatory bail applications. He was responding to the petitions moved by four accused priests Fr Sony Varghese, Fr Job Mathew, Fr Johnson V Mathew and Fr Jaise K George. They belong to the Malankara Orthodox Syrian Church. The Justice asked them to surrender before the Magisterial Court and advised them to seek bail from the magistrate.

After going through the testimony of the victim, Justice Raja Vijayaraghavan came to the above conclusion. In his evaluation, he found that the accused priests abused the position they occupied, exploited the vulnerability of the victim and treated her like a hunted animal. Her testimony could not be ignored and she clearly stated that the priests forcefully assaulted her sexually by threatening her of severe consequences if she refused. Her family was known to them and they exploited this fact too.

According to her testimony before the court, she was subjected to sexual abuse by the first accused Fr Sony Varghese from November 1999 on a false promise to marry her. It continued till the priest's marriage to another woman in 2002, following which he and the victim had lost contact until 2005. When they met again in 2005, she was asked to come to a school in Tiruvalla where he worked. The priest threatened to expose her if she did not heed to his wish of have a relationship. She was subjected to sexual abuse inside the school and this continued even after her marriage with another man in 2006.

When she confessed this sin during routine confession to Fr Job

Mathew, the second accused, the latter threatened to reveal this matter to her husband unless she submit herself for his carnal wishes. He continued the abuse her till 2012. The third accused Fr Johnson V Mathew was her senior in college and he started contacting her through WhatsApp. He morphed her face to the nude photograph of another woman and threatened to circulate it in the web unless she yielded to him. He took her in a car and sexually assaulted her. Then she met the fourth accused Fr Jaise George, a friendly person and a counsellor and decided to take his help. She disclosed her hardships of the past to him. In course of time, he asked her to send him her nude photographs and videos and stay together in a five star hotel in Kochi on more than one occasion till January 2018. She had to bear the burden of paying the hotel bills as well. When her husband came to know about her ordeal, he complained to the church authorities but did not lodge a complaint with the police. When the news was leaked through the media, investigation started.

The victim a married school teacher made her statement before a

magistrate and it was leaked through visual media and created uproar against the police for not effecting the arrests. "Once a victim in a rape allegation case deposes before a magistrate, the police have no other option but to arrest the accused for detailed investigation," said the government pleader. A senior police officer concurred with this view but they have to proceed with caution.

In his judgement, the justice noted that the case was under investigation and granting bail now would affect the accused to influence the collection of evidence and influencing the witnesses. The accused could even escape the clutches of justice by leaving the country, he noted.

Despite the severe adverse criticism by the court, the accused were not arrested and the delay by the police in arresting the culprit rise suspicion among the public. They suspect the involvement of political pressure against arrest. However the Church authorities clarified that the church would not interfere in the matter. The guilty should be punished and the victim should get justice, it said.

Now all accused persons are arrested.

Sex scandal involving priests jolts the clergy

Two sex scandals involving priests gave jolts the Christian clergy. Once the victims made their statements before a magistrate, arrests of the accused were considered imminent. However the delay on the part of the state police to arrest them raised suspicion among the public about a possible link between the police and the politicians. The police clarified that if

the rushed to arrest they accused without having enough evidence, it would embarrass the CPI-M led LDF government.

When the first case pertains to the complaint made by a nun against a priest of Roman Catholic Church, the second one deals with the complaint of a teacher against four priests of Malakara Orthodox Syrian Church.

Kerala Police badly hit

Special CBI court sentenced two serving police officers to death after finding guilty of custodial death case reported in 2005. It is the first time that the state police has been found guilty and sentenced. The first case that comes to mind is the notorious custodial death of engineering student Rajan, but the policemen involved were let off.

The court also directed the duo, Assistant Sub Inspector K Jithukumar and senior civil police officer S V Sreekumar, to pay a fine of Rs 2 lakh each.

The money is to be given to the mother of the deceased, Padmavathi Amma. Pronouncing the verdict, Judge J Nazar said, "This is a brutal and dastardly murder by accused persons



Body of Udayakumar



Padmavathi Amma

one and two. The acts of the accused persons would definitely adversely affect the very institution of the police department."

It is for the first time that death sentences given to the serving police personnel in Kerala. The court observed that the police personnel were duty bound to protect the life and property of the citizen and if they venture into crimes, the safety of public life would be in jeopardy. "If the faith of the people in the institution is lost, it will affect the public order and law and order of the society and it is a dangerous situation," the judge said.

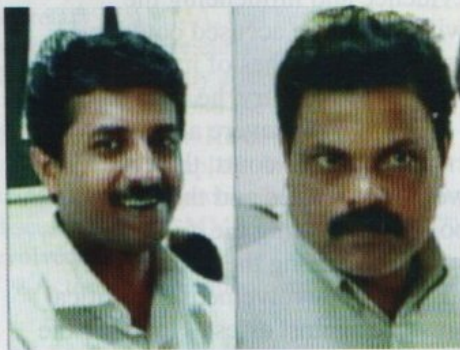
The convicted officers were on bail and soon after the verdict, they were removed to a special sub jail.

The court also sentenced serving DySP K Ajithkumar and two retired SPs E K Sabu and T K Haridas to three year

imprisonment after they were found guilty of conspiracy, destruction of evidence and forgery.

The custodial death was reported on September 27, 2005 at Fort Police Station in Thiruvananthapuram. He was taken to custody along with one Sureshkumar, a history sheeter. Udayakumar reportedly could not convincingly explain the source of Rs 4000 he had with him. He was subjected to torture while in custody, leading to his death on the same day. When CBI took over the case following an HC order, it charge-sheeted seven people. The third accused ASI K V Soman died during the trial. Fourth accused constable V P Mohanan was earlier acquitted.

CBI took over the case after Padmavathi Amma approached HC, accusing the state police of inaction.

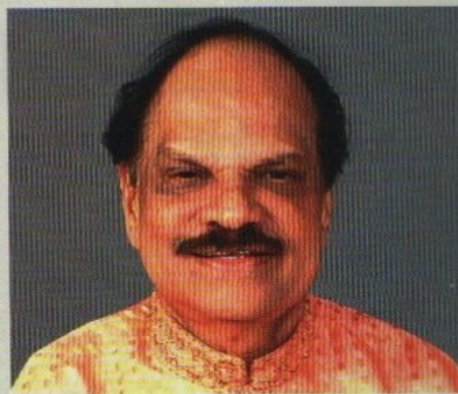


Jithukumar and Sreekumar - sentenced to death

Atlas Jewellery on the path of revival

Atlas Ramachandran is on the verge reviving his jewellery business after a gap of three years. Now he is busy in negotiating with banks whom he owed money to. On the sidelines, he wants to open a show room in Dubai and thus revive his earlier business. He was expected to submit his revival plans to the banks before July 31. Many investors from India as well as UAE have come forward to invest in Atlas.

Currently show rooms of Atlas Jewellery are functioning more or less normal in Saudi Arabia and Kuwait. Show room in Muscat also will continue. Show rooms in Bengaluru are having good business.



Atlas India is registered with Mumbai Stock Exchange. It has a show room in Thane near Mumbai. The value of its share is Rs 10 but now has risen to Rs 154. Ramachandran has invested Rs 5

crore in this business and its current market value is Rs.750 crore. Now the franchisees are also expected to put in more money. For the new show room in Dubai, Atlas needs 3 crore dirhams.

At present all cases related to finances are settled and no criminal case is pending in this regard. However he owes some outstanding money to some banks and Ramachandran is organising to settle those amounts once the discussions are over.

Ramachandran started his gold business with 8 Kg of gold in 1991 and by 2014 he owned 40 showrooms worldwide. According to him, this gives him confidence to move forward.

Shameless conduct of Keralites

According to a statement issued by minister Thomas Issac, out of 42 lakh of citizens drawing pension by way of social security, about half a lakh of people are not alive now but their pension is enjoyed by others. The minister wants such people to voluntarily inform the secretary of local government. If they fail to do so, the amount they illegally drew would be recovered.

The fact came to light when the data base of social security pension and the register of dead citizens were compared. It was revealed then that 31,256 persons recorded as dead were receiving pension.

It is to be remembered that many deaths are not reported to the authorities. If we add that number also to the recorded one, it may exceed half a lakh. In Malappuram district, pension is credited to the accounts of 5753 of the dead. It is the same with Thrissur (5468), Kozhikode (4653), Palakkad (4286), Thiruvananthapuram (4016), Kasargod (337) and Idukki (239). This data will be handed over to the secretaries of local governments for a recheck. However, during Onam, the dead will not be given pension. The finance ministry has found that 64473 persons are owning car and

they too will not get this pension. Among them 61 persons own Benz, 28 have BMW and 2465 people have Innova. 64 people possess the latest model of Skoda and 191 owners of Scorpio found themselves in the list of pensioners. Children of 94043 persons possess motor cars but their pension will not be withheld for the time being. The government will scrutinise their financial position. People having less than one lakh rupees annually are eligible for this pension.

Soon there will be a door to door verification to detect the undeserving.

Kerala turns to be the centre of drug addiction

Kerala is striving hard to reach the top in the list of de-addiction centres. It is a positive step towards improvement. At the same time it is pointing to a reality when the state realised the need for establishing such centres. Unless there is an alarming number of addicts existing in the state, so many de-addiction centres would not have sprung up. Incidentally, the state government has no record of drug addicts in the state. A recent survey by a media group found to their dismay, that they have discovered more than 200 unlicensed de-addiction centres in the state without the knowledge of the government. What is indeed shocking is that there are so many girls approaching these centres for treatment.

It is a universal reality that the maximum alcohol is sold in the state through the state owned beverage outlets while the figures of the sale through private agencies such as shops and restaurants and bars are unavailable. There were leaks in the past that the de-addiction of liquor centres were clandestinely selling the same item to their patients claiming sudden stoppage would be harmful to their health.

Now the picture is different. Liquor is no more the talking point since pills, powder and needle taking its place. The alarming parents are secretly approaching these unlicensed centres because the names of their wards would not appear in the official records. Unofficial figures indicate that on an average over 200 new addicts including women are approaching these centres for treatment each month. These centres lure addicts offering easy recovery. The family members of addicts

fall prey to such centres agreeing to go any extent for treating their beloved ones. The centres charge around Rs.12000 to Rs 20000 for a 30 day treatment.

The latest National Crime Records Bureau (NCRB) data revealed that Kerala is in third spot in registration of Narcotic Drugs and Psychotropic Substances (NDPS) Act. In Kerala only four centres are registered with the government agency. Though the number of drug and alcohol addicts has been on the rise in the state which enjoyed a revenue of Rs 9803.45 crore from sales through

BEVCO in 2015-16, all governments in the past failed in formulating a comprehensive policy for de-addiction and regulations for de-addiction centres. The unlicensed centres are accused of employing unscientific and unproved methods such as witchcraft, sorcery and obsolete behavioural therapy.

Addiction is a psychic disorder and it should be scientifically treated with medicine and counselling by qualified psychologists. It is a fact that many de-addiction centres in Kerala do not have valid approval.

Dr Unnikrishna Varier dead

■ Nephew of Dr P K Varier, Managing Trustee of Kottakkal Aryavaidyasala and son of late Dr Madhava Varier, Dr K V Unnikrishna Varier (79) is no more. He was the Chief Physician and Manager of Tirur branch of Kottakkal Aryavaidyasala. After passing from the Samoothiri College, Tali, Kozhikode, he joined Ayurveda College of Vaidyasala for his Ayurveda education. After passing out, he joined as Assistant physician and Manager at Kottakkal. When there were not many cultural events for



people to enjoy, the students of Ayurveda College went from home to home to stage drama and Unnikrishna

Varier led them from front. Sundaran Kallayi, Sreedharan Mundangad, Hutton, Wadiyal et al gave him support. In drama contest he was chosen best actor on several occasions.

Dr Varier was a respected Ayurveda doctor. He married P V Santha Varier. His son Madhu is senior

administrator in Kottakkal Aryavaidyasala Dharma Hospital and daughter in law P S Rakhi is Asst Manager, AH&RC (Patient Relations).

The Fallen Guy



Mohandas D Warriar

The name Gopalakrishnan Padmanabhan Pillai wouldn't ring a bell in our minds; however mention actor Dileep and the name would surely

be familiar to most of us. Dileep was his pet-name and later he came to be known by this name when he entered movies. As his case is going on in court, his life has been nothing short of a fairytale and a rags-to-riches story.

No other case in Kerala in recent times has garnered as much media attention as the abduction and physical assault of the Malayalam actress has.

Here I trace the story of how Dileep a lower middle class Nair boy rose meteorically to become the kingmaker of Bollywood.

Dileep was a student of the prestigious Maharajas College in Ernakulam. He showed a talent in mimicry which led him to the world of cinema. After his initial stint as an assistant director, he slowly but surely moved up the ladder, rising to dizzying and enviable heights. As we see in his initial movies, he was one of the supporting artists where he mostly played small roles. Comedy being his forte, he got his break in 1998 with the movie "Punjabi House", a rib-tickling comedy, which we all still enjoy when it comes on TV. His marriage to Manju Warriar the same year saw a change in his fortunes and with "Meesa Madhavan" he cemented his place in the industry as a superstar, right behind the two big Ms of Malayalam cinema :Mammooty and Mohanlal.

So what was unique about him? He had a very strong business acumen, which the other stars lacked. As his colleagues from his initial days recollect, he never needed advice on financial matters and investing his money as all these came naturally to him. Whatever money he made from films, he invested it wisely and went on to build a business empire as diverse, ranging from movie production and distribution to real estate to hotels to running an event management company and providing houseboat services. Such was his fierce ambition that he hated losing anywhere. Though most of his

films were slapstick comedies, it was enjoyed by everyone alike, particularly kids, who formed a good part of his audience. His films made truckloads of money, though he could never get the recognition which Mammooty or Mohanlal received. Together with them, he was part of the triumvirate of Malayalam cinema.

With the passage of time, his business interests widened and he had close connections in all the right places with powerful people. Such was his influence in Mollywood that it rivalled that of the Khans' in Bollywood. He could make or break careers in the industry. Spoiling careers was like a cup of tea for him. One phone call from him or his people would be enough to add or delete an actor from a movie. Fearing his hold over the industry, no one dared to speak against him for fear of being jobless. In the meantime, he also became the treasurer of the powerful organization AMMA and produced the movie 20-20 which turned out to be a major money-spinner and consolidated his hold over the industry.

When it seemed that he was unbreakable, things started getting hunky-dory on the personal front. His marriage to Manju Warriar was on the rocks and after 14 years of married life, they separated from each other. Many attributed the divorce to his closeness to Kavya Madhavan, whom he

subsequently married. Here comes the assaulted actress in picture. She was Dileep's co-star in numerous films which were hits. She was close to Manju Warriar as well. When she informed Manju Warriar about her husband's affair, things went from bad to worse in their personal life.

It is widely believed that it was this act of hers which made Dileep revengeful towards her. He made sure that whichever movie offers came her way were given to someone else. In February 2017, the actress was abducted and physically assaulted in a car while she was on her way from Thrissur to Kochi. Following this incident, all fingers pointed towards Dileep for his alleged involvement in the crime. The incident made a huge dent in Mollywood leading to a split in the actors' association.

The once blue-eyed boy of the industry and the man of the masses "Janapriya Nayakan" had suddenly become a villain for the masses. The crowd booed at him while he was arrested and taken to jail. The man who once seemed omnipotent was now a criminal in the minds of the people.

Though the court trial has not yet ended, it remains to be seen if the once darling of the masses would enjoy the same popularity if he is proven innocent and whether the man with the Midas touch would regain his stature. ■

Wish You All A Happy
ONAM



P. C. Nambiar

**DIRECTOR & SECRETARY -
WORLD FREE ZONE ORGANIZATION
Ex. CHAIRMAN -
EXPORT PROMOTION COUNCIL FOR EOUs & SEZs
DIRECTOR -
POONAWALLA GROUP**



MALAYALI MARATHONER



T K Unnikrishnan

■ Ranjit Gangadharan, of Kollam (Kadappakada), 63, now a resident of Charkop in Kandivili West must have run nearly 460 Km, in 22 half marathons from

2014 - 18, which is almost the distance between Mumbai and Goa by a train!.

Ranjit's journey into running mini-Marathons was accidental. "I had a heart attack in 2009 while driving to my office in Lower Parel from Charkop and I survived with minimal damage. Admitted at the Asian Heart Institute and Research Centre in Bandra Kurla Complex, I was recommended for medical management at the hospital's cardio-vascular rehabilitation centre, which is a gym where heart patients exercise under close supervision of doctors.

"Dr. Aashish Contractor, head of the rehabilitation centre and an avid marathoner, encouraged patients to take up running for better health. "I weighed 123 kg when I was wheeled into the Asian Heart Institute and the thrice-a-week exercise schedule helped me to shed around 23 kg within six months, but then I hit a plateau, said Ranjit.

"Dr. Contractor, who was also the Medical Director of the Standard Chartered Mumbai Marathon for many years, inspired me to participate in the

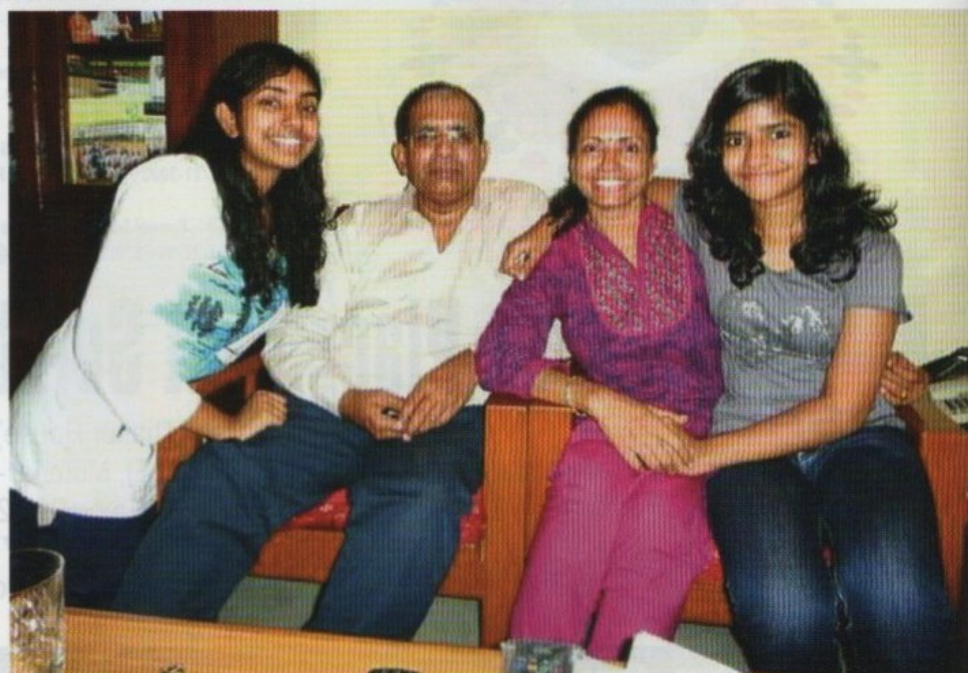
"Dream Run" as part of the heart patients team. It was a leisurely walk and lots of fun", he added.

"In October 2012 I was surprised to find a fellow patient who was pushing 70 years had enrolled for the half marathon. I promptly asked Dr. Contractor about my chances and he gave me the thumbs up, but the last date for enrolment had passed and I had to wait for a year to sign up," Ranjit said, his eyes lighting up.

"My first baby steps in running were in August 2013 and it was difficult to do

even 50 metres, the distance between two street lamp posts. Encouraged by fellow heart patients and instructor Venkataraman Pichumani, who had undergone bypass in 2008, I hung on gamely. Regular exercise and persistence finally helped me out to run my first half marathon in January 2014, completing the 21.09 km distance in under 3 hours", said a much confident Ranjit.

Slow runs at aerobic pace over long distances are excellent for sound health, explained Ranjit, noting that the effort



revitalises dormant nerves throughout the body to overcome blocks and create natural bypasses. A good exercise regimen and runs also help slowdown deterioration in muscle and joints caused by ageing.

"When we run the heart starts pounding faster, pumping oxygenated blood and reviving defunct nerves. It also builds strength and improves balance, helping particularly older people from falls," said Ranjit, elucidating the good effects of running.

Ranjit is a very happy and energetic person now, and all his medical parameters have improved. He has been off BP and cholesterol medicines for the past three years and his echo-stress test is normal, with his weight down to 84 Kg.

Ranjit, who came to Mumbai in 1978 joined Free Press Journal as a reporter and shifted to Indian Express in 1981. In 1984, a year after Reuters started its Mumbai bureau, he started working for them as a stringer, with permission from the Express management.



After marriage in 1992 to Geetha Ranjit, who has a doctorate in Cell Biology Immunology from Banaras

Hindu University, he moved to the US, where she worked for Case Western Reserve University in Cleveland, Ohio. After a two-year stint there, Ranjit returned to Mumbai in 1994 and rejoined Reuters, where he became the Chief Correspondent (Equities) for India. From 2003 to 2005 he worked on Asia Desk in Singapore. After serving Reuters for a total of 27 years, he finally retired in 2013.

"One should undergo vigorous practice under an instructor before starting to run half marathons," warns Ranjit, who has seen many runners collapsing at the last stretches. Ranjit has taken part in half marathons in Aurangabad, Nashik and Mumbai.

Geetha, who is a house wife now says that Ranjit has become very active now-a-days after he started running. "In earlier days, he used to come tired from the office and slump on his old easy chair and wade through all the newspapers (7 of them including the Malayalam ones) and catch up with a mini nap and would only get up when the dinner is announced. Now it has all changed and he gets up early and does warm ups, goes for a walk and has never seen him sleeping in the day time on his antiquated easy chair," beamed Geetha.

"Brisk walking, which is equivalent to running should be made part of life of all irrespective of the age groups," was the final piece of advice from Ranjit, who is gearing up for the next half marathon sometime in October this year.

Onasamsakal



MJF

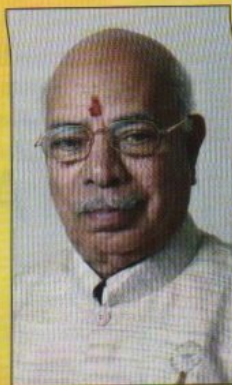
LION KUMARAN NAIR

CHAIRMAN & MANAGING DIRECTOR

K. N. GROUP OF COMPANIES

- ▶ **LIFE MEMBER**
LIONS CLUB INTERNATIONAL
- ▶ **PCC MEMBER**
MUMBAI CONGRESS COMMITTEE
- ▶ **SPECIAL EXECUTIVE OFFICER**
GOVT. OF MAHARASHTRA
- ▶ **MEMBER - LOKA KERALA SABHA**
GOVT. OF KERALA

A-2, Kumkum, Model Town, Mulund (West), Mumbai - 400080





Anandavalli
Chandran

The young lady is moved

Every evening,
when the sun is about to set,
the birds, chirping loudly, in flocks,
and flying back to the nest;
The young lady moves,
towards the well, a little far, carrying,
two brass pots in her right arm,
and an eighteen months old child,
holding her left arm, to fetch drinking water;
for the child, old parents and herself.

None, who passes that way,
fail to notice her calmness and serenity
besides, her natural beauty,
blesses her lavishly.

While returning, she doesn't forget,
to buy flowers for making garlands, that,
she takes to the market,
to sell and earn to make both ends meet.

On an occasion, a gentle man,
pitied on her,
gave a good amount to her,
for the entire garlands, taken.

She refused to accept,
his generous offer,
though, old and faded sari, on her,
clearly tells, she is poor, in fact.

Yet, the gentle man, refused to accept,
defeat; followed her, to her house,
met her old parents,
patted, fed and talked to them;
Thereafter, every day,
he buys all her garlands,
pays her readily and she is moved;
Her child grew, day by day,
started going to the school;
The young lady and son live happily now, there.

Wishing You All A Very Happy

Dham



ROUNAK ENTERPRISES



ഓർക്കുവാൻ ഒരോണം

ജ്യോതിഷ് പ്രസാദ്

■ ചിങ്ങത്തിലാചങ്ങാതിക്കൂട്ടം ഓടിനടന്നു തൊടിയിലെങ്ങും മത്സരിച്ചു കളിച്ചുപരിച്ചവർ പൂക്കൾ!

സ്വർണ്ണവർണ്ണലോലമാം മുക്കുറ്റി തുമഞ്ഞുപോലെ തുമ്പപ്പൂവും തൊടിയിലെ തോട്ടത്തിൽ ചാടി നേടിയ ചെമ്പരത്തി കൈകോർത്തു കൈക്കലാക്കി പാടലവർണ്ണമാം കുളവാഴപ്പൂക്കൾ താമരയില്ലെങ്കിലപൂർണ്ണമാം പൂക്കളാ!

ഉല്ലാസസന്തോഷം പുപരിക്കൽ കുഞ്ഞിക്കയ്യിലെ ചേമ്പിലക്കുമ്പിൾ തീർത്തും നിറഞ്ഞു ഓണപ്പൂക്കൾ!

കണ്ണച്ചു കളിച്ചതൊട്ടാവാടി തൊട്ടുകളിച്ചും രസിച്ചുമാ പൈതങ്ങൾ കള്ളനായാകൊതു പാരിപ്പറന്നു- മറിഞ്ഞാകുറ്റിച്ചെടിയിടയിൽ ഓടിയൊളിച്ചുമിഴജന്തുക്കൾ കണ്ടുപേടിച്ചു ചങ്ങാതിമാർ! മത്സരിച്ചുപരിച്ചവരത്തപ്പൂക്കൾ!

മൃദുമഴനനഞ്ഞുള്ള രോണക്കാലം മടങ്ങിയല്ലനേരം കുട്ടികൾ പങ്കുവെച്ചവരാണപ്പൂക്കൾ!

ചാണകം കൊണ്ടു മെഴുകിയ മുറ്റത്ത് പൂക്കളമിട്ടവരാർത്തു വിളിച്ചു അത്തം പത്തും പൂക്കളമിവിധം!

അതിഥിയായ് ചാറ്റൽ മഴവന്നനേരം അമ്മക്കരികിലേക്കോടി കുട്ടികൾ കൂട പിടിച്ചാക്കളം മാവേലിപോൽ എത്ര രസകരമായിരുന്നാ കാലം!

കളിമണ്ണുകൊണ്ടമ്മതിർത്ത കളം തൂക്കാകരപ്പനു തയ്യാറായി കുട്ടികൾ കെട്ടിയോരോണവീടും!

തുമ്പക്കൂടത്തിനായ് കലഹിച്ചവർ വീതിച്ചു ചെത്തിയും ചെമ്പരവും അമ്മയോടൊത്ത് പുള്ളി കുത്തിയാ- ഓണക്കളവും തൂക്കാകരപ്പനും പുള്ളിമാൻപോലെ പുഞ്ചിരിച്ചു മിന്നിത്തിളങ്ങി മിന്നാമിനുങ്ങും ഓണനിലാവിനുണർവു നൽകി!

പുലരിയിൽ കേൾപ്പുമാലോഷശബ്ദം ആർപ്പുവിളികൾ പൂവിളികൾ തിരുവോണത്തിനെത്തി മാവേലിയും!

ശർക്കര, പൂവൻപഴ, മട ഭക്ഷിച്ചു ഓണക്കോടിയിട്ട ഉണ്ണിക്കളെങ്ങും ഉല്ലാസപൂർവ്വമോടിക്കളിച്ചു നാക്കിലയിൽ നല്ല കുത്തരിച്ചോറും പച്ചടി കിച്ചടി നാനാക്കറികളും പപ്പടം നേന്ത്രപ്പഴം പാൽപ്പായസം ഹോ! എത്ര സാദിഷ്ടമിയോണസഭ്യ!



Dr P V Narayanan Nair

Maandookyam

■ Everything pulsates, each grain, atom, Throbs with our hearts at scales galore, Incessant in infinite space, time, Eternal essence of existence.

Everything echos, the seed of being, Pranava, the existential bliss? That pervades as Rishis bespoke, From benign compassion and wisdom.

They spoke of five koshas, sheaths, Annamaya the feeder, Pranamaya - sustainer, Manomaya the seeker, Vijnanamaya- knower, And Aanandamaya, inner abode of ecstasy.

Ego leads all but the nimble core, Yearnings drive the flesh while awake, Grappling with layered mind at sleep and Coping with shadowy tentacles in dreams.

Aaa..uoo..mmm..and deep silence, Evoke wakefulness, sleep, dream, And rapturous spiritual delight, In the kosha that is inner and divine!

Best compliments & Grand Success of Onam issue 2018 Kerala in Mumbai

M/s. Nice Printing Inks and Coatings

Mfrs. of Flexographic & Rotogravure Printing Inks.



Johnson Therattil

Member Constitue committee, The Food Corporation of India (Union Ministry of Consumer Affairs Food & Public Distribution, Government of India) Receipt of 'shram Veer' National Award from President of India Gen. Secretary - Pradyashil Karuna Manav Abhiyan Maharashtra - Human Right



Alice Johnson Therattil

Ex- Corporator, Mumbai Mahanagar Palika Gen. Secretary, Mumbai Pradesh Mahila Congress Committee Mumbai Pradesh Mahila Aaghadi President - Dr. Dadasaheb Ambedkar Social Forum Member Consumer Protection - Government of Maharashtra Mumbai Pradesh Congress Committee Nradhar Nirashthi Vakti Mahila Vice President Vikas Vibag Central District Secretary - Secretary Mahila Pradesh Mahila Congress Committee & Observer Vasai-Virar District

ലില്ലി അമ്മ



പൂജ പാർബ്രോസ്

ഡോക്ടർ സ്റ്റീഫൻ ബംഗ്ലാവിന്റെ പടിവാതിൽക്കൽ ഒരു ചാരുകസേരയിലിരുന്ന് നിരത്തിൽക്കൂടെ പോയിവരുന്ന വാഹനങ്ങളെ നോക്കി, ഹരിപ്രസാദിന്റെ വരവും കാത്തിരിക്കുകയാണ്. ഹരിപ്രസാദ് ഇന്ന് വെറും ഹരിപ്രസാദായിട്ടല്ല വരുന്നത്. നേത്രരോഗവിദഗ്ദ്ധനും പ്രഗത്ഭനായ സർജ്ജനുമായ ഡോ. ഹരിപ്രസാദ് ലണ്ടനിൽനിന്ന് നിരവധി ബിരുദങ്ങളോടുകൂടിയാണ് വരുന്നത്.

സ്റ്റീഫന്റെ ഓർമ്മകൾ ഇരുപതു വർഷം പിറകിലേക്കു പോയി. ജീവിതത്തിലെ ഓരോ സംഭവങ്ങളും കടലിലെ തിരകൾപോലെ മാറിമാറി വന്നു.

ലില്ലിയുമായുള്ള വിവാഹം. അവൾക്ക് വലിയ വിദ്യാഭ്യാസമില്ലെങ്കിലും സുന്ദരിയും സുശീലയുമായ ഒരു അനാഥ പെൺകുട്ടിയായിരുന്നവൾ. ഫള്ളിയിലെ കത്തനാരച്ചനും സ്റ്റീഫന്റെ അമ്മച്ചിയുംകൂടിയാണ് ആ വിവാഹത്തിന് മുൻകയ്യെടുത്തത്. അമ്മച്ചിക്ക് സ്ത്രീധനമോ ധനമോ വേണ്ടായിരുന്നു. ആവശ്യത്തിലധികം സ്വത്തും പണവും ഉള്ള ഒരു കുട്ടുകുടുംബമായിരുന്നു അവരുടേത്. ഒരു അനാഥ പെൺകുട്ടിയെ വധുവാക്കി കൊണ്ടുവരുന്നതിൽ പലർക്കും എതിർപ്പുണ്ടായിരുന്നിട്ടും ആ അനാഥക്ക് ഒരു തണലായി അവർ ലില്ലിയെ സ്വീകരിച്ചു.

ആ വിവാഹം കുട്ടുകുടുംബത്തിന്റെ പിളർപ്പിൽ കലാശിച്ചു. അത് മൂന്നുപേരുള്ള ഒരു ചെറിയ കുടുംബമായി മാറി. സ്നേഹവും സന്തോഷവുമുള്ള ആ കുടുംബം അമ്മച്ചിയുടെ ചരമത്തോടെ വീണ്ടും ചെറുതായി. അവരിരുവരും ഒറ്റപ്പെട്ടതുപോലായി. സ്റ്റീഫൻ അടുത്തുള്ള ആശുപത്രിയിൽ ന്യൂറോളജിസ്റ്റായിരുന്നു.

വിവാഹം കഴിഞ്ഞ് രണ്ടു വർഷം കഴിഞ്ഞും ഒരു കുഞ്ഞ് ജനിക്കാത്തതിനാൽ ഇരുവരും ദുഃഖത്തിലായിരുന്നു. പള്ളിയിലെ കത്തനാരച്ചൻ എപ്പോഴും ആശ്വാസവചനങ്ങൾ ചൊല്ലി സമാധാനിപ്പിക്കുമായിരുന്നു. സ്റ്റീഫൻ ആശുപത്രിയിൽ പോയാൽ ലില്ലി പള്ളിയും കുർബാനയുമായി സമയം ചിലവാക്കും.

ഒരു ദിവസം സ്റ്റീഫന്റെ കുട്ടുകാരൻ ഡോ. ജോർജ്ജ് കുട്ടി അമേരിക്കയിൽനിന്നു വരികയുണ്ടായി. ജോർജ്ജ് കുട്ടി ഒരു ഗൈനോക്കോളജിസ്റ്റ് ആയതിനാൽ സ്റ്റീഫൻ അദ്ദേഹത്തോട് പരിഹാരം ആരായുകയുണ്ടായി. പരിശോധനക്കുശേഷം ജോർജ്ജ് കുട്ടി പറഞ്ഞു, ലില്ലിയുടെ ഗർഭാശയത്തിന് അർബുദം ബാധിച്ചിട്ടുണ്ടെന്ന്. ശാസ്ത്രീയമായി പറഞ്ഞാൽ എൻഡോമെട്രിയൽ ടിഷ്യൂ ഓട്ട്സൈഡ് ദ വുംബ് അല്ലെങ്കിൽ മൂക്കസ് മെംബ്രയിൻ ലൈനിംങ് ദ വുംബ്. ശാധാരണയായി അപൂർവ്വം സ്ത്രീകളിൽമാത്രം കാണാറുള്ളതാണ് ഈ രോഗം. ഒരുപക്ഷേ കെമോതെറാപ്പി കൂടാതെത്തന്നെ മരുന്നുകൊണ്ടിത് മാറ്റാമെന്നു തോന്നുന്നു. ഈ മരുന്നുകൾ ആൻറി കേൻസർ ഡ്രഗ്സ് ആണ്. കേൻസർ സെല്ലുകൾ വളരുന്നത് തടയും. ലില്ലിക്ക് വേണ്ടത് കുടുംബത്തിന്റെയും കുട്ടുകാ

രുടെയും പിന്തുണയും നല്ല ഭക്ഷണവും മറ്റുമാണ്.

ജോർജ്ജ് കുട്ടിയുടെ ഉപദേശം സ്റ്റീഫൻ കൈകൊണ്ടു. ലില്ലിയോട് അസുഖത്തെക്കുറിച്ച് ജോർജ്ജ് കുട്ടി പറഞ്ഞത് സ്റ്റീഫൻ പറഞ്ഞില്ല. പക്ഷേ ഉള്ളിൽ സ്റ്റീഫൻ തകർന്നിരുന്നു. ഇത്രയേറെ മരുന്നുകൾ എന്തിനെന്ന ലില്ലിയുടെ ചോദ്യങ്ങൾക്ക് മറുപടി അതെല്ലാം അവൾക്ക് കുഞ്ഞ് ജനിക്കാൻ വേണ്ടിയായിരുന്നെന്നാണ്.

ഒരു ദിവസം ലില്ലിയുടെ ഒരു കുട്ടുകാരി റോസി ലില്ലിയെ കാണാൻ വീട്ടിൽ വരികയുണ്ടായി. അനാഥായെത്തിൽനിന്നും പിരിഞ്ഞതിൽപ്പിന്നെ കണ്ടുമുട്ടിയപ്പോൾ അവർക്ക് നിരവധി കാര്യങ്ങൾ സംസാരിക്കാനുണ്ടായിരുന്നു. സംസാരത്തിനിടയിൽ മേശപ്പുറത്ത് ഉണ്ടായിരുന്ന മരുന്നുകൾ റോസിയുടെ കണ്ണിൽ പെട്ടു. റോസി ചോദിച്ചു, “ആരാണ് കേൻസറിനുള്ള മരുന്നുകൾ ഇവിടെ കഴിക്കുന്നത്?” അത് കേൻസറിനുള്ളതല്ലെന്നും ഗർഭധാരണത്തിന്നു സഹായിക്കുന്നതാണെന്നും ലില്ലി പറഞ്ഞു. സ്റ്റീഫന്റെ ഒരു ഡോക്ടർ സുഹൃത്തിന്റെ നിർദ്ദേശപ്രകാരമാണെന്നും അവൾ കൂട്ടിച്ചേർത്തു.

റോസി ഒരു നേഴ്സ് ആയിരുന്നു. മരുന്നുകൾ കേൻസറിനുള്ളതാണെന്ന് അവർ ശാന്തമായി റോസിയെ പറഞ്ഞു മനസ്സിലാക്കി. അതു കേട്ടപ്പോടെ ലില്ലി തല കറങ്ങി ബോധം കെട്ടുവീണു. ഉടനെത്തന്നെ റോസി അവളെ അടുത്തുള്ള ആശുപത്രിയിലേക്ക് കൊണ്ടുപോയി. വിവരം അറിഞ്ഞ് സ്റ്റീഫൻ വന്നപ്പോൾ റോസി എല്ലാ വിവരങ്ങളും പറഞ്ഞു. മരുണിന്റെ കാര്യം ലില്ലിക്കറിയില്ലെന്ന് സ്റ്റീഫൻ പറഞ്ഞപ്പോൾ താൻ ചെയ്ത അബദ്ധം റോസിക്ക് മനസ്സിലായി. ഇനി എന്തു പറഞ്ഞാണ് ലില്ലിയെ സമാധാനിപ്പിക്കുക? ഇനിമേൽ അവളെ എങ്ങനെയാണ് അഭിമുഖീകരിക്കുക? ഉത്തരം അറിയാതെ സ്റ്റീഫൻ കൂഴങ്ങി.

രണ്ടു മണിക്കൂർ കഴിഞ്ഞ് ലില്ലിക്ക് ബോധം വന്നപ്പോൾ സ്റ്റീഫനും റോസിയും അടുത്തുണ്ടായിരുന്നു. എന്തിന് ഇതെല്ലാം എന്നിൽനിന്ന് ഒളിച്ചുവെച്ചു എന്നതായിരുന്നു അവളുടെ ആദ്യചോദ്യം. ഉത്തരം പറയാൻ വാക്കുകളില്ലാതെ സ്റ്റീഫന്റെ കണ്ണുകൾ നിറഞ്ഞു. പലതും പറഞ്ഞ് ലില്ലിയെ റോസി ആശ്വസിപ്പിച്ചു.

ദിവസങ്ങൾ ചെല്ലുന്തോറും ലില്ലിയുടെ ശരീരം ക്ഷീണിക്കുകയും മുഖത്തെ തേജസ്സ് കുറഞ്ഞുവരികയും ചെയ്തു. അവൾ ഒരു രോഗിയെപ്പോലെ ആയിത്തീർന്നു. എപ്പോഴും ചിന്തയും കണ്ണീരുമായും ദിവസങ്ങൾ നീങ്ങി. ലില്ലിയുടെ ഈ അവസ്ഥ കണ്ട് സ്റ്റീഫൻ വല്ലാതെ വിഷമിക്കുകയും വേദനിക്കുകയും ചെയ്തെങ്കിലും, ലില്ലിയുടെ മുമ്പിൽ ചിരിക്കാനും ഫലിതങ്ങൾ പറയാനും അയാൾ ശ്രമിച്ചു. പക്ഷേ അതൊന്നും പ്രതീക്ഷിച്ച ഫലം നൽകിയില്ല. ചിലപ്പോൾ കാര്യങ്ങളോർത്ത് സ്റ്റീഫൻ പൊട്ടിക്കരയുമായിരുന്നു.

ഒരു ദിവസം സ്റ്റീഫൻ ആശുപത്രിയിൽ പോയനേരം.

വൈകുന്നേരം ലില്ലി മുറത്ത് കസേരയിൽ ഇരുന്ന് കാപ്പി കുടിക്കുകയായിരുന്നു. അപ്പോൾ ഗേറ്റിനു പുറത്തായി അഞ്ചോ ആറോ വയസ്സ് പ്രായമുള്ള ഒരു ആൺകുട്ടി പല തരത്തിലുള്ള റോസാപ്പൂക്കളുള്ള കൊട്ടയുമായി നിൽക്കുന്നത് കണ്ട് അവനെ അകത്തേക്കു വിളിച്ചു. പൂക്കൾ വിൽക്കാനുള്ളതാണെന്ന് ചോദ്യത്തിനുത്തരമായി അവൻ പറഞ്ഞു. എട്ടു ചുവന്ന പൂക്കൾ വേണമെന്നായി ലില്ലി. കുട്ടി നൽകിയ പൂക്കളിൽ ചുവപ്പല്ലാത്തതുമായ പൂക്കളും കണ്ടപ്പോൾ അതെങ്ങനെയാണ് നൽകിയത് എന്ന് അവൾ ആരാഞ്ഞു. “അമ്മേ, എനിക്ക് കാഴ്ച ഇല്ലാത്തതുകൊണ്ടാണ്” എന്നു മറുപടി കേട്ടപ്പോൾ അവളുടെ മനസ്സ് തേങ്ങി.

ലില്ലി കുട്ടിയേയും കുട്ടി വീട്ടിലേക്ക് കയറി. അവന്റെ പേരും മറ്റു കാര്യങ്ങളും അന്വേഷിച്ചു. പേര് ഹരിപ്രസാദ്. അവൻ രണ്ടു വയസ്സ് പ്രായപ്പോൾ അച്ഛനും അമ്മയും അവർ ജോലി ചെയ്തിരുന്ന തുരങ്കത്തിലുണ്ടായ സ്റ്റോടനത്തിൽ മരിച്ചുപോയി. പ്രായമേറിയ അമ്മയായാണ് ജോലി ചെയ്ത് അവനെ വളർത്തുന്നത്.

ലില്ലി ഹരിയുടെ കഥ കേട്ട് വേദനിച്ചു. അവരും ഒരിക്കൽ ഒരു അനാഥയായിരുന്നല്ലോ. സ്റ്റീഫൻ വീട്ടിൽ വന്നപ്പോൾ അന്നു നടന്ന സംഭവങ്ങൾ അവർ പറഞ്ഞു കേൾപ്പിച്ചു.

ഹരിപ്രസാദ് ദിവസവും പുകക്കാട്ടയുമായി ലില്ലിയുടെ ഗേറ്റിൽ വരും. ചിലപ്പോൾ ലില്ലി കൊട്ടയിലുള്ള പൂക്കൾ വാങ്ങും. കൂടാതെ ഭക്ഷണസാധനങ്ങൾ പൊതിഞ്ഞു കൊടുക്കുകയും ചെയ്യും. ഹരിപ്രസാദ് ലില്ലിയോട് ചോദിച്ചു, പേരെന്താണെന്ന്. ലില്ലി എന്നു പറഞ്ഞപ്പോൾ അവൻ ചോദിച്ചു, അവൻ അവരെ ലില്ലി അമ്മ എന്നു വിളിയ്ക്കട്ടെ എന്ന്. ലില്ലി അവനെ കെട്ടിപ്പിടിച്ചുകൊണ്ട് ഉമ്മ വെച്ചു. വളരെ സന്തോഷത്തോടെ അവർ പറഞ്ഞു, അന്നു മുതൽ അവർ അവന്റെ അമ്മയാണെന്ന്.

ഒരു രാത്രി ഹരിപ്രസാദ് അമ്മേ എന്ന് കരഞ്ഞുവിളിച്ചുകൊണ്ട് അവിടെ വന്നു. സ്റ്റീഫനും ലില്ലിയും പുറത്തു വന്നപ്പോൾ അവൻ ഓടിവന്ന് ലില്ലിയെ കെട്ടിപ്പിടിച്ചു. തേങ്ങിക്കരയുന്നതിനിടയിൽ അവന്റെ അമ്മയ്ക്കു കാറിയിൽ മരിച്ചെന്ന് അവൻ അറിയിച്ചു. സത്യാവസ്ഥ അറിയാനായി സ്റ്റീഫനും ലില്ലിയും അവന്റെ കൂടെ പോയി. അവൻ പറഞ്ഞത് സത്യമാണെന്നു കണ്ട് അവർ സഹതപിച്ചു. ഹരിപ്രസാദിന് സഹോദരങ്ങളോ മറ്റു ബന്ധുക്കളോ ഇല്ലായിരുന്നു. ലില്ലിയുടെ ആഗ്രഹമനുസരിച്ച് അവർ ഹരിയെ കൂടെ കൂട്ടിവന്നു. അല്പദിവസങ്ങൾക്കുള്ളിൽ അവർ അവനെ നിയമപരമായിത്തന്നെ ദത്തെടുത്തു. ഹരിക്ക് കാഴ്ച ഇല്ലായിരുന്നെങ്കിലും ഒരു ലോകം മുഴുവൻ കിട്ടിയ പോലെ സന്തോഷമായിരുന്നു. അവന്റെ സാന്നിധ്യം ലില്ലിയ്ക്കും ആഹ്ലാദകരമായിരുന്നു. അവർ അവനെ നല്ലൊരു സ്കൂളിൽ ചേർത്തു. ബ്രെയിൽ പഠിപ്പിക്കാൻ ഒരു അദ്ധ്യാപകനെ ഏർപ്പാടാക്കി.

ഒരു ഞായറാഴ്ച മൂന്നുപേരുംകൂടി പള്ളിയിൽ പോയി. മടങ്ങുന്ന നേരം ലില്ലി ഹരിയ്ക്കു കാഴ്ച ലഭിക്കാനുള്ള സാധ്യതകളെ കുറിച്ച് സ്റ്റീഫനോട് സംസാരിച്ചു. ആരെങ്കിലും കണ്ണ് ദാനമായി നൽകുകയാണെങ്കിൽ അവൻ കാഴ്ച ലഭിക്കുമെന്ന് സ്റ്റീഫൻ മറുപടി നൽകി. ആ വഴിയ്ക്ക് ചിന്തിക്കാമെന്ന് പറയുകയും ചെയ്തു.

സ്റ്റീഫനും ലില്ലിയും വിവാഹിതരായിട്ടുള്ള നാലാമത്തെ കുസ്മുസ്സ് ആഗതമായി. ഹരി വന്നിട്ടുള്ള ആദ്യത്തെ കുസ്മുസ്സും. ആഘോഷം പൊടിപൊടിച്ചു. ഉറങ്ങാൻ കിടക്കുമ്പോഴേക്കും നേരം വളരെ വൈകി.

പുലർച്ചെ ഏതാണ്ട് മൂന്നു മണിയായപ്പോൾ ലില്ലി

പെട്ടെന്ന് എഴുന്നേറ്റു. ശ്വാസം കഴിക്കാൻ ഏറെ പ്രയാസം. സ്റ്റീഫൻ അവരെ കാറിൽ കയറ്റി ആശുപത്രിയിലെത്തിച്ചു. ഐ സി യുവിൽ പ്രവേശിച്ചപ്പോഴേയ്ക്കും അവർക്ക് ഹൃദയസ്തംഭനം വന്നു. രണ്ടര മണിക്കൂറിനുശേഷം ലില്ലിക്കു ബോധം വന്നു. അപകടനില ഇനിയും തരണം ചെയ്തില്ലെന്ന് സ്റ്റീഫനറിയാമായിരുന്നു.

ലില്ലി സ്റ്റീഫനെ ആംഗ്യം കാട്ടി അടുത്തേക്കു വിളിച്ചു. ചുണ്ടിൽ വിരൽ വെച്ച് സ്റ്റീഫൻ അവളെ വിലക്കി. പക്ഷെ ലില്ലി സമ്മതിച്ചില്ല. അവൾ നിർബന്ധപൂർവ്വം സ്റ്റീഫനെ അടുത്തേക്ക് വിളിച്ചു. “സ്റ്റീഫൻ, നിങ്ങൾ എന്നെ എത്ര കണ്ട് സ്നേഹിക്കുന്നുണ്ട് എന്നെനിയ്ക്കറിയാം. എന്റെ എല്ലാ ഇഷ്ടങ്ങളെല്ലാം നിങ്ങളെനിക്കു സാധിച്ചു തന്നിട്ടുണ്ട്. എനിക്ക് ഒരു കാര്യം കൂടി സാധിക്കാനുണ്ട്. അതുകൂടി സാധിച്ചു തരാമെന്ന് സത്യം ചെയ്യണം. എന്താ, ചെയ്യില്ലേ?”

“ഇങ്ങനെയൊന്നും പറയാതെ, ലില്ലി. അതിനെല്ലാം ഇനിയും സമയമുണ്ടല്ലോ.”

“ഇല്ല, സ്റ്റീഫൻ, ഇല്ല. എന്റെ സമയം അടുത്തു. ഇതാണെന്റെ അന്ത്യാഭിലാഷം. എന്റെ മരണശേഷം എന്റെ ഇരു കണ്ണുകളും ഹരിയ്ക്കു നൽകണം. പറയൂ, ചെയ്യില്ലേ?”

സ്റ്റീഫൻ കണ്ണീർ വാർത്തുകൊണ്ട് ശരിയെന്നു സമ്മതിച്ചു. “അപ്പോൾ ഞാൻ മരിച്ചാലും എന്റെ കണ്ണുകൾ കൊണ്ടുതന്നെ എനിക്ക് സ്റ്റീഫനെ കാണാൻ കഴിയും.” ലില്ലിയുടെ ചുണ്ടിൽ ഒരു പുഞ്ചിരി വിരിഞ്ഞു.

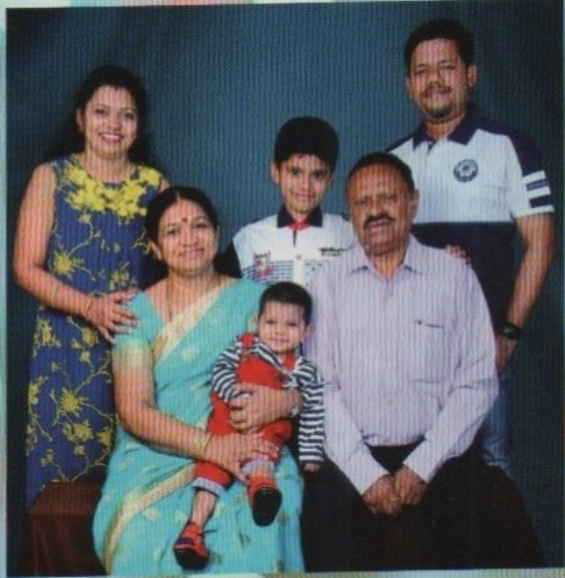
“ഹരിയെ ഒരു നേത്രരോഗവിദഗ്ദ്ധനാക്കിയാൽ എനിക്ക് വളരെ സന്തോഷമാകും.”

സ്റ്റീഫൻ തല കുലുക്കി. ലില്ലി മെല്ലെ കണ്ണുകൾ അടച്ചു, പിന്നീടൊരിക്കലും തുറക്കാതെ.

ഗേറ്റിൽ ഹോണിന്റെ ശബ്ദം ഉയർന്നു. സ്റ്റീഫൻ കണ്ണു മിഴിച്ചപ്പോൾ ഹരി മൂന്നിൽ നിൽക്കുന്നു. എഴുന്നേറ്റ് ഹരിയെ പുണർന്നു. “മൈ സൺ, വെൽക്കം ഹോം.”

സ്റ്റീഫന്റെ കണ്ണുകളിൽ അപ്പോൾ ലില്ലിയുടെ രൂപം തുടിക്കുന്നുണ്ടായിരുന്നു. ■

Wishing You All A Very Happy
ONAM



K G Vallabhan & Family, Bhandup



ചെറുതുരുത്തി
ഉണ്ണികൃഷ്ണൻ

ബോൺസായ് കവിത



■ പുച്ചെടിയിട്ടുള്ള മൺചട്ടികൾ കേവലം
കാരാഗ്രഹമായിത്തീരുന്ന മാത്രയിൽ
ആകാശസ്പർശനത്തിനായ് കൊതിക്കുന്ന
വൃക്ഷശിശുവിനു കാലം, കലികാലം!

കേരളഭാഷാകവിതയ്ക്കു വന്നുപോയ്
അത്തരത്തിലെ സാഹചര്യമിക്കാലം
വൃത്ത, മലങ്കാര, പ്രാസവും കൈമോശം
വന്നുചേർന്നല്ലോ, ഹാ! ഭാഷാദാരിദ്ര്യവും.

ആശയമെത്രമുദാത്തമാണെങ്കിലും
വാക്കുകളത്രെ വിനിയമമാധ്യമം.
ഗദ്യത്തിൻ ഗൈലിയിൽ ഭാഷാപദങ്ങളെ
വെട്ടിമുറിക്കുകിൽ പദ്യമായ് തീരുമോ?

ഇന്നു വൻവൃക്ഷമായ് തീരാൻ കൊതിക്കുന്ന
വൃക്ഷശിശുക്കൾക്കു വളർച്ച നിഷിദ്ധമോ?
വെള്ളവും ജൈവവളവും നിഷേധിച്ചു
വൻവൃക്ഷവൃന്ദത്തെ ബോൺസായിയാക്കിയോ?

അത്തരം ബോൺസായിയാണോ മലയാള-
പദ്യസാഹിത്യം? തല താഴ്ത്തട്ടെ കൈരളി
ഉണർന്നെഴുന്നേൽക്കുക നേരം കളയാതെ;
നഷ്ടമായ് പോകുന്ന കാലം മടങ്ങില്ല!

Wishing You All A Very Happy
ONAM



Omana Sudhakaran & Family,
Kamothe

Wishing You All A Very Happy
ONAM



Rajendran Padiyur & Family, Kandivali



Face masks from Kitchen for dry skin



Dr. (Major) Nalini Janardhanan

■ Facials using face masks help to rejuvenate your skin. But getting facials done from beauty parlours may be a costly affair on a regular basis. So homemade face

masks can be tried

which can be easily made with common household items. They help to reduce fine lines, dark pigmentation and blackheads. They also help to exfoliate skin, lighten your complexion and give you a glowing skin.

You can prepare face packs at home according to your skin type (dry skin/oily skin/combination skin) and your age.

Let us know

about some homemade face masks for dry skin, as suggested by beauticians.

Avocado and Honey mask:

This is good for dry skin. Avocado helps to moisturize skin and honey keeps skin hydrated and prevents dryness. Nutrients in honey help to nourish and cleanse the skin, decreases the appearance of scars and increase healing.

Take ½ of a very ripe avocado and mash it. Mix it with tablespoons of honey and ½ teaspoon of coconut oil. Apply it on face. Leave it for 10-15 Minutes and then wash it with warm

water.

Banana Mask:

Banana has moisturizing anti-wrinkle and anti-aging properties. Honey and olive oil are emollients.

Mix ½ of ripe banana, 1 tablespoon honey and 1 teaspoon olive oil to make a smooth paste. Apply on face. Keep it for 10 minutes and wash with water. You can use this once a week.

Yoghurt mask:

Mix 2 tablespoon curd (yoghurt) with 1 tablespoon honey and a pinch of turmeric powder. Apply on face. Rinse it after 20 Minutes. Yoghurt moisturizes skin and helps



to get rid of dry and flaky skin. It can be used twice a week.

Papaya Mask:

Take ½ cup of papaya chunks and mash them. Add 2 tablespoons milk and tablespoon honey to this and mix well. Apply on face. Keep it for 25 Minutes. Rinse with water. It can be used once or twice a week.

Orange juice mask:

Mix 2 tablespoons of orange juice with 1 ½ tablespoons of oatmeal. Apply on face and keep it for 15 Minutes. Wash it off with water. It can be used once a week.

Orange juice acts as a skin toner and balances the pH of the skin. Vitamin C in the juice increases collagen production. Orange juice also restores the healthy oil production, repairs the skin and reduces wrinkles. Oatmeal hydrates the skin.

Egg yolk mask:

Beat one egg yolk with 1 teaspoon honey and apply it on face. Leave it for 10-15 Minutes and wash with water. You can use this once or twice a week.

Egg yolk hydrates and nourishes dry skin.

Strawberry mask:

Mash 2-3 ripe strawberries. Add 1 teaspoon oatmeal, 1 tablespoon honey and water to this to make a paste. Apply

on face and keep it for 15 Minutes. Wash with cool water. It can be used twice a week.

Strawberries moisturize and soften skin. They also help to reduce wrinkles.

Onion Mask:

Mix 1 tablespoon honey with 2 tablespoon onion juice. Apply the paste on face. Keep it for 10 Minutes and wash it off. It can be used once in a week.

Onion juice hydrates skin and



removes dead and dry skin cells.

Almond mask:

Soak 5-6 almonds overnight and grind them with 1 tablespoon oatmeal, 2 tablespoons yoghurt and ½ teaspoon honey. Apply it on face and rinse after 15 Minutes. This can be used once in 3-4 days.

Almonds hydrate, nourish and rejuvenates skin. Oats and yoghurt moisturize skin.

Rise flour mask:

Mix 1 tablespoon rice flour, 1 tablespoon oatmeal and 2 teaspoon honey. Apply it on face. Keep it for 20 Minutes and wash with water. You can use this once or twice a week.

Rice flour helps to remove dead skin cells and flakes. It also makes your skin firm.

Aloe vera mask:

Mix 2 tablespoons of fresh aloe vera gel with 1 tablespoon honey and 1 tablespoon sandalwood (chandan)

powder. Apply it on face, leave it for 15 Minutes and wash with warm water.

Watermelon mask:

Mix 1 tablespoon watermelon juice with 1 tablespoon honey and apply on face. Leave it for 20 Minutes and wash off with water.

Cucumber face mask:

Peel and mash ½ cucumber. Add 1 tablespoon sugar to this and keep it in fridge for some time. Apply on face and leave it for 10 Minutes. Rinse with cold water. It can be used twice a week. Cucumber gives a cooling and hydrating effect to skin.

Sandalwood mask:

Mix 1 tablespoon sandalwood powder with ¼ teaspoon coconut oil and 1 tablespoon rose water. Apply on face. Leave it for 15 Minutes and wash it off with cold water. It can be used thrice a week.

Sandalwood gives a cooling and moisturizing effect. It also improves the tone and texture of skin.

Rose petals mask:

Take one rose flower and crush the petals gently. Add this to 1 teaspoon ground oats with water to make a paste. Apply on face. Wash with water after 15 Minutes. It can be used once a week.

Rose petals act as skin tonic and also have astringent like effect. Oats moisturizes the skin. ■

Wish You All A Happy **Onam**

From: **Ajay Joseph**

MD, Global Marine Supply Company
Navi Mumbai





The season of rains and diseases

Dr. (Major) Nalini Janardhanan

Rainy season is a cool respite from the heart of summer. But many disease are associated with monsoon mostly due to unhygienic handling and consumption of contaminated food and water. Some diseases spread due to mosquito bites or droplet transmission by air.

There are many diseases causing fever in rainy season.

Viral Fever (Influenza Or Flu)

This is the most common during rainy season but also seen in other seasons. It is a viral infection due to influenza virus which is transmitted through contact with a person who coughs and sneezes common cold is also seen along with this. The infection

can also spread through contact with clothes like handkerchief, bedsheets, pillow covers, towels or materials like plates, glasses, spoons or surfaces like door handles, taps lavatory handles or chains which may be contaminated with nasal discharge or sputum of infected person.

Symptoms: high grade fever, sneezing, blocked nose or discharge from nose, fever with chills and shivering, cough, muscle pains, bodyache, tiredness etc.

Young children, elderly people, pregnant women and those with weak immune system are at high risk to get this disease.

There are other types of Influenza like Avian Influenza and H1N1 Influenza which can cause epidemics.

Dengue Fever

This is transmitted through bite of Aedes mosquito (tiger mosquito) which bite during daytime. Cause of dengue fever is dengue virus.

Symptoms: Bodyache, headache, jointpains, high fever, skin rashes, Pain behind eyes, loss of appetite.

Complications: Internal bleeding, low platelet count, bleeding from nose or mouth, bleeding under the skin, kidney failure and shock which can lead to death.

Chikungunya

This is caused by chikungunya virus and spread by bite of Aedes mosquitoes. If untreated, it can cause death especially in children, elderly and patients with reduced immunity.

Symptoms: fever, joint pains, headache, skin rashes, swelling in joints, tiredness, nausea etc.

Joint pains can last for weeks even after the patient recovers from fever.

Japanese encephalitis

Caused by a type of Arbovirus and spread by bite of culex mosquitoes. It may lead to death.

Symptoms: high fever, headache, vomiting, pain and stiffness of neck, loss of memory, weakness of limbs, fits, abnormal behavior, loss of consciousness.

Leptospirosis (Weil's Diseases)

This is caused by Leptospira group of bacteria. In rainy season there are more chances of the urine of infected animals (like rats, dogs, pigs, goats, cattle etc) getting mixed with stagnated water or drinking water sources. Contact with this contaminated water through eyes or injuries on body or through mouth while drinking or washing can lead to infection. This disease is not spread from man to man.

Symptoms: High fever with chills, headache, eye pain, muscle pain, cough with spitting of blood, difficulty in breathing, jaundice, skin rashes, loose motions, vomiting and low blood pressure.

Malaria

This is caused by a parasite called Plasmodium and spread through the bite of female Anopheles mosquito. It is very common during rainy season. There are different types of Malaria, some of them can lead to death also.

Symptoms: vary according to the type of Malaria. Fever with chills and shivering coming off and on, bodyache, muscle pains, weakness, head ache etc.



A dangerous type of Malaria called Falciparum Malaria can lead to fits, coma and even death if untreated.

Gastroenteritis, Food poisoning, dysentery, amoebiasis

These waterborne diseases are spread due to contaminated food and water along with unhygienic preparation and handling of food. Waiters, cooks and ladies who prepare food at home

can transmit diseases if food is not prepared and served with clean hands, clean water and clean utensils. Faeces and dirty water may get mixed with water sources during rains especially if people defecate in the open grounds as in villages with no toilet facility. If food prepared and water are kept open without covers, then flies can come in contact with them and transmit diseases.

Symptom: Loose motions (diarrhea), fever, vomiting, stomach ache and sometimes passing blood and mucus along with faeces. Patient can go into dehydration and become serious if water and salts lost from body are not replaced.

Typhoid

This is a bacterial infection caused by a group of bacteria called Salmonella. It is spread by poor sanitation and consumption of contaminated food and water. Infection may remain in gall bladder even after the cure of the disease.

Symptoms: head ache, vomiting, high and prolonged fever, severe stomach ache. There can be complications like perforation of ulcer in the stomach.

9) Hepatitis: This is caused by Hepatitis viruses. There are different types of Hepatitis out of this 'Hepatitis A' and 'Hepatitis E' are spread through dirty water and food. It can cause jaundice.

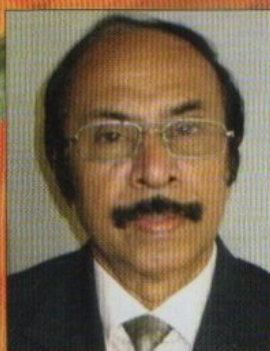
Symptoms: yellow urine, yellowing of eyes, weakness, vomiting, nausea, loss of appetite, stomach ache, pain in joints, dizziness. The patient can become serious if liver failure occurs.

General precautions

- Drink boiled water or filtered water only.
- Avoid street food and food from restaurants with poor sanitation.
- Get vaccination against diseases like Typhoid and Hepatitis.
- Wash your hands well with soap and water after using toilet, before eating and before preparing food. If there is no water, use hand sanitizers.
- Avoid mosquito bites- use mosquito nets and mosquito repellents
- Avoid stagnation of water in and around your house (as in water cooler, water tank, water containers, broken pots, coconut shells etc)
- Use insecticide spray against mosquitoes. ■

Wishing You All A Very Happy

ONAM



Upendra Menon

National Vice President of All India Malayali Association,
Central Committee Member Giants International
Mobile: 9821643398
Email: upendra44@gmail.com



Symptoms: fever, joint pains, headache, skin rashes, swelling in joints, tiredness, nausea etc.

Joint pains can last for weeks even after the patient recovers from fever.

Japanese encephalitis

Caused by a type of Arbovirus and spread by bite of culex mosquitoes. It may lead to death.

Symptoms: high fever, headache, vomiting, pain and stiffness of neck, loss of memory, weakness of limbs, fits, abnormal behavior, loss of consciousness.

Leptospirosis (Weil's Diseases)

This is caused by Leptospira group of bacteria. In rainy season there are more chances of the urine of infected animals (like rats, dogs, pigs, goats, cattle etc) getting mixed with stagnated water or drinking water sources. Contact with this contaminated water through eyes or injuries on body or through mouth while drinking or washing can lead to infection. This disease is not spread from man to man.

Symptoms: High fever with chills, headache, eye pain, muscle pain, cough with spitting of blood, difficulty in breathing, jaundice, skin rashes, loose motions, vomiting and low blood pressure.

Malaria

This is caused by a parasite called Plasmodium and spread through the bite of female Anopheles mosquito. It is very common during rainy season. There are different types of Malaria, some of them can lead to death also.

Symptoms: vary according to the type of Malaria. Fever with chills and shivering coming off and on, bodyache, muscle pains, weakness, head ache etc.



A dangerous type of Malaria called Falciparum Malaria can lead to fits, coma and even death if untreated.

Gastroenteritis, Food poisoning, dysentery, amoebiasis

These waterborne diseases are spread due to contaminated food and water along with unhygienic preparation and handling of food. Waiters, cooks and ladies who prepare food at home

can transmit diseases if food is not prepared and served with clean hands, clean water and clean utensils. Faeces and dirty water may get mixed with water sources during rains especially if people defecate in the open grounds as in villages with no toilet facility. If food prepared and water are kept open without covers, then flies can come in contact with them and transmit diseases.

Symptom: Loose motions (diarrhea), fever, vomiting, stomach ache and sometimes passing blood and mucus along with faeces. Patient can go into dehydration and become serious if water and salts lost from body are not replaced.

Typhoid

This is a bacterial infection caused by a group of bacteria called Salmonella. It is spread by poor sanitation and consumption of contaminated food and water. Infection may remain in gall bladder even after the cure of the disease.

Symptoms: head ache, vomiting, high and prolonged fever, severe stomach ache. There can be complications like perforation of ulcer in the stomach.

9) Hepatitis: This is caused by Hepatitis viruses. There are different types of Hepatitis out of this 'Hepatitis A' and 'Hepatitis E' are spread through dirty water and food. It can cause jaundice.

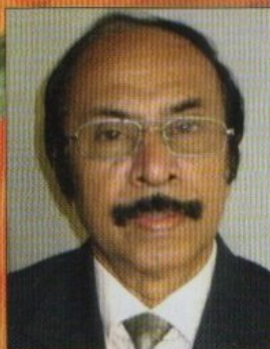
Symptoms: yellow urine, yellowing of eyes, weakness, vomiting, nausea, loss of appetite, stomach ache, pain in joints, dizziness. The patient can become serious if liver failure occurs.

General precautions

- Drink boiled water or filtered water only.
- Avoid street food and food from restaurants with poor sanitation.
- Get vaccination against diseases like Typhoid and Hepatitis.
- Wash your hands well with soap and water after using toilet, before eating and before preparing food. If there is no water, use hand sanitizers.
- Avoid mosquito bites- use mosquito nets and mosquito repellents
- Avoid stagnation of water in and around your house (as in water cooler, water tank, water containers, broken pots, coconut shells etc)
- Use insecticide spray against mosquitoes. ■

Wishing You All A Very Happy

ONAM



Upendra Menon

National Vice President of All India Malayali Association,
Central Committee Member Giants International
Mobile: 9821643398
Email: upendra44@gmail.com



SOCIAL MEDIA, YOUTH AND ADDICTION



Dr Sujatha Nair

■ *"Pila de.. pila de..
Pila de pila de
Pila de deewani
main hoonjiski"*

(I'm a bad girl, I like Whisky) from a recent Bollywood movie.

"And I know she'll be the death of me, at least we'll both be numb/And she'll always get the best of me, the worst is yet to come," The Weeknd sings. And this is glorifying cocaine use.

We have all heard of subliminal marketing that companies use through advertisements to subconsciously affect consumers to buy their particular products. A prime e.g. that all of us can identify with is that when we go to buy a toothpaste the first thing we say is give me a Colgate toothpaste - not any toothpaste or xyz but specifically Colgate toothpaste - that is thanks to the excellent subliminal marketing done by the company, where toothpaste becomes identified with Colgate. Sounds familiar?

Though direct advertisements of alcohol and substances is banned... indirect marketing and sales is immense. The above songs and more like them are so popular amongst the youth today that they depict using as being cool. Whiskeys, beers and vodkas are advertised through bottled water- the big brands working through the loopholes in the law to reach consumers who are enamored by them. Weed and cocaine usage is popularized by film songs and pop culture songs. Though a lot of the English songs also are by people in recovery and about the struggles and joys of it, the ones that are attractive are the other songs.

The youth culture today across the world from age 14 to about 30 is into drinking alcohol, using weed and all other illicit drugs like cocaine, LSD, hash, M-kat, DMT, Mushrooms etc. The legalization of weed in several American states and European countries has made it into a justified excuse to use it.

Usage is in short, glorified whether it is in the garb of fun, partying,

academic and professional performance, and even spirituality.

Adderall and energy drinks and uppers are popular in US amongst students in order to study. Weed is smoked casually like cigarettes. Weed usage reduces inhibitions and makes one more open to take risks and use other illicit drugs like cocaine or LSD.

The uncontrolled use and abuse of the internet glorifies all forms of usage and people who want to justify using by giving these articles and videos as proof, very conveniently bypassing equal and more number of articles, research and videos highlighting the damage caused by weed, alcohol and other substances on the psyche, and body.

The world is today available in the palm of our hands and young people are even more connected today with each other through Whats app, Instagram, Facebook etc, they live in a virtual world playing games online, partying, chatting, the personal connect has shifted to a virtual connect. Kids and young adults who use or are addicted, post pictures of guzzling down liquors or smoking joints or using drugs very openly on all these social media sites. Youngsters who do not drink and use drugs in the age group of 18-30 are a rarity. Drinking to get drunk, chugging drinks, mixing drinks and mixing substances with drinks are the fad of the day. Then bragging about it on social media is a trend.

Young people suffering from addiction or in recovery after treatment actually have no place to socialize in or people to socialize with who do not drink or use drugs. Constant bombardment of the social media and the glorifying of these substances by other users makes it a difficult journey requiring a lot of support, care, love and compassion.

Young kids going abroad are suddenly uprooted from an environment where they have been pampered, loved and provided for and protected without having to lift a finger to do stuff, to an environment where they have to fend for themselves..if they are not strong emotionally then they fall for the easy way out, being lured into apparent

emotional stability through using substances. Parents of young users also find it very difficult to accept that their children can be addicted to drugs/alcohol. They need as much help and support as the youngster who is addicted.

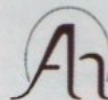
In today's world it is very essential for parents to educate themselves about the various drugs in the market, the perils of experimentation and drug/alcohol addiction and their effects. They need to be aware of how to identify if their children are using. This can be done by observing sudden behavioral changes from calmness to aggression to anxiety to restlessness, from the friends kept, the music heard, the timings kept, the academic performance, paraphernalia of drug usage like bongs, joints, filters; etc. Seek professional help from people who are in the field of treating addictions. Speak and carefront the child in the morning when the person has just woken up. The person will be more receptive then.

Being aware of the problem and the solution to the problem is more important.

Treatment is in a residential rehabilitation center in a loving, accepting and compassionate environment where there is freedom with responsibility of self. Counseling, meditation and introspective writing enables one to deal with one's emotions realistically. Young people require engaging occupations like trekking, gymming and physically engaging games which also need to be provided at the facility. Developing other constructive pursuits and one self to the extent of not finding the need to use is the goal of treatment.

Let us be more aware and enable our kids to develop into strong independent individuals who do not need drugs/alcohol as crutches to live life.

For any clarifications contact
Dr Sujatha Nair on 09820330439



Anatta Humaniversity Pvt.Ltd.
Contact Person:
Ms. Vandana Hiranandani
+91 9967334000
Website- www.anatta.in

Maradona

■ With Tovino Thomas and debutant Sharanya in the lead, Maradona is directed by debutant Vishnu Narayan and produced by S Vinodkumar for Mini Studio. Chemban Vinod, Jose, Tito Wilson, Shalu Rahim, Jeans Bhaskar et al are the other actors. Krishnamoorthy is writing its screenplay and dialogues. Sushin Shyam sets music to the lines of Vinayak Sasikumar.

The film is not about the football player. It is the nickname of a man from Chavakkad, who deals in second hand vehicles. He sells vehicles procured from North India in Kerala.

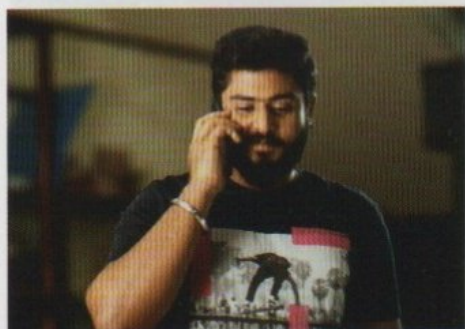


French Viplavam

■ Sunny Wayne, Lal and Chemban Vinod Jose present the main characters of French Viplavam directed by Maju. Jaffer Khan and Shajir Jaleel produce this film for Abba Creations.

Main cast include Indrans, Kalinga Sasi, Nobil, Vishnu, Hari Pengan, Arya Unni, Shruti Jayan, Shobha Singh et al. While Harinarayanan writes the lyrics, Prashant Pillai provides music.

Soothrakkaran



■ Vichu Balamurali and Tomy K Varghese jointly produce Soothrakkaran for Smruti Cinemas. Anil raj handles screenplay and direction. Gokul Suresh Gopi, Niranj and Varsha present the main characters.

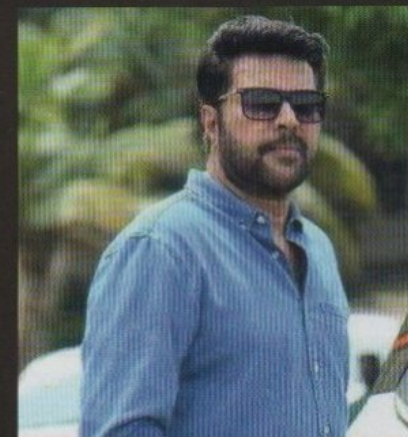
Lalu Alex, Vijayaraghavan, Santhosh Kizhattoor, Padmaraj, Rathish, Kailash, Shimmi Thilakan, Balu R Nair, Jacob Gregory, Mala Parvathi, Sarayu, Meera, et al lend support. Its story, lyrics and music are handled by Vichu Balamurali.

Oru Kuttanatan Blog

■ Oru Kuttanatan Blog is directed by Sethu based on his own screenplay. P K Muraleedharan and Santha Murali produce it under the banner of Anantha Vision.

Mammootty is in the lead supported by Anu Sitara, Lakshmi Rai, Shamna Kasim, Lalu Alex, Nedumudi Venu, Jacob Gregory, Jude Antony, Joseph, Sabju Shivaram, Vivek Gopan, Balaji, Sohan Seenulal, Adam Ayub, Shahin Siddhiq, Kalabhavan Haneefa, Chertala Jayan, James, Nandan Unni, Ponnamma Babu, Tezni SKhan and Binu Sajeev.

Rafiq Ahamed and Harinarayanan wrote the lyrics and they are set to music by Sreenath.



Ripper

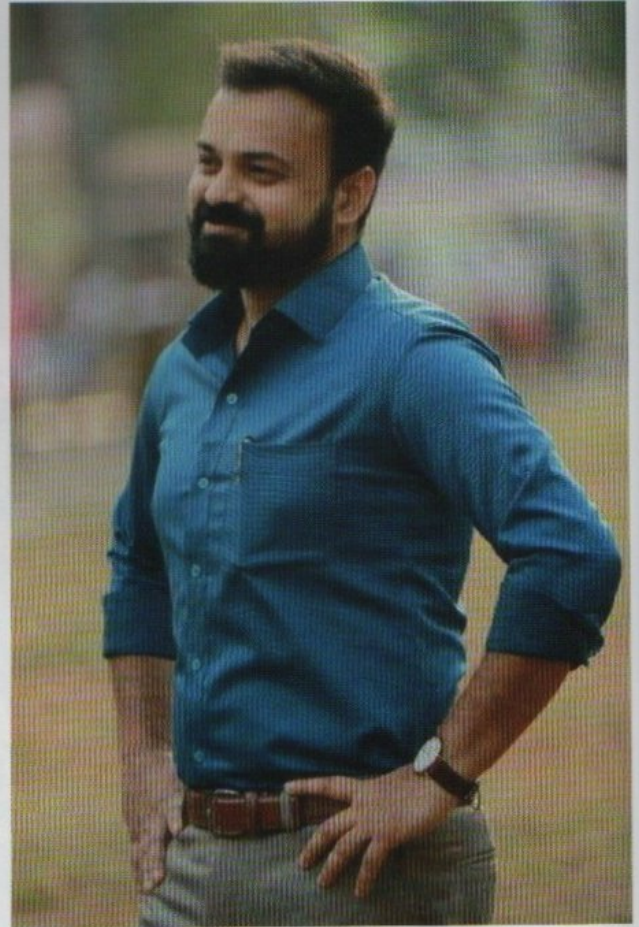


■ It is based on the real story Ripper Chandran of yore. Debutant Santhosh Puthukkunnu directs it. Manikadan dons the mantle of Ripper. Its story is written by Ranji Raj while screenplay and dialogues are written by K Sajimon. It is produced by Seven G Cinemas and Kasargod Cinemas.

Johny Johny Yes Pappa

■ For Vaishakha films, Vaishakha Rajan produces this film to be directed by G Marthandan. It tells the story of the relationship between a father and his son. Vijayaraghavan and Kunchacko Baban enact those characters. Mamta Mohandas, Anu Sitara, Kalabhavan Shajohn, TinyTom, Sharafuddin, Nedumudi Venu, Nishant Sagar, Meghanathan, Nirmal Palazhi, Abu Salim, Prashant Alexander, Vinod Kadamangalam, Shaju Sreedhar, Jayce, Sreeraj, Sanoop Santhosh, Geena, Lena, Bindu Anisha, Masju Satish, Sarasa et al provide them support.

Screenplay is written by Joji Thomas. Hari Narayanan and Rafiq Ahmed write the lyrics while Shan Rahman provides music.



Poem



എന്റെ മുഖം

ഈ ശരണത്ര മഹാൻ! നൽകിയേഗ്രൻ വരം
ദൃശ്യമാകുന്നു ഭൂമിതലത്തിൽ സർവ്വതവും
കാണുന്നില്ലെനിയ്ക്കെന്റെ മുഖം മാത്രമെങ്കിലും
കാണാനെന്നയന്യർക്കു വിഘ്നമില്ലല്ലോതെല്ലാം.

കിനാവിലെല്ലായ്പ്പോഴും കാണു ഞാനെന്നെത്തന്നെ,
ആനന്ദം മാത്രം കാണാൻ കഴിഞ്ഞില്ലല്ലോ തെല്ലാം
എന്തിനു കാണണം ഞാനെന്നെ മാർഗ്ഗത്തിന് മദ്ധ്യേ
ഞാനെൻകൂടെത്തന്നെ പിരിയാതെ കൂട്ടുണ്ടല്ലോ.

അറിഞ്ഞില്ലല്ലോ തെല്ലാം എന്നുള്ളമിന്നോളവും
അന്യർക്കെന്നെ തിരിച്ചറിയാനെന്നുമുഖം വേണം
പാദനസ്തങ്ങൾ, വായ, കണ്ണുകൾ, മൂക്കും സർവ്വ-
മുണ്ടെങ്കിലും മുഖമില്ലെങ്കിൽ ഞാനൊരാജ്ഞാതൻ.

- രാമചന്ദ്രൻ



Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —