

Happy Onam

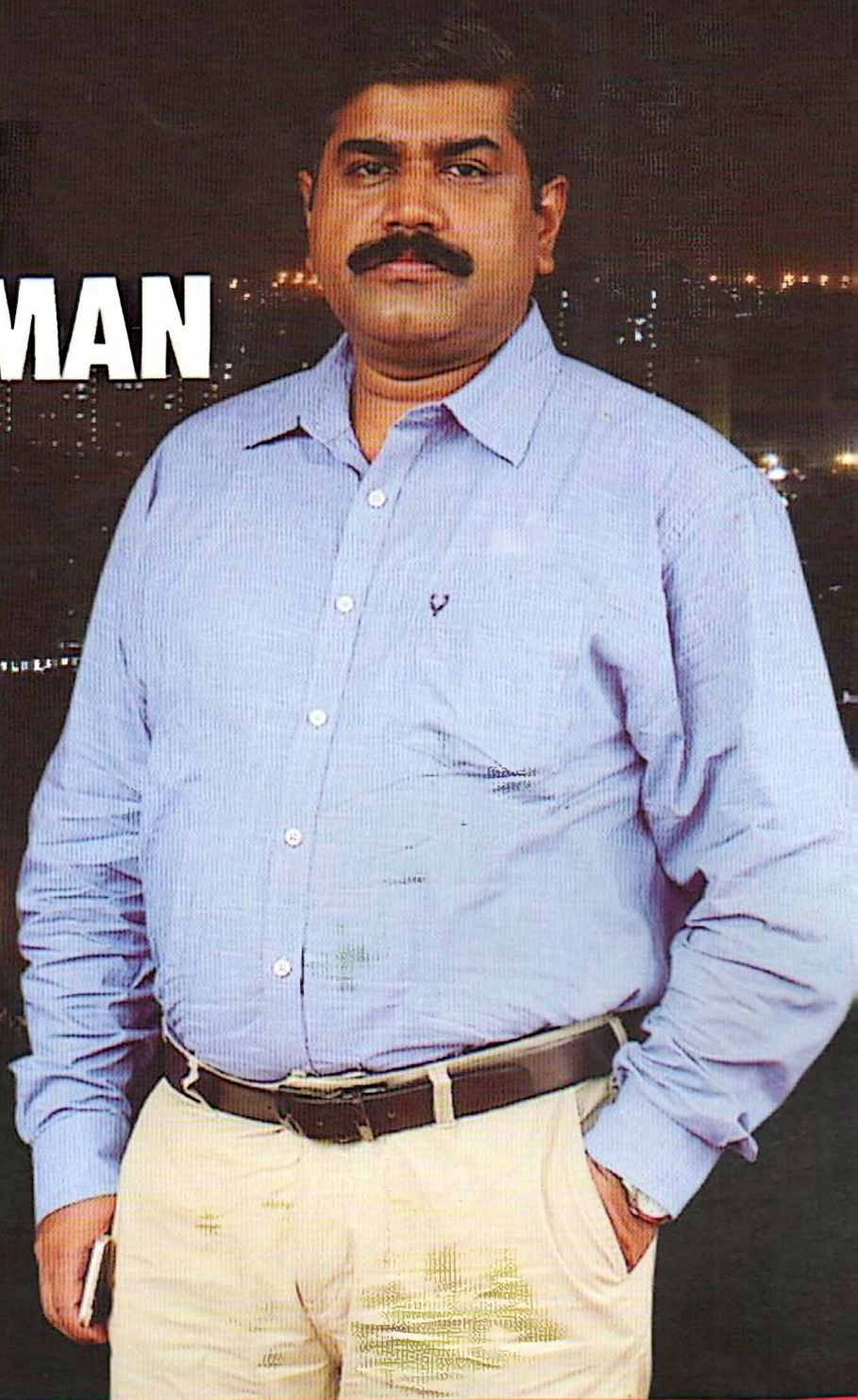
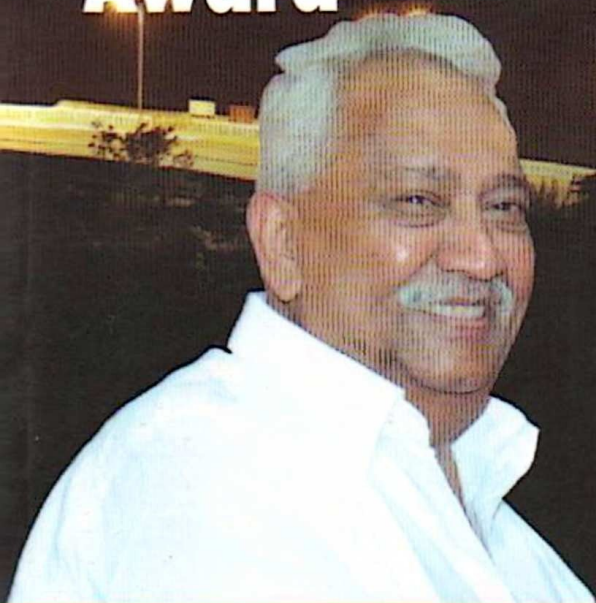
■ Vol. 8 No. 6 ■ Price Rs. 70 ■ September 2017 ■

Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees

ASTUTE BUSINESSMAN

**K M Mathew
Memorial
Award**



■ Facing Examinations Tension Free
■ Arundhati Strikes Again

■ Career First, Marriage Next
■ Traditional Onam Feast Recipes

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

Sripakash Menon

Guru Vijay Shankar

Dr. (Major) Nalini Janardhanan

Dr. Sujatha Nair

K. Padmakumar

Vidhya Vasudevan

Marketing Manager

Ms Asha Soman

Mob: 9527195943, 8652030846

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

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

Unwanted mess invited

There was a saying in ancient India that it was always the teacher who went in search of his disciple and not otherwise as we think now. If one is meticulous, the system is still the same but in a disguised form. The earlier system was 'Gurukul' where the student went to the abode of the teacher and stay there as a member of his family, irrespective of social status of him. There was equality in all respects.

Now the teacher is not unselfish as his ancient predecessor. Guru is no more a master but an employ of an institution; a school, a college or a University. Earlier the needs of the Guru were taken care of by the society or the government. The government finds it tough to meet the expenditure of running the institutions and hence handed over that responsibility to the private entities. Education thus became a business to make money at a faster rate. Yet everything seemed to run in an orderly manner and nobody suspected any foul deeds in the system.

Our educational system ceased to be a noble one. Earlier educational system was thought of means to bring up the citizens of next generation in an honest and moral way. Educational institutions are now run more like business corporations making meant to make higher profits every year. Prominence was more on external appearance and the laurels it earned from various fora. Each and every laurel is available for a price. Teachers can be bought by the students or parents if proper price is offered. If teachers are not vulnerable, students can resort to foul means like copying answers by various means, get question papers in advance, substitute the real answer books later with modified books, influence paper evaluators to enhance marks and if yet fails, influence the clerical staff who enter marks into the computers through brokers during reassessment. To add to the woes, there is a system of giving 'grace marks' to boost the percentage of pass.

It is not that the authorities do not know about all these routes. They indeed do. There were corrective steps taken all along but the culprits always found ways and means to surmount them. More than a century ago, one South Indian University used to award master's degree to eminent people who answered only one question instead of six or the VC asked the examinee not to come to the college to write the examinations and the proper degree would be sent home when results were announced. Universities and colleges were after those eminent people to get them on their rolls. Can you believe it? Probably not!

Entrance examinations to professional colleges were introduced as a means to tackle the unjust acts to get admissions. Earlier admissions were given on the basis of marks obtained in the qualifying examinations of the University. By introducing entrance examinations, the Universities indirectly declared that their own results were untrustworthy. Did these examinations resolve the problem? An emphatic No!

All the above thoughts came to our mind when we found that University of Mumbai failed to declare the results on the scheduled date. In fact a new method of evaluation of examination papers was introduced to overcome some earlier problems. The University wanted to make its examinations transparent and trust worthy and the honourable Vice Chancellor declared that he would wipe out corruption and make the results time bound. He made the declaration in January 2017 but could not get the people to work for it before 'Ides of March'. The teachers of the University and colleges who every year used to declare their intention to boycott examinations, this year 'could not' do much and the digital evaluation could effectively be started only after reopening of the institutions when they have to work on regular teaching, undergoing training for the new method and also do the real evaluation.

The Governor who is also the Chancellor of the University had discussions with relevant officials and announced July 31 as the date on which all results could be finally announced. The deadline however could not be met and we saw the warning of the Governor could only invite derisive laughter.

It was clear that the necessary ground work was not done properly. The new reform could have been brought in a phased manner. The new system was earlier brought in for engineering examinations and could show positive result. It could have been extended to a few more examinations of some more professional courses. If the process had taken a couple of years to arrive at comfortable level, the sky would not have fallen.

It all showed shoddy planning and inefficient implementation bringing the fair name of a sincere VC downward unnecessarily. University officials need not be reminded about the English phrase "look before leap."

S. KUMAR GOLDS & DIAMONDS SPREADS ITS WINGS



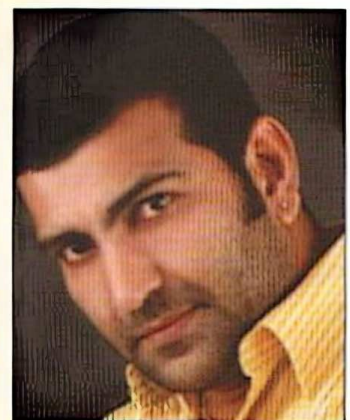
Shri A C Moideen
Minister of Sports,
Kerala



Shri K B Ganeshkumar
MLA,
Pathanapuram



Shri Prayar Gopalakrishnan
President,
Travancore Devaswam Board



Shri Sudheer Sukumaran
Actor



Ms Honey Rose
Actress

■ S Kumar Golds & Diamonds, a fast growing jewellery has spread its wings again in Pathanapuram on August 24. S. Kumar Gold & Diamonds is serving its loyal customers for the last 37 years, not only in Kerala but in Mumbai Metropolis also.

The new showroom was inaugurated by the latest film sensation Honey Rose who impacted the movie screens of the South for the last twelve years. She acted in Tamil and Telugu movies too besides her favourite Malayalam.

Several stalwarts of Kerala viz Shri A C Moideen, Minister for Industries, Sports and Youth Affairs, Shri K B Ganeshkumar, MLA and former minister and film actor, Film actor Shri Sudhir Sukumaran who is storming the movie screens as Dracula, Shri Prayar Gopalakrishnan, President of Devaswam Board, Shri Najeeb

Mohammed, President of Village Panchayat of Pathanapuram and Smt Shoubila Shahjahan, Ward Members et al were present during the inauguration.

S. Kumar Golds & Diamonds is known to have their brands such as Euro Solitaire Diamond, Urja Ratna Collections, Swarnanjali Temple Jewellery and MIKU pearl jewellery besides standard BIS mark golden jewellery. S. Kumar Golds & Diamonds also have branches in Tamilnadu and Gujarat states.

S. Kumar has a long envying history. It started as a textile showroom and soon reached out to Mulund in Mumbai. Now they have diversified business in logistics, transport, silks and now jewellery. The company is headed by its dynamic Managing Director Sree Kumar Pillai.

S. Kumar Golds & Diamonds always attracted not only common men and women but even the celebrities. Its branches in Mulund, Vapi, Thane, Nerul, Kalyan, Marthandam and Goregaon were opened by film stars Mukesh, Suresh Gopi, Jayasurya, Ramya Nambeesan, Trisha et al. Huge crowds attended these events.

In a chat with Kerala In Mumbai, Managing Director Shri Sree Kumar Pillai thanked their old and new clients.

Onam celebrations

Onam falls in the Malayalee month of Chingam, not to be confused with Singham. This September Malayalis will remember God's Own Country, because it is on the 4th that Onam will be celebrated. It is perhaps the only religious, and yet secular, festival in our country because when you go to Kerala, you get wished by people from all communities, including the Communists. As a pure-bred Mumbaikar, I have celebrated Onam only after working hours as it was never a holiday.

Every year on Onam, I look forward to the lovely Onam lunch called Sadhya and not the neighbor called Sandhya. Even in this age of electronic chips, the age old banana chips are still my favourite. Similarly, the Semia Payasam, or Vermicelli Kheer, no relation to Anupam Kher, was, and still is, my personal favourite. I love to eat the Onam lunch on banana leaves, even though dietitians have proclaimed that the lovely papadams, or as Maharashtrians call it as fried pappads, cause cholesterol, the payasam leads to diabetes, banana chips are fattening and banana leaves are not hygienic.

Nowadays, the Onam celebrations are done in an elaborate fashion by five star hotels, even managed by event managers. However, for most of the Malayalee Samajams spread all across the Mumbai Metropolitan Region, it is an annual harvest event that they eagerly look forward to. But for the absence of the backwaters that forms a decorous backdrop for the boat races held during the ten-day celebration in Kerala, organisers ensure that Malayalis feel at home. I reside in Vasai, and the local Bassein Kerala Samajam, like other Samajams in

Maharashtra, reserves a day for Onam festivities, just as it has been doing for the past sixty seven years.

Wishing all readers a Orumayude... Nanmayude... Agoshangalude... Malayali-kalude..ONAM. Or shall I put it in another way, Othorumayudeyum, Nanmayudeyum, Aishwaryathinteyum Madhuram-niranjana ONAM. May this Onam be the forerunner of good luck, joyfulness, prosperity, money and property and may it bring you joy, that lasts all year!

Biju Cherian
Vasai Road,

Encounter with disastrous rains

This is in response to the personal recollection "Encounter with disastrous rains" by Jose Chemmassery in the August issue. The unprecedented torrential downpour has virtually brought Mumbai and suburbs to a standstill let alone several accidents and unfortunate deaths. So many people lost their precious lives in their luxurious cars also. Unable to sit in the car out of suffocation (fully submerged in water) and impossible to come out, once again proving that one can't challenge nature. The condition of office goers and others who were outside their home were worst. One incident I remember is an SBI employee working at Vikhroli talked to his wife on phone about his inability to go home and his decision to stay back in office overnight promising to go next day morning even when things improve. The family waiting for him were shocked when they came to know that next day morning while proceeding to his Thane residence he fell in a gutter and breathed his last. There were several such cases as pointed out by Jose. I remember the pathetic scene in the Eastern Express highway, Mulund. My

late wife and my neighbour's wife and so many others prepared some food items and distributed to thousands of people including pregnant women who were stranded and were desperate to reach home but unable to do so. A Banana vendor distributed bananas free of cost. My daughter on behalf of Art of living brought so many volunteers to do their bit. I contacted my vice president of Ayyappa Seva Sangham Mulund and next day, we the members of the sangham distributed food materials, provisions, clothes, medicines etc. through the authorized collection centers at Mulund and Thane for the benefit of the unfortunate victims/families. We also organized a blood donation camp at Mulund in consultation with the Red cross. So many organizations in Mumbai and suburbs did tremendous job in this regard. All the mumbaitees showed their humanitarian compassion by doing whatever they can. Thanks to Jose for the excellent recollection of the horrible unforgettable day/night where once again Mumbai has proved beyond any shadow of doubt that the city has a HEART. ZINDAGI BHAR NAHIM BHULENGE WOH BHARSATH KIRATH/DIN!

Damodaran Unny
Mulund

Well written article

In response to your article FALLEN GUY, apart from being well written the article covered almost every aspect of actor Dileep's case in crisp manner. For people like me who generally don't follow Kerala news channels, the write up gave a synopsis of the entire case. Glad to be part of KIM and all the best.

Raveena Nair,
Goregoan

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

KIN THIS ISSUE



- 05** Editorial - Unwanted mess invited
- 10** Man of the Month - Murali Mattummal
- 14** Onam Ponnonam
- 16** Onam Festival Years ago
- 18** Onam Celebration and Reflection
- 24** A C N Nambiar
- 31** Arundhati Strikes Again
- 36** Kuttipuzha Krishna Pillai
- 38** Cheraman and Cleopatra
- 42** P N Panicker
- 44** Education Facing examinations tension free
- 48** Career First Marriage Next
- 54** Traditional Onam Feast Recipes
- 58** Travelogue - Coorg
- 64** Have a Healthy Self-Love
- 68** Learn to Live and Live To Die
- 70** Madambi
- 73** Divorce the The Last Option?
- 88** Mumbai News Digest
- 87** Beauty and Health
- 107** Entertainment Zone
- 109** Bollywood Junkie

Lakshmi V
 Sajith Soman
 Mandakini Nampoothiri
 KIM News Bureau
 Satyanath
 Dr A P Jayaraman
 Prof M R Chandrasekharan
 K R Narayanan
 V N Gopalakrishnan
 Ashwathi
 Vidhya Vasudevan
 K S Narayanaswamy
 Anandavalli Chandran
 Prof Dr John Mathews
 Jose Chemmassery
 Kunnam Vishnu
 Naduvathery
 KIM News Bureau
 Dr. (Major) Nalini Janardhanan
 KIM Bureau
 Divya Vijaykumar



MAN OF THE MONTH

JioFi JIO 4G ON YOUR 2G/3G PHONE

MURALI MATTUMMAL

SKY IS THE LIMIT

Media professional, film producer, astute businessman, Murali Mattummal is an eminent Malayali personality of Mumbai and an inspiration for upcoming entrepreneurs.



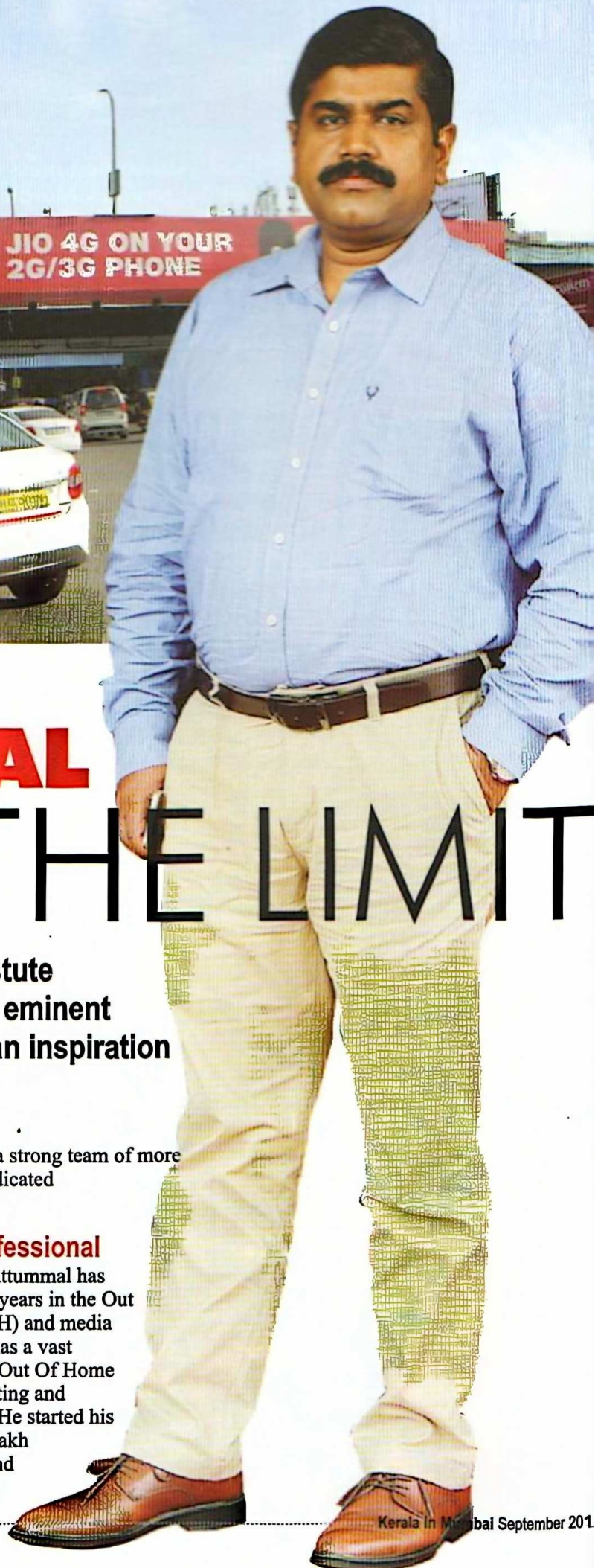
Lakshmi
Venkatachalam

■ An experienced Media planner and team leader Murali Mattummal, has to his credit an experience of leading teams of some of the topmost advertising agencies in India for more than a decade. He is currently Director at Ronak Group of Advertising Companies (since 2005) and Managing Partner at Ronak Media Services since 2009-2010. Starting with a team of five, Ronak Media Services

has grown to a strong team of more than thirty dedicated professionals.

Media Professional

Murali Mattummal has spent over 23 years in the Out of Home (OOH) and media industry and has a vast experience in Out Of Home Media, marketing and management. He started his career with Alakh Advertising and



thereafter gained vast experiences while working with Aaren Advertising, Lintas group, RMG David /Ogilvy & Mather Group (WPP Group), and Primetime IP Media. His current company is a Media Agency that has an objective of evolved media communications. Murali leads a team of innovative, client-focused professionals who deliver brilliant Media planning Solutions, innovative Media suggestions to his clients across different verticals. The company owes a major share of all outdoor media activity in Navi Mumbai, Thane, Kalyan Dombivli, Shilphatta Road and Panvel (Raigad Dist). This includes billboards, mobile hoardings, gantries, bus shelters and bus backs and side panels, bus inside panels, pole kiosks, railway stations foot over bridges and more. It also provides outdoor advertising solutions across the country while catering to some of the finest clients from corporate, retail and banking sectors.

As a Film Producer and Actor

Murali's other passion is acting. In 2016 he started his own venture Aaj films Production. "My aim in starting the film production venture, is to do meaningful cinema that entertains and enlightens. Through Aaj Films I want to team with strong like-minded creative individuals whose passion is also cinema," Murali says.

He has produced two short films and acted in four short films. Their themes are on social causes and public awareness and the viewership of 'Lonely Couple's FIRST KISS Turns into A Nightmare ' Hindi Short film has crossed over 60 lakhs.

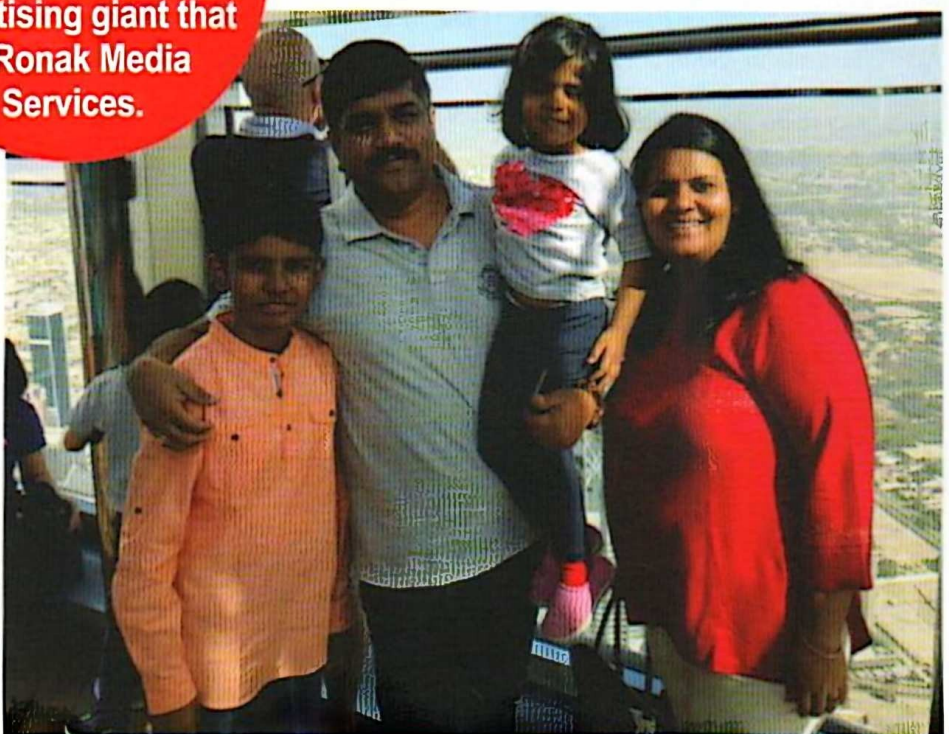
As Producer Murali has produced two Malayalam feature films and he has acted in them. They are due to be released shortly. 'AEDAN' (Garden of Desire) is directed by Sanju Surendran and Pathirakaalam directed by Priyanandan and both directors are National Award Winners. Post production work of the latter is under process now, Murali says. Paathirakaalam is a female oriented film with the lead role played by Mythili. Pathirakaalam meaning darkness deals with one of the chilling contemporary issues when life is caught in an escapable sense of doom and all voices of dissent are silenced. The film,



Murali being felicitated



Today Murali has risen to be one of the owners of a well-known advertising giant that is Ronak Media Services.



Murali with his family



set in Wayanad, Thrissur, Malappuram and Palakkad is scripted by P N Gopi Krishnan and has, apart from Mythili, Sreejith Ravi, Manju Pathroes, Indrans, Kalesh Kannata and Shylaja in key roles.

He is Vice-President of IPTA (Indian People's Theatre Association Kerala (Mumbai Chapter)

Family and Career Graph

Murali was born in Kongad in Palakkad District. His parents are the late Velayudhan Matummam and Late Kunjulakshmi. After completing his school and a course in shorthand and typing, like several other Malayali youth, he came to Mumbai in 1994, in search of a job. He also thought of going to the Gulf from Mumbai for better job prospects. But destiny had other things in store for him. He first worked on contract basis, had a dealership business of Kottakkal Aryavaidyasala in Dombivili (Thakkurli). After a few years, he joined as a steno in a private company. He had a passion to improve his career prospects, and completed his Post Graduate Diploma Course in



Advertising & Public Relations from K C College, Mumbai.

He began his career as Marketing Executive with Alakh Advertising. His career graph is impressive. Over a period of 11 years he was employed in various positions at several advertising and media companies, learning the practicalities of managing the competitive advertising world. Today he has risen to be one of the owners of a well-known advertising giant that is Ronak Media Services.

"To grow up in life, to be

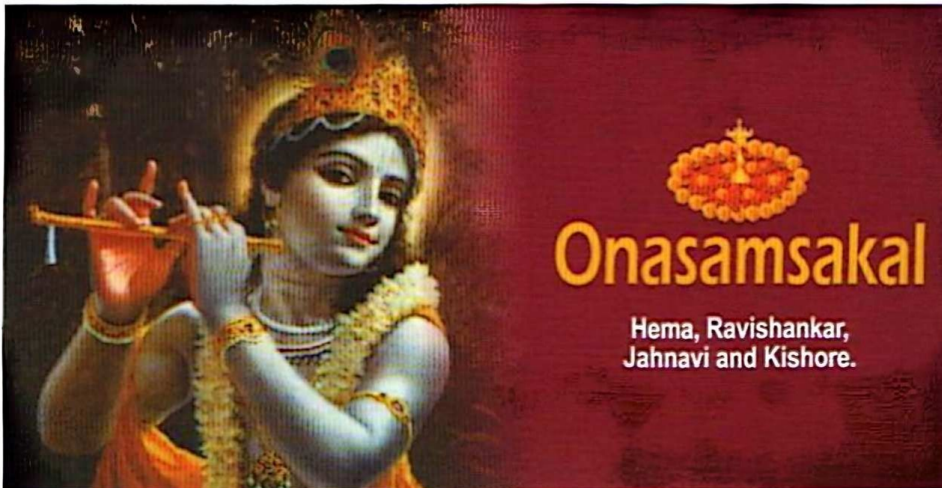
successful, the youth must put in their best efforts, and be ready to take risks. They must work hard at the opportunities that come their way. Learning is a lifelong process. No one is too old to learn," he says.

He is a role model for the younger generation.

Social Work

While living in Dombivili, Murali was Founder Member of Sree Narayana Thakurli Welfare Association. He has worked with this Association and Thakkurli Ayyappa Samithi to conduct Ayurveda medical camps for residents there, ambulance service, cancer care and Aids awareness check-ups, etc. The Association is still doing well with an active Women's Wing that runs micro-finance schemes as well. Malayalam classes are also being conducted regularly.

Murali's wife is Jisha. She hails from Kodakara in Thrissur but she was born and brought up in Mumbai. Her parents are Dharanidevi and late P I Ananthan. She does voluntary social work for Goonj (NGO). Murali and Jisha have a son Aditya studying in Std IX and a daughter Anagha studying in UKG. ■



Launch of Double Horse "Coconut Milk" by Brand Ambassador Miss. Shobhana

Ernakulam, 22 nd August, 2017: For close to 6 decades, Manjilas " DOUBLE HORSE " has been in the mainstream providing food products, packed with highly nutritional and quality ingredients. Being a lead player in the national and international market, DH has always strived to come up with food products that are tasty , healthy and convenient. Double Horse is now adding one more unique sku. - Double Horse "Coconut Milk ".

Coconut milk is a highly nutritional fluid extracted from grated coconut kernel. Apart from providing nourishment to hair and skin, coconut milk helps to prevent cholesterol, arthritis, anaemia, heart attack etc. It also has got the properties that could prevent Cancer. In addition to its nutrients and awesome taste, coconut

milk usage aids in managing blood sugar levels and weight loss. Coconut Milk is lactosé free and hence can be used as a milk substitute by those with Lactose intolerance.

Double Horse Coconut milk is sterilized with permitted stabilizing agent for long shelf life. Double horse uses high quality coconuts from the genuine farmers in Kerala and state of the art machineries to produce this fresh and pure coconut milk. Coconut Milk , Being an inevitable ingredient in almost all food recipes of Kerala and other cuisines, this comes out as a Healthy ,Tasty and convenient option for the today's consumer who is freed from the hassles of effort and time. The company expects the demand for coconut milk to grow in the days to come owing to emergence of dual income households,

rapid urbanisation, paucity of time and due to the need of today's consumer for stress free cooking.

Double Horse Coconut milk is 100% natural. It does not contain any artificial flavouring substances. The product was officially launched by Padma Shri Miss. Shobhana, renowned actor and the celebrity brand ambassador of Double Horse, in a press meet held at Radisson Blu today. Manjilas Group Chairman Mr. Sajeew Manjila, Director Mr.Santosh Manjila and GM Sales & Marketing - Mr. Sunil P. Krishnan addressed the gathering.

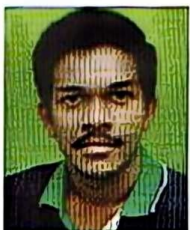
Double horse coconut Milk comes in a 400 ml can priced at Rs 128 and will be available in all leading supermarkets , hypermarkets and retail stores in India and Abroad.



Brand Ambassador Padma Shri Miss. Shobana launched Double Horse Coconut Milk in the presence of Mr. Sajeew Manjila, Chairman, Manjilas Food Tech Pvt. Ltd., Mr. Santosh Manjila, Director & Mr. Sunil P Krishnan, GM - Sales & Marketing.



ONAM PONNONAM



Sajith Soman

■ Onam is a festival which all Malayalees dearly wait for. It is a festival which brings joy, bliss & ecstasy. We, especially the Mumbai Malayalees or the Pravasi Malayalees in general

look forward to Onam as a festival which influences us to take a break from our chores, to come together, to celebrate & to merge ourselves afresh with the blend that we belong to. A blend which is a beautiful amalgamation of traditions & heritages that is so unique and beautiful. The kasavu, the elephants, the pookalam, the vadamvali, the vallamkali, the pulikali, the onasadya, the athachamayam and the whole

music and dance which Onam manages to bring together is really a distinctive and rare experience.

Onam these days are celebrated in varied ways. Preparations and arrangements for Onam will usually start at least a month ago if not two for some. Some families prefer celebrating Onam within themselves, they will

rarely include any outsiders and will prefer enjoying the festival by entertaining themselves by singing, dancing, playing games etc. They will alternatively rely on special shows and movies which are lined up in a number of channels in their televisions. Some families go beyond this and call up their immediate to distant relatives. Approach towards celebrations will more or less remain same though. Many families will use Onam to take a vacation to their natives. This as they say has been the most fulfilling way to celebrate Onam as they are home to where the festivities are actually being experienced.

As for pravasis, there are a lot of organizations which will usually arrange the proceedings for Thiruvonam day and the





following Sundays. Such organizations do attract a lot of families as everyone enjoys to come together and enjoy collectively. People from other communities also get a chance to watch as well as participate in the events. It is largely because of such institutions that Kerala and its beautiful folklore has got a place in the hearts of millions irrespective of their cast & creed. In some places, the youths will come together and put forward a plan to celebrate Onam in their locality. Such a

celebration will not see as much headcounts as in an event organized by an organization, but people will be more attached to each other as they all are from the same neighborhood and thus such a celebration which will usually consist of performances and games along with samooahasadya (group feast) manages to reap enjoyment to the fullest.

While the festivities galore and celebrations take a high, there is another lot consisting of people like me who are

away from their families. Many such people can't make it to their homes reluctantly. Most of them will be in the Gulf, with other majorities being in USA, Canada and the UK. However such expatriates, thanks to the international recognition of festival like Onam, make it a point to welcome Onam & enjoy it to the fullest. While they do miss their loved ones back home, they usually end being virtually present with them thanks to the technology these days. They usually send out their gifts to their loved ones through people travelling on vacation or via friends who locally arrange and execute the delivery.

Amidst all this, the point still remains that Onam manages to eclipse everything which is unpleasant and offers everyone a period, however short that might be, full of gladness and exhilaration. It brings fortunes, nurtures love, fosters civilization & acts as a humongous catalyst to develop something which is profoundly missed these days... **TOGETHERNESS.**

*Wishing everyone a super
duper Onam !!!*

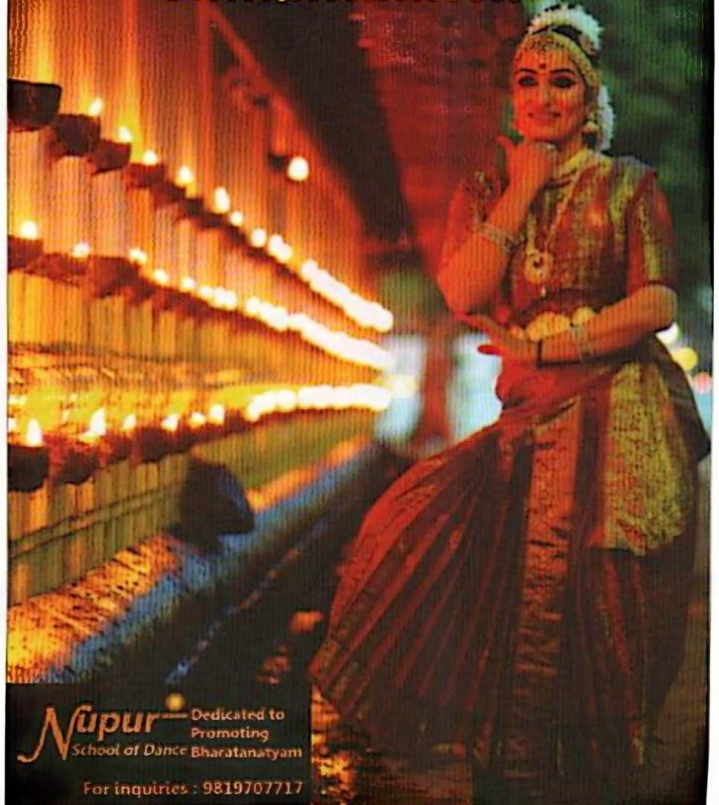
Wish You All A Happy **ONAM**

Rajan V Nair & Family, Thane



*Be the bridge between a beautiful
tradition and a wonderful future*

Gift your little Princess the art of
BHARATANATYAM



Nupur — Dedicated to
Promoting
School of Dance Bharatanatyam
For inquiries : 9819707717

ONAM

Festival Years Ago



Mandakini Nampoothiri

■ Oh children, don't you want to know how we celebrated Onam about 60-65 years ago, when I was a little girl? I was born and brought up in a village in Kerala. Onam

celebrations would start ten days before the day of Thiruvonam star, on the day of Atham star. Onam comes during August - September months. This year it comes on September 4.

We used to make baskets with coconut palm leaves (olavathi) to collect flowers. We, sisters and brothers, would roam about the whole compound collecting different hues and colours of flowers on the previous day. Every day from Atham, we made floral decorations in the middle of the courtyard where it was sanctified with cowdung solutions. In the middle we put white flowers called thumbapoov, and around it other flowers in layers. Each day there would be more layers than the previous day. On the first day if we put two layers, on the 9th there would be 11 layers.

On the 9th evening, the flowers



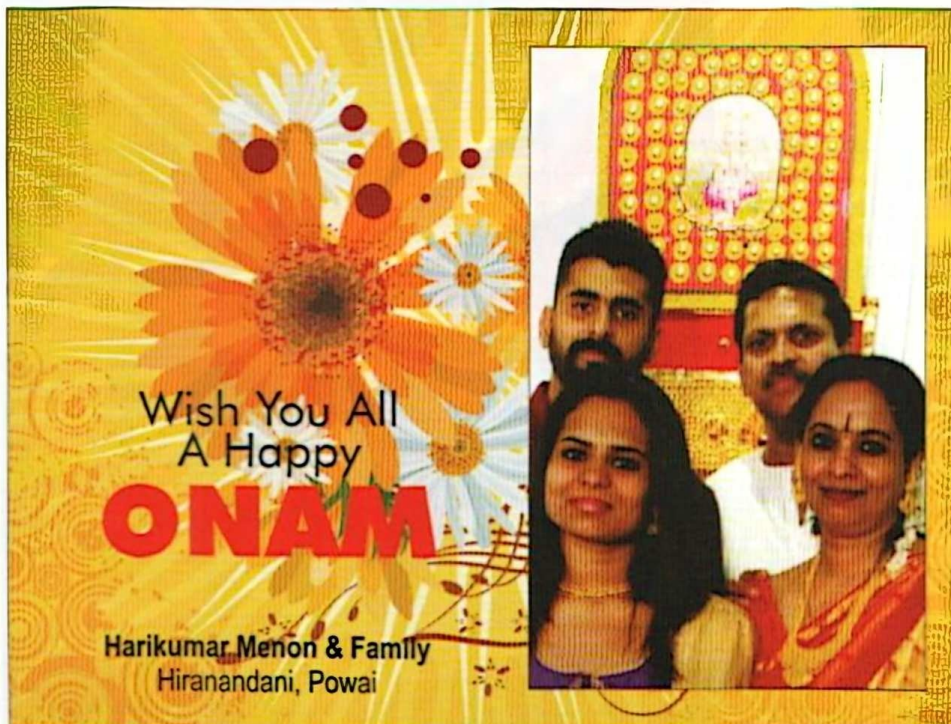
would be removed and Onathappan or Thrikkarayappan would be kept on that ground. The Onathappan used to be made of mud, in the shape of a pyramid. On the next day that is Thiruvonam day, the eldest in the family would do puja to Thrikkakkarayappan. Everybody in the family would have bath early in the

morning and wear new clothes which is called Onakodi and watch the puja. Then we would visit to the nearby temple and pray for health and prosperity to all.

Then all of us would have breakfast of cooked large plantain, (Pazham murukku), pappadam and uperi. (chips).

Then the elders would be busy in the kitchen preparing lunch (Onasadya). We children would play different games like thalapanthu kali, kuttium kolum, aryas vatu kali, and there would definitely be an oonjalattam also. There was a tall mango tree in the compound and it was in that the oonjal (swing) was tied. By noon, a sumptuous Onasadya would be ready in the kitchen. First the children would be served, then the men in the family, and then the ladies of the family. There would be two payasams at least a palpayasam and a pradhanam. Then the servants were given and there would be beggars who were also given in plenty. There would be kaikottikkali also. In the evening, we would visit nearby relatives' homes and with that Onam celebrations would be over. Then we waited for next year's Onam.

Oh children I hope you have got some idea about how Onam was celebrated those days. ■



ONAM

CELEBRATION AND REFLECTION

KIM News Bureau

Onam has always been the most important celebratory festival in the Malayalam calendar. A ten day festival, it marks the end of the harvest and the replenishment of granaries, at a time when everything is green and every conceivable flower in full bloom.

It has been an occasion for family reunions, with every peripatetic Malayalee heading for home, to be with the extended family to take in the best of the season. Till recently the migrant Malayalee received the same warm and affectionate welcome as did Mahabali, the most virtuous and considerate ruler Kerala had, according to legend.

Legend has it that he was banished from his kingdom by a conspiracy hatched in Heaven by envious Gods. They used deceit to oust him from power and deny him the company of the people he loved. While accepting banishment, even under such conditions, the virtuous model King asked for only one boon: that he be allowed to visit his loved people once a year. The people prepare for nine long days to welcome their loved ruler finally on the tenth day



Thiruvonam, with feast and festivities.

Shorn of all the celebrations, this legend of yore has a moral emblazoned, no doubt, by a guilty Divine band in Heaven who justified their questionable action, saying they divested Mahabali of all his wealth and his kingdom, "since it is wealth that makes a man proud and arrogant, which would lead him to insult the world and the Gods."

In other words, Mahabali was not being punished for any default of his, but to prevent him falling prey to his delusions nurtured by the love of his

people and the glory they attributed to him.

Strange as the logic may seem to be, there is some truth hidden away in this terse saying. One of our perceptive readers and well-wisher draws attention to this aspect of Onam, which we tend to ignore.

Over a period of time, the significance of Onam has been lost on large sections of people. Even the celebratory aspect of the festival has been eroded in recent times. This is what every Malayalee, proud of his culture and attainments has to take note of.

Till a decade ago, several Malayalee organizations used to celebrate Onam with great elan, drawing in their fold all those who could not make it to Kerala during this period. Now the organizations in Mumbai celebrating the festival even in a token manner are few. They cannot be blamed either. Lifestyles in metropolises have changed. Working men and women are made to put in longer hours of work with lesser holidays and leisure. Working conditions have changed. Expanding populations and increasing number of vehicles on the roads have made commuting laborious and time-consuming. People cannot even reach destinations on time for rehearsals and preparations for Onam shows.

This does not bar celebration of this national festival of Malayalees being celebrated in homes and smaller groups and clusters at the local level. That is one way still open to keep the tradition alive. Divested of Onam, the Malayalee has no other cultural crutch to fall back on. ■



SATYAN CLASSES

ESTD 1989

182, Hill Green CHS Ltd, Marol Maroshi Road, Andheri (E), Mumbai - 400 059.
Mob : 9821217275 / 9821334151 / 9324338452

learning is a pleasure under the guidance of our team
TOPPERS OF S.S.C. (2016-2017)



1st Rank SUPRIYA 92.40%

1st Rank ANITHA 92.2%

1st Rank ANITHA 91.80%

1st Rank ANITHA 92.2%

1st Rank ANITHA 95.80%

The best source of information on the Performance of the Classes is through their Ex-Students

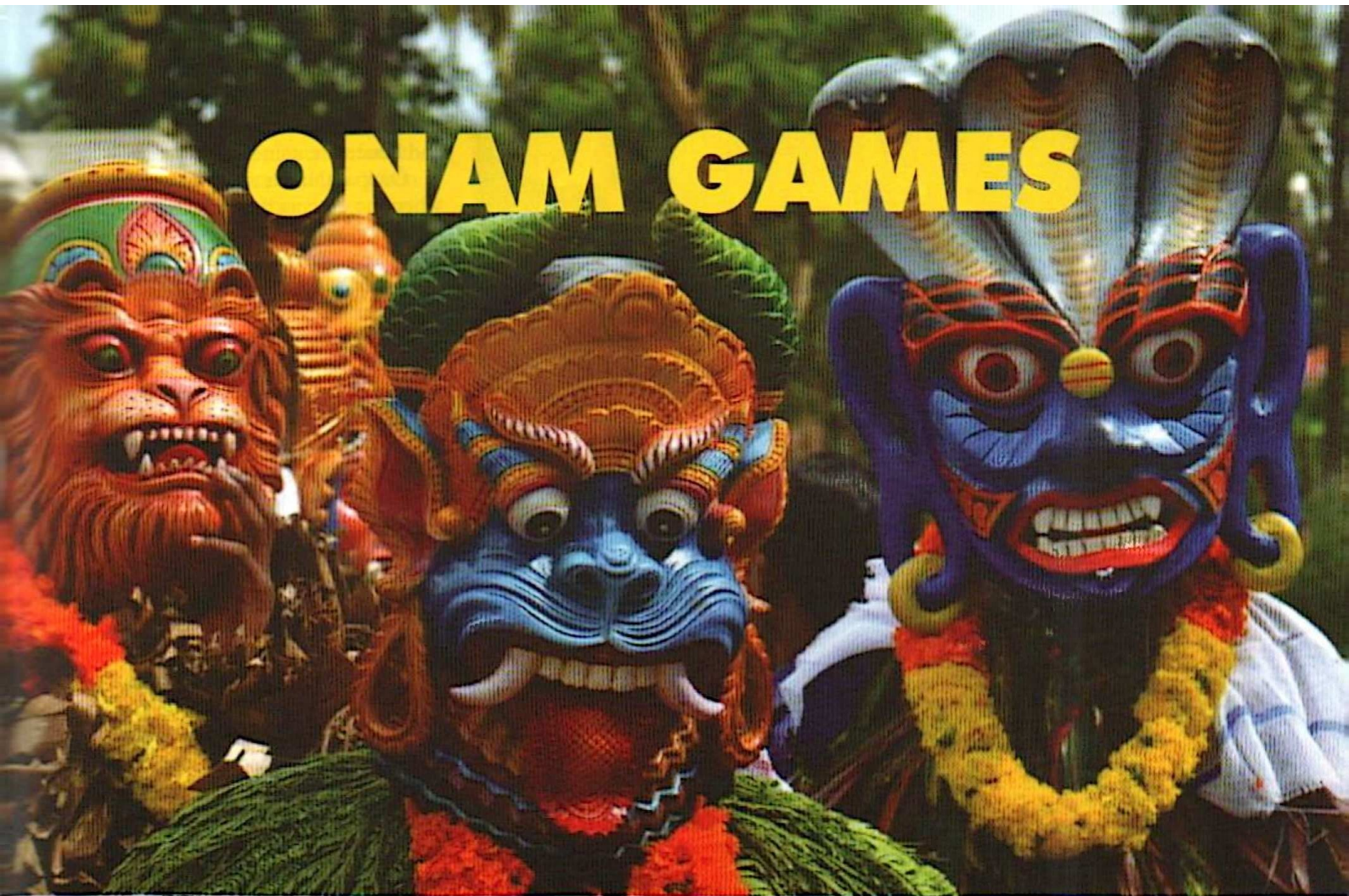
ADMISSION TIMING : 5.00 p.m. to 7.30 p.m.








ONAM GAMES



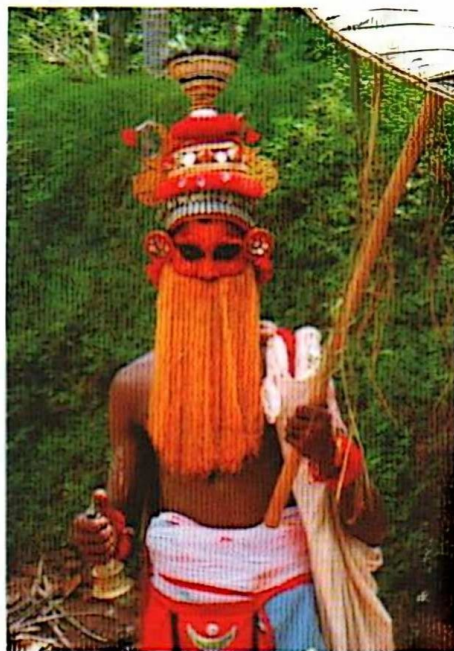
Onappanthu kali

This game is very similar to today's cricket. Each team will have ten players. As in cricket, one player of the striking side, as the batting side, faces the opposition's ten players who are spread all over the ground. A stump of approximately 2' and 4" wide is fixed to the ground vertically.

It is played in the afternoon of Thiruvōnam day in a ground belonging to the village temple or local school or any other ground that is similar to a cricket ground.

The ball is made with dried leaves of plantain tree with a few small stones inside to give it a spherical shape and tied tightly with the fibrous tape made out of the plantain tree layers. The stump is fixed on one extreme side of the playground, almost in the middle of the boundary. No player is allowed behind the stump as the ball is never allowed to be played behind the stump.

There are seven phases, each being played three times by a player. When the striker plays the ball, the fielders are expected to catch it before the ball touches the ground. If they fail to do so, the nearest player throws the ball to the



stump to hit it. If the fielder catches the ball or hits the stump, the striking player is given out. If the striker completes any phase successfully, he moves to the next phase. If he is given out, the next player of the striking team replaces him and restarts that phase, i.e. each striker has to play all three balls of each phase. Once all the seven phases

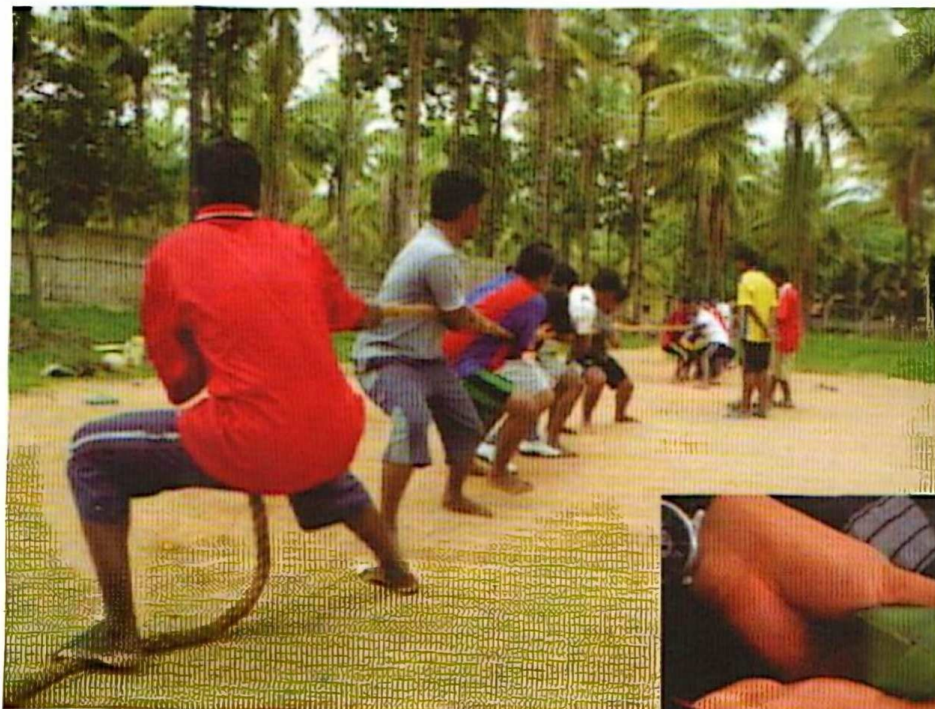
are successfully completed before all ten players are given out, that team's innings is completed. Before the innings is completed, if all the players are given out, to win the game, they have to get the opposition out at least one phase before. The sequence of seven phases played is described below.

1 Thalama: This is played by the player facing the stump, throwing the ball with one hand and striking the ball with the other hand, towards the fielders.

2 Otta: Throw the ball with the striking hand upward and striking the ball with the same hand towards the fielders. In this, the striker's back is towards the stump as he faces the fielders.

3 Irratta: In this the ball is thrown up with one hand and with the other hand the ball is struck.

4 Murha or Azha: In this phase, the striker asks the captain of the opposition, which one is to play. Azha is played with one hand kept on the waist and the ball is thrown up and struck with the other hand. In murha, the non striking hand holds the striking hand at the elbow from behind. Thus the



striking hand's movement is restricted. With the striking hand, the ball is thrown up and when the ball comes down, it should be struck with the same hand.

5 Thutama: In this, the ball is thrown up with the striking hand and before the ball comes down, the striking hand should slap the thigh once and then the ball is struck with the hand.

6 Naatta: In this one leg is raised to the waist level, with its knee bent into 90° and the ball is thrown up through the bent leg. Before the ball comes

down to the striking height, the raised leg is put down and the ball is struck forward with the hand.

7 Otti or Öti: In Otti, the ball is thrown forward and kicked away with the upper side of the foot. If the opposition opts for Öti, the striker should run a few steps and the ball is struck as in Otta.

8 Petta thalama: This is last phase of the play and played exactly like



thalama. Each inning is called a Petta and hence the name.

Önapanthukali met a natural death when the cinema theatres started their afternoon shows on Thiruvönam days every year. Those days cinema theatres in Kerala had only two shows i.e. during evenings and nights after 9 p.m. Since the cinema houses those days were thatched with dried coconut leaves and the doors were porous, sunlight used to enter inside, making the show impossible. The matinee shows were started around fifty years ago when

permanent theatres came up and started showing matinee shows around 3'o clock.

Attakkalam

Ättakkalam is a game for the male adults and it is like an uneven weaponless fight. Speed and agility are the hall marks

of this game. It is between two teams, each consisting of about 5-10 males (each should have equal numbers).

In the middle of the ground, a circle with diameter of about six feet is drawn and one team is made to stand inside the circle. The other side is outside the circle surrounding it. The game is about pulling players inside the circle out of it. Pulling out is done by dragging the opponent's hand or arm while the player inside the circle would defend himself by slapping the opponent. While the player inside can slap he cannot fist or kick. However the players outside cannot counter attack.

Once all the players inside the circle are pulled out, the teams change their roles. After playing equal number of times, the team that remains inside the circle for the longest time is declared winners but all participants are gifted with Onapputava.

The game is considered very manly and to prove one's agility and physical strength. It attracts huge crowds and the ground is filled with their shouts and roars.

Onathallu

Onathallu, otherwise known as 'kayyamkali', is a game based on physical strength and agility. In this no arms are used except one's own hands. Onathallu is popular in central Kerala,

Wish You All
A Happy

ONAM

Varghese John



A. J. BUILDCON PVT. LTD.

CIVIL ENGINEERS & INFRA DEVELOPERS

514, Marathon Max, Opp. Nirmal Lifestyle, L.B.S Road,
Mulund (W), Mumbai-400-080.

Tel:25610217,25610218.Fax:25913829.

Email:ajbuildcon@gmail.com

especially on the banks of the river Nila. Earlier this was played before the ruling class during Onam days. When it is performed during other times, it is known as 'kayyamkali'.

Lots of thought has gone into it and slowly it started getting performed in a structured and a systematic form. However only a very few artists are available now. Only trained persons are allowed to participate since it requires martial steps and may cause risk to some participants, including death. Performers are supposed to follow the strict rules and regulations of the game.

A referee called 'Chayikkaran' controls the entire show. Traditionally, aged and experienced players would act as Chayikkaran who should be an expert to provide immediate treatment in case any participant is injured.

The performers are not allowed to use their legs nor hit or kick or use nail while in action. Two groups face each other and they have to fight against one another within a predefined area that is marked before the game. If anyone by any chance steps out of the area, he is dropped from the team.

During the performance, they use



the following *vaitharies* like Dha, Aytha, Ayyathada etc as warning to the opponent. Before they start the performance, they would take blessings from the masters and chayikkarans.

Kaikottikkali

This is exclusively for grownup girls

and women. It is normally played during Thiruvonam, Chatayam days. Women from the neighbourhoods gather at a particular house, normally the local chieftain's house where they would have enough place to play as well as engage in gossips, after lunch. Women in their best clothes worn traditionally, form a

Onasamsakal

Sasidharan Nair & Family, Thane

Wish You All A Happy ONAM

K V Kunhiraman & Family, Mulund



Boat Race

During Onam season, in the areas south of Kochi, where there are backwaters, boat races are organised with boats of special design, called Chundan Vallam (snake boats), with more than a hundred rowers and a captain to give direction and leadership to the oarsmen. This is done as a race and many boats participate in the competition and nowadays, prizes touching to lakhs of rupees are given to the winning boat.

The important boat races are held during Onam season at Champakulam, Aranmula and Kottayam.

The most significant and popular boat race known as 'Nehru Trophy' was inaugurated in 1952 by the first Prime Minister of India. Nehru Trophy is the most colourful water sport. It is conducted at Punnamada Lake in Alappuzha on the second Saturday of every August. It attracts thousands of people from all over the world.

Onapottan

This is a tradition in the north Malabar region where a man dresses up in Kummatti style and visit each house in the region. He is believed to be playing the role of Mahabali. He carries a bell in one hand and an umbrella made of palm leaves and bamboo sticks in the other hand. When he reaches the houses, he announces his arrival by ringing the bell and the

household receives him with respect by lighting oil lamps etc. He blesses the household and accepts whatever the householder offered him.

Kutukutu (Kabaddi)

Kutukutu is another popular and simple game in which two groups participate. A lot of spectators watch the game with enthusiasm. A line drawn at the centre divides the court into two, with outer lines drawn at the edges

making the whole court a rectangle. One man from one group advances from the middle line towards the opponent's area uttering "Kutu Kutu Kutu....." in one continuous breath and rushes to the line of the opponents trying to touch them and run back to the central line without being caught. If he is physically caught and his breath goes out he is declared out. This process continues alternatively between the two teams until all players of one team are declared out. Huge crowds gather to witness these events. ■



A LIFE IN SHADOW THE SECRET STORY OF ACN NAMBIAR

Unknown to present generation and even to the last generation, ACN Nambiar was more active than Vengalil Krishnan Krishna Menon in the freedom struggle of India, operating from Europe. Yet he was less known than Krishna Menon and died unsung as even his close relatives in India refused to take over his possessions. He was not trusted either by the British or by the Germans as he was very discrete in his dealings. He was even imprisoned by the Germans thinking that he was spy of the enemy and none in India or abroad could help him to come out. He travelled all over Europe for his mission, often with no money in his pocket, and Jawaharlal Nehru was much worried for his health and safety. He was also a confidante of Nehru's sisters till their end and was a local guardian when Indira Gandhi was in Europe during her younger days and later her shock absorber during her last days.

Satyanath

Arathil Candoth Narayanan Nambiar did not write a biography or not leave any notes about his activities. All he had was some letters written to him by his friends and acquaintances and some letters written by him to others. Prime Minister Indira Gandhi entrusted the task of looking after him during his last days to Vappala Balachandran who was an officer in the Cabinet Secretariat, working under R N Kao. Balachandran is the grandnephew of Vappala Pangunni Nair alias V P Menon, who was the integrator of Princely States with India. When Nambiar's papers were declassified, Balachandran



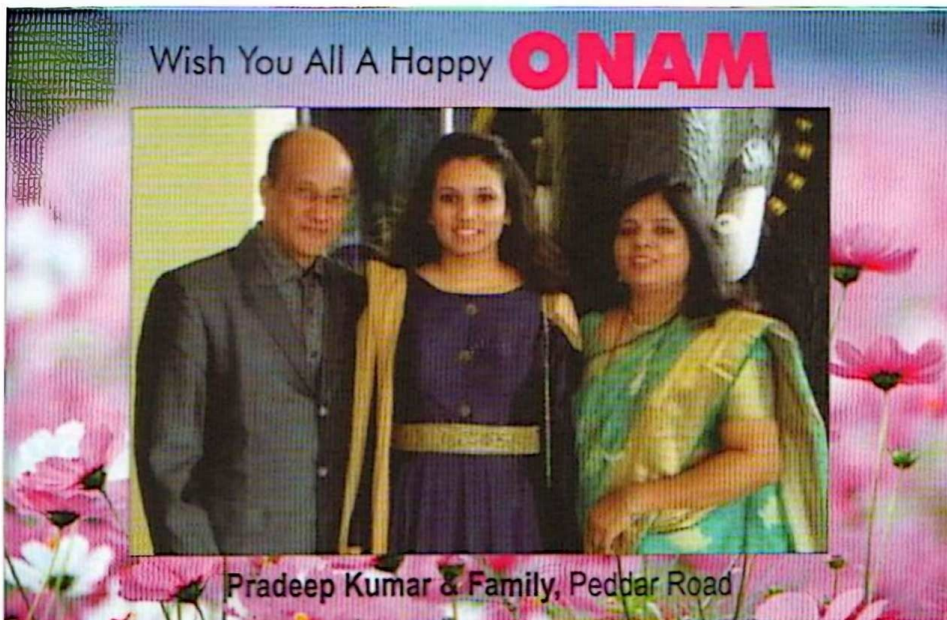
ACN Nambiar

reconstructed the life of Nambiar from those papers and other news paper reports of that period from India and abroad. It was a tremendous and noteworthy task and we are ought to be obliged to him for throwing light on the life of Nambiar.

A C N Nambiar was a journalist in Europe, an anti-colonial warrior, a freedom fighter, and a prisoner in concentration camp. At Nehru's insistence, he agreed to become Ambassador of India to Sweden, West Germany etc. Nation honoured him with a Padma Bhushan. Having lived in Europe for five decades, he was witness to and entangled with what we today call recent history.

A C N Nambiar ('Nanu' to Subhas Chandra Bose, Jawaharlal Nehru, Indira Gandhi, Vijayalakshmi Pandit, Krishna Huthising and close friends) played a major role in freedom struggle of India, staying in Europe for the major part of his life. Unlike V K Krishna Menon who returned to India after demitting the office of Indian High Commissioner to Britain, Nambiar who left his native place in 1919, did not return till 1984. He always preferred to a life of low profile and passed away in 1986. Thus he was quite unknown to most Indians. It was Indira's persuasive skills that brought him to India. The man who played a major role in bringing him to India was Balachandran, the author of this book.

Though Nambiar was close to Nehru, his sisters and Indira, Rajiv Gandhi did not share that association. Once Nambiar

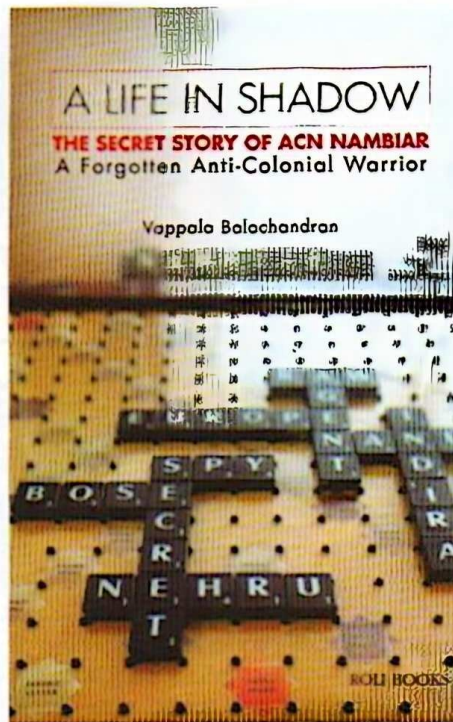


was having a friendly chat with Indira but suddenly she had to leave the room when someone came to her residence on an urgent matter. Indira called Rajiv to the room and asked him to give company to Nambiar. 'Rajiv did not know how to strike a conversation and remained glum looking at garden. When Indira died, Nambiar sent a message to Rajiv but his reply pained him. Rajiv addressed him 'Nambiarji' and closed his letter with 'Yours sincerely, Rajiv Gandhi'. What pained him was the absence of 'Nanu' and 'Yours affectionately, Rajiv'.

However when Nambiar was staying in Delhi alone, once Rajiv and Sonia visited him. When Nambiar died, both of them came to pay respects. Rajiv remembered in his statement to the media about Nambiar's closeness to Bose and Nehru.

Recently Balachandran published a book 'A Life in Shadow: The Secret Story of ACN Nambiar A Forgotten Anti-Colonial Warrior' which opens a new world of knowledge and appreciation for the new generation.

Early Life in India



Born to Kerala's first short story writer and wealthy landlord, Vengayil Kunhiraman Nayanar (Nambiar) and Arathil Candoth Kalyani Amma in Kadiroor, near Thalasseri on June 2, 1896, ACN Nambiar was their second

son. His father was a member of Legislative Council of Madras. Kunhiraman Nayanar had a pen name 'Kesari' (abbreviation of *Kerala Sanchari*) and was a co-editor of *Vidya Vinodini*, a literary magazine and also a close friend of William Logan, Collector of Malabar then. Mother was educated and was proficient in English and Sanskrit. The couple had seven children. The eldest brother of Nambiar, Prof Madhavan was contemporary of Nehru in Cambridge and two younger brothers were in army. He had two elder sisters and a younger sister. But none of them knew about the life of ACN Nambiar when he was in Europe.

After primary and secondary education in Thalasseri, Nambiar moved to Madras to join Presidency College and later Madras Law College, since his eldest brother after completing his Cambridge degree came to Madras where his London acquaintance Mrinalini Chattopadhyaya, sister of Sarojini Naidu, was teaching. Her youngest sister Suhasini was also with her. Soon Nambiar and Suhasini were attracted to each other and their love led to marriage later. This affair led to

Wish You All
A Happy
ONAM

Devdas G Nair & Family, Ghatkopar (E)

Wish You All A Happy **ONAM**

**REAL ESTATE
SERVICE CONSULTANCY**
(Construction Service Providers)

Plumbing and Service Providers for Design, Survey, Getting Building Approvals from Authorities, Liaison for NOCs/Remarks from MCGM, TMC, MMRDA, SRA, MHADA, MOEF, Airport Authority, MSEB, TATA, Reliance, MTNL, etc.

Flat No. 21, Bldg. No. 43/B, Thane Madhuban CHS Ltd.,
Vrindavan Society, Thane (West) Maharashtra - 400601.
Mob.No. 9891444954 / 9870986030
Email: restate1152@gmail.com
With Best Compliments From
(P.R.S. RAMANI)



Nambiar and Nehru in Sweden. Young Rajiv in front

animosity between the elder and the younger brothers. Madhavan Candoth wrote a letter to the government disowning his brother who then was in Zurich and the proceeds of the family partition did not reach Nambiar.

However the marriage did not last longer. Suhasini wanted to devote her full time to Communist activities and so returned to India. Later they arrived at a mutual annulment of marriage.

Nambiar as a journalist

Nambiar earned his living by working as a journalist. He was correspondent of The Hindu and some other news papers in India. He used to send weekly reports about the developments in Europe especially that related to India. As a journalist he could establish close contact with the important personalities of Europe. He

helped to create awareness in India about European colonial exploitation through his column. He had close contact with Conservatives, Communists and Socialists. He could watch, report and help the struggle for independence launched from Europe. Thus he drew the attention of Indian political leaders and earned their friendship and trust.

In 1929 Jawaharlal Nehru, then General Secretary of Indian National Congress asked Nambiar to establish an Indian Information Bureau as the official face of anti-imperialism in Germany and also to help Indian students there. Subhas Chandra Bose asked him to administer Free India Centre, help radio broadcasting, publish bulletins and magazines and to hold discussions on developments in free India and also to attend the needs of



Nambiar with Indira Gandhi

Indian Legion, an army of Indian soldiers abroad.

In his own way, Nambiar did whatever he could to rouse people against the British rule in India.

The major contribution of this book is to erase from the minds of Indians the picture of alleged animosity between Jawaharlal Nehru and Subhas Chandra Bose. The author extensively used quotes from the documents available to him to prove the opposite. According to him, as he learnt from Nambiar, Nehru and Bose were friends. Bose was the first person to receive the ailing Kamala Nehru on her arrival in Vienna in May 1935. Nehru was then in prison. Nehru and Bose did not differ on the aim of independence but on the modalities. Nehru, although doubting certain assumptions and conclusions of Bose, never doubted his patriotism nor he harboured any hatred. Bose on his part recognised Nehru's importance and influence in India's struggle although he felt that Nehru's pro-British attitude could be a problem.

Balachandran points out that one of the first acts of Nehru on becoming prime minister was to enquire through Nambiar about Emilie Schenkel (*Netaji's wife*) and to arrange to send help to her. Also, *Bose's daughter* Anita Bose stayed with Nehru during her visit to India in 1960. He further states that all the rumours of Nehru snooping on Bose were wholly baseless.

As in the case of Nehru, Nambiar used to have close contact with Bose through correspondence. However all their letters did not reach the addressee as they were under the lens of intelligent agencies. Nambiar's last letter dated January 12, 1945, to Bose sent through German submarine *U Boat 234* did not reach him as the boat surrendered to the American Navy on May 14, 1945.



SUNILRAJ. A
General Secretary

കാഞ്ഞാശംസകളാഴ്ച



NAN COMMUNICATIONS PVT. LTD.
presents

KeralaKites

Every Sunday
in
Kaumudy Channel
2:00 pm to 2.30 pm



NANMA Charitable Foundation (Regd.) Kalyan

Nambiar, who was on the run after the Allied bombing, was arrested on June 7, 1945. When Bose was reportedly died on August 18, 1945, Nambiar was behind bars. Since he did not have any contacts with Bose's colleagues in the Far East after the very traumatic war period when he was rendered stateless. The British government did not want him to stay in Europe. Nor did they want him to go to India where he would have become a hero. It was at this juncture Nehru saved him and asked him to come back to India.

Nambiar was very close to both the leaders but never passed on the information he had about one to the other. He agreed with the methods followed by the two bright stars of the Indian political horizon. While Nehru supported Gandhiji's non violent method, Netaji believed that if Gandhiji's policies were to be followed, the agitation would take many more years to achieve its objective. For Bose any method that would help to drive away the British from India was acceptable and to achieve his aim, he was willing to befriend any devil. He persuaded the German government to hand over the Indian prisoners of war so that he could form an army for India. Once it was formed, he entrusted the administration of this 4,000 strong army to Nambiar. Balachandran reveals that the information about this Indian Legion is in the book written by German writer Rudolf Hartog. Nambiar never gave these details to Balachandran despite their close proximity of six years, except that Nambiar worked for Bose.

Label of spy

The British and Germans thought that Nambiar was a Soviet spy while the Soviets thought of him to be a German spy. Balachandran asserts that the allegation has no merit. Despite long interrogation they could not produce an iota of evidence to prove their claim. Unlike a spy, Nambiar always conducted himself in the open and there was no clandestine activity. Balachandran tells us that in bureaucratic circles, any person caught on suspicion is always recorded as guilty until he is proved innocent. In Nambiar's case, British files showed

him as 'Soviet agent' at some place and at some other place he was marked as Nazi collaborator. They however failed to prove the allegations.

Reluctant Patriot

Patriotism of Nambiar was unquestionable, yet he was reluctant to return to India as he was unsure of what



Bose and Nehru

was waiting for him in India. His separation from immediate close relations in India was one reason and secondly the mental depression he caught during his concentration camp days and equally long internment.

After his marriage with Suhasini Chattopadhyaya ended in divorce, he had relationship with some more women, sometimes for convenience. He preferred to be in Europe even in

penury. That was until Nehru personally took initiative in sending emissaries to meet him, calming him down by making him stay with him and assuring him of his support.

Incidentally, he did not very much like the diplomatic job offered to him in Berne, but agreed to accept it since it was offered by Nehru. Nehru wanted him to take an active part in his government, but Nambiar preferred to be a journalist. He joined the diplomatic service in 1948, but resigned in 1952. Even before he was named ambassador to Germany, Nambiar had nurtured contacts with his friends there. With German ex-officers of the Indian Legion he founded an Indo-German Society in 1950.

He was again appointed as ambassador in 1952 but resigned in 1958. Even after his retirement Nambiar used to send valuable suggestions to Nehru and to Mrs Gandhi on the running of our foreign ministry. Both Nehru and Indira Gandhi acknowledged these letters and took action.

It was only on Mrs Indira Gandhi's insistence and own fears of his old age that made him shift to India in 1984.

Surveillance on Bose's family

We have read and heard of the surveillance on the family of Bose. There were allegations that Nehru did not spare his family even after

*Wishing All Malayalees
A Happy & Prosperous Cham*



K. G. Vallabhan & Family, Bhandup



Nambiar presents credentials as India's envoy in Sweden

independence.

Balachandran explains the genesis of these rumours. The watch on Bose started in 1922 when the British government noticed Comintern sending Abani Mukherjee to Kolkata to influence Chittaranjan Das and Subhas Bose.

Abani Mukherjee spent 11 months in Calcutta. Later, Bose's close contacts with the Communist party were mainly through Soli Batliwala who was the link between the Communist Party of India and Subhas Chandra Bose. This channel was used by Bose in 1939 to forward his proposals to the Soviet Union. For the British government any link with Comintern was treason. Nehru did not start any surveillance on Bose or his family.

One of the unwritten agreements

during the transfer of power to India in 1947 was the secret positioning of a 'security liaison officer' (SLO) at New Delhi as MI-5's representative. He was almost 'embedded' in the Intelligence Bureau. As a result, IB closely followed Britain's intelligence priorities even though an independent democratic country was born.

A few instances: T G Sanjeevi Pillai, IB's first director, did not like V K Krishna Menon although he was a close confidant of Prime Minister Nehru. Apart from this, a disconnect was evident during the exchange visits of Soviet leaders Bulganin and Khrushchev to India and Nehru's visit to the USSR which heralded closer Indo-Soviet relations in 1955.

Declassified British archives speak of a loud disconnect between the Nehru

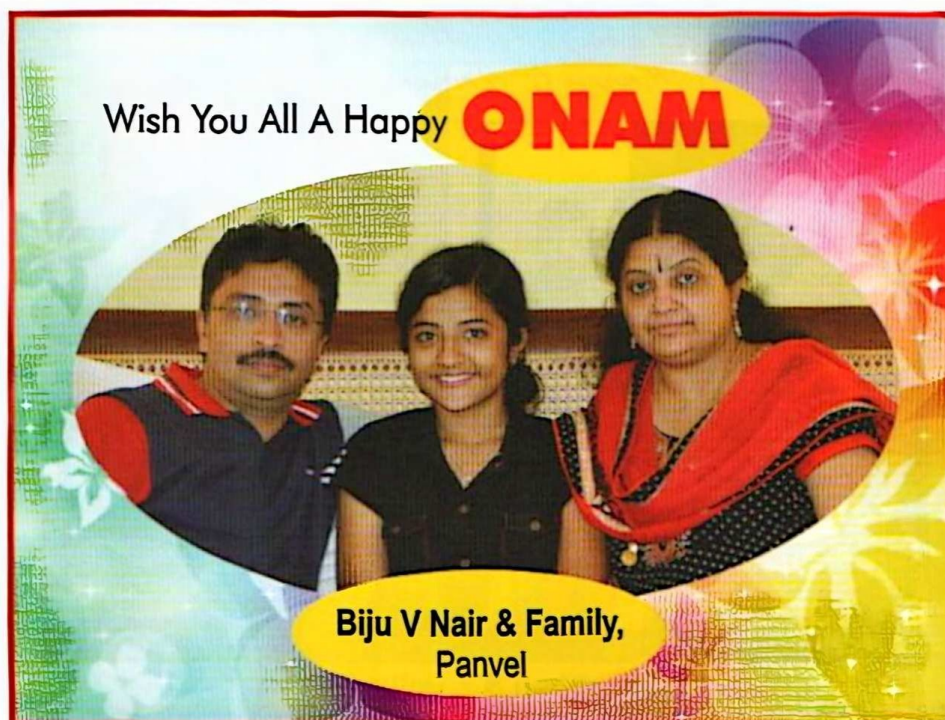
government's strategic policies and the priorities pursued by the IB. Even after Nehru condemned the Anglo-French invasion on the Suez Canal, IB allowed an MI-5 officer to study their records on Moscow's subsidies to Indian Communists. There is no record that Nehru was even aware of this relationship since he did not directly supervise the home ministry under which IB worked.

Krishna Menon and Mathai

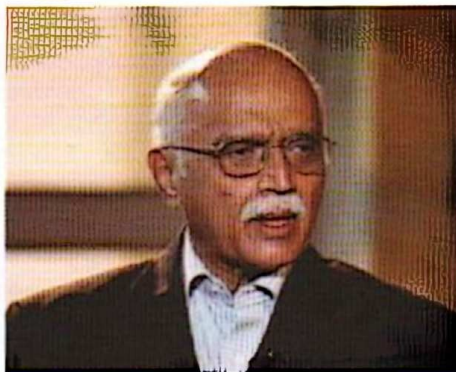
Balachandran admits that Nambiar very rarely mentioned the names of V K Krishna Menon and M O Mathai, Nehru's personal assistant. However, he could gather enough materials on them through the letters transpired between Nambiar and the two sisters of Nehru. Both Vijayalakshmi Pandit and Krishna Hutheesing sought his help to improve their lot through his influence with their elder brother.

Nambiar met Menon first in 1938 when the former came to him, accompanying Nehru and Indira on their way to England. It is amusing to read that Menon then insisted on talking with Nambiar in Malayalam so that others could not follow them. Gradually Nambiar developed a dislike for Menon as the latter never wanted others to be closer to Nehru than him. Though Nehru conveyed to Nambiar that he had asked Menon in England to help him, it never came. When Nehru as PM of India visited Germany, Chancellor was expecting an invitation to visit India from Nehru. Nambiar was aware of this fact and suggested to Nehru to extend it but Menon vetoed. The result: the relation between the countries did not improve much.

M O Mathai, alias 'Mac' was an efficient stenographer and personal assistant to PM Nehru. Nehru admired his efficiency and slowly Mathai found himself in the 'inner circle.' While Nambiar had direct access to Nehru (while in Delhi, he always stayed in Teen Murthy), Nehru's sisters and Krishna Menon had to depend on Mathai to reach him. Mathai was also staying with Nehru. Krishna Hutheesing in one of her letters to Nambiar, mentioned that Mathai was too close to 'Indu' than to 'Bhai'. She suspected that some of her letters never reached Bhai as she did not get his response. It was rumoured that Mathai had stalked several thousands of sterling in London, and a large sum in Switzerland besides



land, orchards etc acquired in India. However on account of complaints against Mathai from various quarters, Nehru reduced his importance in the inner circle. So one day (1959) Mathai submitted his resignation, thinking that the PM would persuade him to stay. To his shock Nehru immediately accepted it and relieved him from office. He then approached one Pannikar, supposed to be an astrologer, and sought his advice. 'Move away from India for some months and stay in a cool climate on some mountains. On return you would find acceptance and a higher position,' was the advice. Mathai called on Nambiar in Geneva one fine morning. Though Mathai did not disclose the purpose of the tour, he indicated that he would be in Europe for a few months. Mathai stayed in Austria and other nations in the continent and then returned to India. He thought he would get a nomination to Rajyasabha from Kerala but that also did not bear fruit. Soon he became a different man and threatened to reveal the secrets of Nehru family. Though when his memoirs appeared in print, it created only a ripple and not a whirlpool.



Vappala Balachandran

When Indira declared emergency in 1975, Mathai was one of its bitterest critic.

Mathai died on August 30, 1981 and New York Times in its obituary remembered him as a part of United States Army in India before becoming Assistant to Nehru.

Last Days

When Indira Gandhi returned to power after Janata government, she made a special detour in May 1981 during her Geneva visit only to see Nambiar and enquire about his failing health. Nambiar during that meeting advised her to appoint R N Kao to

advise her on national security and she adhered.

When Nambiar died on January 17, 1986, none of his close relatives came forward to claim his legacies. What he left behind was a medallion of 'Padmabhushan' and a citation signed by our first President Dr Rajendra Prasad, a few mementoes presented by his friends when he left Europe, 71 books authored by masters of world literature (about 3000 books were donated by him to Nehru Memorial Museum and Library, New Delhi), cash of Rs. 7,710/-, Rs. 99,564.13 in SB A/c and Rs.4,23,993.60 in FD. Delhi Police took possession of the entire thing since no claim was made by anyone and Balachandran signed the document as a witness.

'A Life in Shadow' is a must read book for all interested in Indian history. It is to be cherished like books 'India wins freedom' and 'The story of the integration of the Indian States.' ■

'A Life in Shadow: The Secret Story of ACN Nambiar A Forgotten Anti-Colonial Warrior' published by Roli Books Pvt Ltd, New Delhi-110 048, pages 344, priced Rs. 695/- (Hard bound). Can be obtained through Amazon.

Kottakkal
ayurveda

www.aryavaidyasala.com

*Wish you a
Happy Onam*

A Century Old Legacy of
HEALING AND COMPASSION

AYURVEDA - THE AUTHENTIC WAY



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



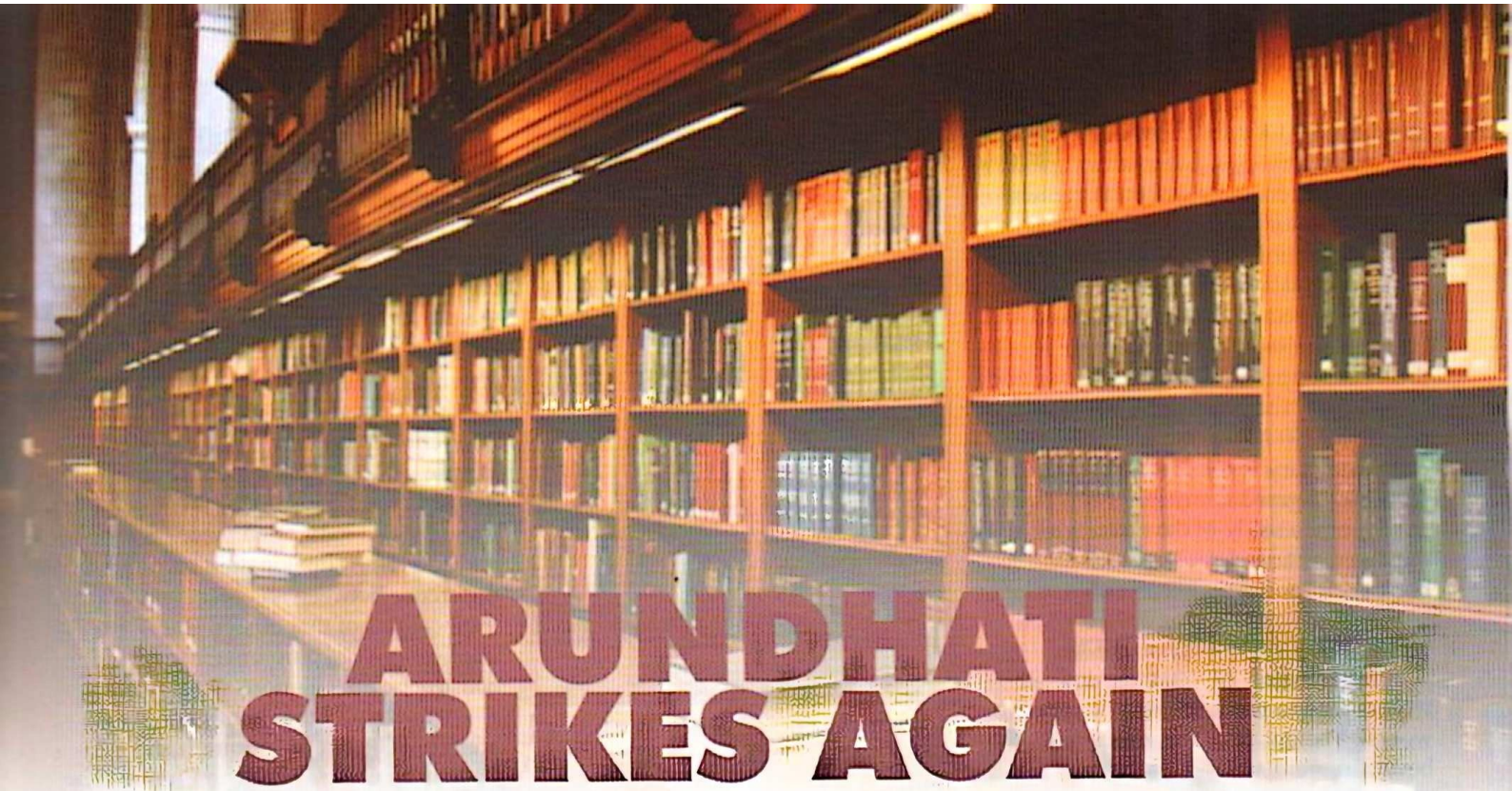
Tel: 0483-2808000, 2742216, Fax: 2742572, 2742210
E-mail: mail@aryavaidyasala.com / info@aryavaidyasala.com

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, Aluva, 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



ARUNDHATI STRIKES AGAIN

The God of Small Things (TGOST) took the world of literature by tempest in 1997. Arundhati Roy instantly skyrocketed to dizzying heights of literary stardom with her debut novel. In the US, wild and dazzling commentaries exploded thunderously. The New York Times of June 3, 1997 carried encomia from Michiko Kakutani. 'Densely patterned prose', 'Masterpiece, utterly exceptional', 'Mythic power of tale to create the impression of Marquezian magical realism', 'Most fantastical events which are not the products of a fevered imagination but the byproducts of everyday passions' and so on were the sweet and luxuriant descriptors!



Dr A P Jayaraman

■ The sources to comment came from a Booker prize judge, Carmen Callil, who mercilessly appended an inglorious adjective 'execrable' to the novel. British responses were less

glamorous and more conservative than those of the American. Shobha De dubbed it 'a freak thing'. E K Nayanar refused to recognize any literary merit in the novel and squarely attributed its popularity in the West to its "anti-Communist venom".

My First reading

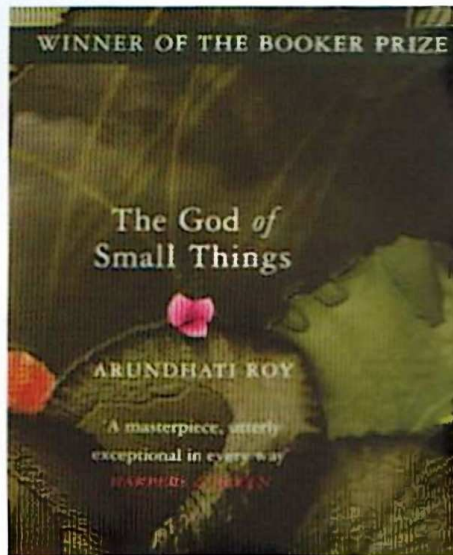
Out of pure curiosity and unalloyed compulsion to remain contemporaneously trendy, I made a fast but fuzzy reading of three hundred and twenty one pages of TGOST and thinly familiarized myself with the plot and the main characters. Armed with that nodding acquaintance, I could ward off looming threats of potential literary isolationism in drawing room chats. But I was not impressed with the



novel except for a few bright sparks of English expressions. Later when I paid a reverential courtesy call on Professor S. Guptan Nair at his Viswabharati home, I mentioned TGOST. I was his student of Malayalam in the degree classes in Victoria College, Palakkad. He is an erudite scholar of literary theory and a perceptive critique of comparative literature. He dismissed it peremptorily and did not give me any complimentary bytes. His lukewarm response lingered in my mind and I did not attempt a study of the novel which remained as an unloved guest in my book shelf for nearly two decades.

Creativity Age Dynamics

I ratiocinated. At what age do writers tend to produce great literary works? The image of the young and beautiful mind making critically creative breakthroughs is iconic and text book case in the hard sciences. Einstein's famous *Annus Mirabilis* papers were published when he was twenty six. Applying that, maybe an inappropriate criterion, I satisfied myself. TGOST was written when its author was thirty six. Creativity peaks are in the mid-twenties and I thought of my favourite T S Eliot who brought out 'The Love Song of J. Alfred Prufrock' at the age of twenty seven. Hemingway was twenty seven only when he wrote 'The Sun Also Rises'. Fitzgerald was twenty eight when he wrote 'The Great Gatsby'. I fabricated a coherent



inconsequential framework for me to anchor my laziness. I was in my fifties busy building a broad versatelist portfolio having reached menopausal stage of scientific creativity. I conveniently dismissed the fact that Jane Austen wrote 'Sense and Sensibility' when she was of Arundhati's age as an outlier and hug to my pet theory of age dynamics.

End of Imagination

Arundhati switched over to nonfiction as a tool of her social activism. She published an article titled "The End of Imagination" in the first week of August 1998 in the Outlook and the Guardian. DC Books, Kottayam brought it out in pamphlet format. I read and reread that piece hoping if

there was anything scientific about nuclear energy. I could not detect an atom of technical stuff for me to contest except what I might call today 'post truth' moods with which I could not have any reasoned debate. I was searching for the proverbial needle in a haystack of personal opinions in grandiose prose. "My world has died. I write to mourn its passing." That is the beginning of the nonfiction essay and it is sheer poetic license. An essay as Samuel Johnson defined is 'a loose sally of the mind; an irregular and indigested piece'. So was it and so I left it. Imagination involves the difference between an object and the implications of that object. But if the implications are pure imaginary constructs, imagination comes to an end.

Arundhati's other nonfiction works are: *The Algebra of Infinite Justice*, *An Ordinary Person's Guide to Empire*, *The Shape of the Beast*, *Listening to Grasshoppers*, *Broken Republic*, *Capitalism: A Ghost Story*, *Things That Can and Cannot Be Said: Essays and Conversations* and *The Doctor and the Saint: Caste, Race, and the Annihilation of Caste*.

My Second reading

Two decades later, I had to revisit TGOST as academic mentor to an IBDP student. Erasing the bad memory of my 1997 reading, I did a slow and thorough reading and reading between the lines. Ayemenem was researched and a literary note on the uniqueness of locale selection was prepared with visuals from the site. We proposed that singularity, familiarity, functionality and attractivity are the four prime convergent factors that led to the selection of Ayemenem as the locale for the novel and brought out a text based coherent proposition and a rubric. We suggested a novel acceptance for Velutha as part of innovative literary theory. Exploring him, who was described as the god of small things, a hypothesis that Sophie Mol's death was due to Odiyan Vidya was posited. Positioning imagination within imagination, the *Odimarachil* myth of *Parayas* was looked into. 'He leaves no footprints in sand, no ripples in water, no image in mirrors; He is the bastion of the world of sacred, untouchable'. Mentoring increased my familiarity with the text of TGOST without correlatively breeding any contempt.

Wishing All Malayalees A Happy & Prosperous

Onam

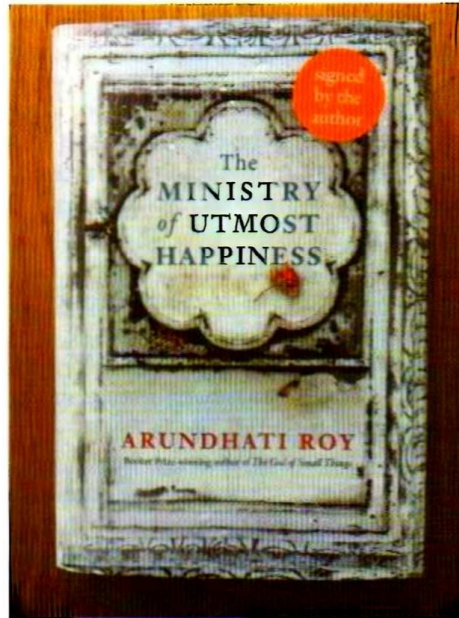


Lion Kumaran Nair & Family, Mulund

Long Gestation

The world literati waited with shortened breath and heightened blood pressure for twenty years for her second work of fiction, 'The Ministry of Utmost Happiness' (TMOUH) to come out. By her own admission, she had been on homework for ten years. "I could not have written it any slower or any faster than I did". The cover of TGOST was designed by David Eldridge and it has a water surface with lotus leaves and flowers. The cover of TMOUH is a vertical picture of a decaying white marble grave with a withered rose placed right below the book title. It is one hundred and twenty eight pages longer than her debut novel. I did a good reading of the novel and also listened to authorial recorded readings. Washington Post labelled it as a great tempest of a novel which would leave the readers awed by the heat of its anger and the depth of its compassion. Another critic elevated Arundhati to the class of Dickens, Naipaul, García Márquez, and Rushdie in her abiding compassion, storytelling magic and piquant wit. At the other extreme, *Eileen Battersby* wrote "The kindest comment to make about this formless, overhyped and conventional performance is that reading it is comparable to spending years knitting a giant sweater only to discover that it actually has three sleeves."

Substitute God with Ministry and Small Things with Utmost Happiness in TGOST, we have TMOUH. Separated in her literary life by 20 years and reflecting the evolutionary phase and face of her revolutionary growth, common denominators between the two are perceptible. *TMOUH* takes us on a schizophrenic journey of fifty-odd years through Delhi, Old and New, the Valley of Kashmir and the jungles of Telangana. More than a journey it is a forcible and forceful conducted tour by the stakeholder with an intensely inspired inevitability. TMOUH is at once a poignant love story and a definitive remonstrance. It is told in soft whispers, high decibel shouts, trickling tears and riot of laughter. The characters gyrate like waltzing mice to the Russelian tune of being products of causes that had no prevision of the ends they were achieving. TMOUH illuminates some of the darkest and most turbulent events of recent Indian history of course through polarized



light.

The Graveyard

The novel starts: "She lived in the graveyard like a tree. At dawn she saw the crows off and welcomed the bats home. At dusk she did the opposite". Graveyard is a distinctive cultural metaphor with semantic overtones. Rolf Dobelli in his book, 'The Art of Thinking Clearly' advises the reader to visit a grave yard so that the sad walk would clear the mind. Arundhati starts with the graveyard which transmutes into kaleidoscopic living ecosystem with history embedded in and constructed from it. It is at once a zoo and a neighbourhood. In a bizarre

existential sense, the novel portrays us as residents of a graveyard. Musa avers that our stomachs are graveyards.

Graveyard continues. "Between shifts she conferred with the ghosts of vultures that loomed in her high branches. She felt the gentle grip of their talons like an ache in an amputated limb. She gathered they weren't altogether unhappy at having excused themselves and exited from the story". The irrepressible environmentalist in true *Silent Spring* style didactically presents the chemical toxicity of diclofenac on vultures. Use of diclofenac in cattle has decimated vulture population in the India by 99.9% as on 2008. The mechanism is renal failure as vultures do not have a particular enzyme to break down diclofenac. 'The old white-backed vultures, custodians of the dead for more than a hundred million years have been wiped out' laments Arundhati in the prologue.

Structure

The plot is complex, convoluted and chaotic and nonlinear necessitating teleporting reader attention in space and time. Arundhati appears to use system architecture as her conceptual working model in the novel to define structure of the plot, the landscape of the locales and the behavior of her characters. She has experimented with the structure of the narrative which displays complexity. Design of the plot and the execution of the plot show up in aesthetic



Onasamsakal

Nambiar's

**CATERING & EVENT
MANAGEMENT**

Mumbai - Navi Mumbai

Mob: 9820166328 / 9820196328, E-mail: nambiarcaters@yahoo.com

misalignment connecting the dots is in two media of journalism and literature. If we impose geometry on the architecture of the novel, we can have an ellipse with two heroines at the foci. Alternatively ellipticity can be rounded to circularity for simplicity with one heroine at the nuclear centre with all other characters connected by bonds of differing length and intensity

She explained that she felt fiction was in danger of being domesticated. "You structure a story the way you structure a city planned and then invaded by unauthorized people. The novel is a creation of a universe and the creatures inhabit it." Graphic accounts of torture, diaries penned by psychiatrists, and officious documents are dovetailed into the structure of the novel which takes place in mostly Kashmir, and partly in Delhi and Telengana. The novel is anchored in Jantar Mantar which is a marvel in architecture and also a permitted space for public demonstrations in New Delhi.

Where Do Old Birds Go to Die? This is the title of the first chapter and eleven more chapters follow. In TGOST Sophie Mol asks the same question. The other chapters are Khwabgah, The Nativity, Dr Azad Bhartiya, The Slow-Goose Chase, Some Questions for Later, The Landlord, The Tenant, The Untimely Death of Miss Jebeen the First, The Ministry of Utmost Happiness, The Landlord and Guih Kyom. Both chapters seven and eleven have the same title. Chapters first, fifth

and sixth are short. Both seventh and eleventh have the same title.

Characters

Tilottama may be considered the chief character. In mythology, Tilottama was created by architect Viswakarma combining the best of everything. In this analogue Arundhati has conceptualized her Tilocherry picking the features needed for the narrative of the novel with a liberal dose of self-portrait including messy hair style and architectural training. Tilo is 'hearts toppingly beautiful' although her complexion is *Café au lait*. She smokes Ganesh beedies kept in scarlet Dunhill packet signifying conflicting and disobedient shades of social norms.

Tilo is the fictional child of Ammu and Velutha. She hails from a Syrian Christian family of Kerala. Her mother in a romantic moment of utmost biological urge conceived her and delivered her in a veil of secrecy in an orphanage. Later she was adopted lending her the dubious duality of having a biological and an adopted mother both in one. Tilo keeps her mother's medical files from Lake-view hospital and has an antimotherly attitude throughout which is capped by a final visit to her dying mother. She remains issueless because she thinks she 'will be worse than her mother.' She recites a Malayalam nursery rhyme, "Dum! Dum! Pattalam-Saarinde veetil kalyanam-Aanapindam choru-Atta varthadu upperi-Kozhitheetam

chamandi."

To keep her as the functional fulcrum Arundhati created a quadrilateral of love with three of her collegian male friends. She is a pathological social activist and begins as a firebrand member of the youth brigade in a posh South Delhi locality and eventually drifts to Kashmir to take the novel in the designed trajectory. Tilo has no background, no belonging, no home, and she adopts insouciance about this.

The plot is projected through this trinity. Musa Yeswi is a Kashmiri militant. In intimate moments he is Musakuttan to Tilo. She marries another of the three, Naga Hariharan, who is a left wing journalist. The third is Biplab Dasgupta, who becomes an officer in the Intelligence Bureau. They all get entangled in the story with Kashmir locale providing convenient space for Arundhati to peg her narratives.

Anjum is the child of Jahanara Begum and Mulaqqat Ali. After the birth of three girls, the couple were expectantly awaiting a boy and the name Aftab was preselected. The midwife announced boy and was instantly named Aftab. Soon the mother mortally discovered that the baby delivered by her and declared boy by the midwife had unformed but anatomically girl parts below its nestling boy parts. A shocked mother displays seven reactions and the tragic pattern of a transgender life is garishly painted. Arundhati takes this narrative with relentless intensity and fury at the same time disclaiming that it is the social history of transgenders. Jettisoned by the family for socially unacceptable biological makeup, Anjum is adopted by a whore-house and later relocated to the graveyard. She expands the shed in the graveyard into a tiny house and adds rooms on to that. This is her Jannat, or paradise, and she rents it to a motley assortment of outcasts. This is the Ministry in the title, a home where each room contains not only a bed but also a grave.

Anjum provides a legitimate space for discussion of transgenders whose sociology has been lavishly presented. Even the apparently straight forward assertive announcement of an obstetrician, "It's a boy!" can be wrong. Science lists five determinants of biological sex in a newborn, external genitalia, internal genitalia, sex chromosomes, gonads and hormones and the many ways in which each of



Wish You All
A Happy
Onam



M. P. Pravin Kumar, Managing Director
Cell: 9867606386

AP'S ABHIS PHARMA SPECIALITIES

25-Hall Mark, Vasant Oscar Complex, L.B.S Road, Mulund (W), Mumbai-400 080. Telefax: 25900717
Resi: 1701/1702, Ruby, Nirmal Life Style, L.B.S. Road, Mulund (W), Mumbai - 400 080. Tel: 25907801
E-mail: abhisps@gmail.com Website: www.abhispharma.com

these can go wrong. Later in life other factors contribute to classification of sex and gender: development of secondary sexual characteristics at puberty, the sex the person was reared as, gender self-identification, object of desire, behavior, dress, role in society, and legal gender. Some broad patchy sketches of it can be seen in the development of Anjum who signifies a battle of sexes or genders. TMOUH raises a seminal semantic question. "Was it possible to live outside language? It addressed itself as a soundless, embryonic howl. Two words Hijra and Kinnari make a bipolar world but those two words do not make a language. This is a Noam Chomskian thought experiment.

There are as many minor characters in the novel playing major roles. Several familiar characters hitting newspaper headlines parade through the novel connecting surreal dots. There are unforgettable characters like Dayan and who becomes Saddam Hussain, Anjum's confidant, a former mortuary helper obsessed with the "courage and dignity" of Saddam "in the face of death". One Aggarwal appears as a character the look alike of Kejriwal who

before a mike becomes a raging and uncontrollable terrifying tornado of righteousness. Arundhati blows life into many characters in a busy world where they transgress boundaries of ethnicity, religion, and gender to find utmost happiness. Ziauddin is a blind Imam in the graveyard. Balmiki presents a gripping account of a public toilet. The Man Who Knew English is a hilarious character. Another revealing character clarified that the Doctor part appended to his name Azad Bharatiya is not a real Ph.D. He was using that title a little bit in advance only in order to make people listen to him. "If there were no urgency in our political situation, I would not do this because, technically speaking, it is dishonest. But sometimes, in politics, one has to cut poison with poison". The authoress is having a big dig at the pseudo doctorates in social service space. Three beautifully groomed, pencil-thin college girls 'Oh wow! Kashmir! What *funnn*! Apparently it's completely normal now, *ya*, safe for tourists. Let's go? It's supposed to be stunning.' Amrik Singh, described not as a rotten apple but as a putrid one, seeks asylum in the US claiming to be a

torturer at the mercy of his tortures. He goes mad and kills his family and himself. The Man Who Knew English engaging the readers with twist on words like Laila, Majnu, Romeo and Juliet is a minor but indelible character. Revathy, a Naxalite of Telengana ventilates her life story in a letter read after her death giving a graphic account of her torture.

A disproportionately large space has been devoted to Kashmir and display of extraneous material such a journal entries, transcripts, newsletters in an attempt to display authenticity but is silent on the duty of the State to its citizens. When Arundhati condescendingly offers her advice on matters of national security, ecological safety, nuclear power, hydropower, economics and Kashmir in the garb of a public intellectual I shudder to think the credibility and authenticity of purely personal opinions without any exposure to or experience of those domains.

Arundhati is a double supernova in the firmament of fiction with her two masterpieces, TGOST and TMOUH. But her numerous non-fictional works are no more than insignificant objects in a Kuiper belt. ■

HAPPY ONAM



SAI LIFE

CARING FOR LIFESTYLE

FORMERLY KNOWN AS
SAI GROUP



Project Name :- SAI GRANDEUR

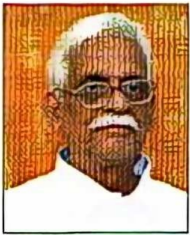
Site Address :- Bhaveshwar Nagar, Building No.4, at the Junction of Tilak Road and Bhaveshwar Road, Ghatkopar (East), Mumbai-400 077.

Office Address :- 201, Sai Plaza, Jawahar Road , Opp. ghatkopar Station, Ghatkopar East, Mumbai-400077.

Contact Person :- Leebin S. Muthathyan, Contact No.9619298192



KUTTIPUZHA KRISHNA PILLAI



Prof M R
Chandrasekharan

■ Kerala Sahitya Samiti was formed in 1961. The meeting in Samoothiri Hall for this purpose was jointly convened by well known writers N V Krishna Warriar and S K Pottekkat. Writers from all over

Kerala reached the hall. Prof Joseph Mundasseri, G Sankara Kurup, Kuttipuzha Krishna Pillai were among the prominent ones. Vayalar Rama Varma, K D Peter, A K Balakrishna Pillai, Pavanam, M S Menon, M N Vijayan, A P P Namboothiri, Thayat Sankaran, N N Kakkad, Kunhunni Master, Cherukad, T V K et al were also there. Kuttipuzha Krishna Pillai became the first president of the Samiti. The reason behind his choice lies in the rivalry among the stalwarts. Some of them wanted Mundasseri to be the president while those who wished G in that position were no less. The election was the result of avoiding the confrontation between these two warring groups.

Mundasseri was aware that Kuttipuzha was mentally on his side. Supporters of G consoled themselves with the fact that Mundasseri was not elected. Kuttipuzha was president of the Samiti for three years i.e., from 1961 to 1964 the period during which Samiti functioned with a lot of energy.

It was during the period of Kuttipuzha's presidentship that the Samiti organised its Writers' Camp, its



Kuttipuzha Krishna Pillai

greatest contribution to Malayalam. He was in the forefront when camps were organised in Thiruvannur, Shoranur and Kollengode. Malayalees celebrated these camps with a lot of verve. The intention of this article is not to eulogise the Samiti but to mention the contribution of Kuttippuzha. His birthday falls in August. Sahitya Akademi in its periodical 'Chakravalam' (Horizon) mentions the names of Malayalam writers born or died in the month of August. It was this column that reminded me of that great thinker. He was born in 1900.

He lived alone throughout his life. He was a man of simple tastes as he was a rationalist and a debater. He never married. Many men do not marry

because of some broken romance. One may desire for a particular life partner but that person might have died or married another person. Strong affinity or a betrayal could be a reason for the other to remain unmarried. It is applicable to both man and woman.

Did Kuttipuzha have a similar affair? I do not know. Prof M K Sanu in one of his article on Kuttipuzha is said to have mentioned one Thilakavalli as his beloved. It was Thakazhi who told me about this matter. When he said this, Mundasseri was present there. Thakazhi, Mundasseri and Kuttipuzha were chatting in Sanu's house in Ernakulam. The talk occurred there. He was mentioning about a transfer to Thilakavalli to Ernakulam. The triumvirate always bonded well and all of them kept a distance from G. Whenever they met, two of them would talk about the third. Kuttipuzha was always the third person.

In the Thiruvannur camp of Sahitya Samiti, Thakazhi and Mundasseri were present. As President of the Samiti Kuttipuzha was the camp director and he was present on all seven days. He was staying in Imperial Hotel of Kozhikode. He was insistent of having a single room only for himself.

After the speeches in the camp I returned to the hotel with Thakazhi and Mundasseri. Kuttipuzha was also with us in the bus. Gradually the talk veered to the family affairs. Then Thakazhi stated, "Kuttipuzha could have married that head mistress and had it happened he could have had a happy family life."

Mundasseri burst into laughter. Kuttippuzha's face turned pink with shyness and he sat looking outwards.

Kuttipuzha was scared of malicious gossip. Whenever some women called on when he was alone at home, he would remain restless until they left. He was afraid that people would mistake him if he talked to women alone. In Thiruvannur camp, the now famous novelist Valsala was a regular. When she came with his younger sister, Kuttipuzha became restless. Who were they? Why did they come? Questions came one after another. I told him that Valsala was a writer and the person with her was her sister. Kuttipuzha remained anxious till they left at 4 pm. Kuttipuzha showed keen interest in all affairs of the Samiti as long as he was its President. I used to fix the dates of the

Wish You All A Happy **ONAM**.



Dr Suresh Nair & Family



NV K Warriar



S K Pottekkat



G Sankara Kurup



Mundasseri

meetings of Samiti only after consulting him. He would reach Kozhikode on the previous evening by the Ernakulam-Kozhikode passenger train. The train would leave Kozhikode for Ernakulam next day morning at 9 am. He always travelled in these trains. During those days, I used to look after his needs and comforts. My successor as secretary G N Chelanat also would be with me. Chelanat was a teacher as well as a stage actor. He wrote several plays and presented them on stage.

When stalwarts like Mundasseri, S Guptan Nair et al came to our functions, we felt proud. Since 1961 for about five years, most of the prominent writers used to attend our meetings. We arranged their accommodation and food and also saw them off. Among them Kuttipuzha was the easiest person to please. Alighting from the train, he would be in a hurry to reach his place of accommodation. Since Chelanat and I were staying at Kallai and the train used to stop at Kallai station, we were happy to serve him. Once inside the hotel, he would ask us to procure two things, one was a powder and medicinal hair oil (I do not recollect the names). When I recently asked Chelanat, he also could not remember the names. All these happened more than four decades ago and we have become old too.

Once inside the room, Kuttipuzha would soon ring up K P Kesava Menon. They shared an intense and cordial friendship. Kuttipuzha would have his dinner at Menon's place. Mathrubhumi's car would come to pick him. They would talk for long hours after dinner. Krishna Pillai would have his breakfast also at Menon's place. The routine would repeat second day also. When the committee of the Samiti meets, all members would have lunch together at the hotel. Kuttipuzha was eager to come to Kozhikode. He had only one enemy in the country and home; his cook at home in Aluva. His happiness was that he

could avoid the meal prepared by his cook. He told us several anecdotes about his cook. One of them is as following:

When Kuttipuzha was mentally disturbed about something serious, his cook came to him asking money to buy vegetables. When he showed his displeasure, cook said, "then there would not be any curry for lunch." Kuttipuzha thought that the cook being mischievous. When rice was served at lunch, there was no curry. Then he realised that his cook was serious early morning. Though he was fond of good meals, he detested the food cooked by his cook. Once Bhanumathi Amma, widow of poet Kumaran Asan invited Kuttipuzha and served him a sumptuous feast. M K Sanu had written about it in his book 'Thazhvarayile Sandhya' (An evening in the Valley). When Kuttipuzha reached Aluva for a meeting, Bhanumathi Amma invited him to her house and took him in a car. After the meal, she told him that it was his birthday. He became emotional and with tears in his eyes, he said, "At least there is one person in this world to remember his birthday."

Kuttipuzha Krishna Pillai started his career as a teacher of English in a Sanskrit School founded by Sri Narayana Gurudevan. One day when all of them

were dining without any distinction of caste, Gurudevan asked him, "Gone?" Kuttipuzha could not grasp the question and Gurudevan explained to him that did he lose his caste consciousness. He wrote about this incidence in his book, 'Smarana Manjari'. The severe sickness of the Gurudevan before his death turned Kuttipuzha an atheist, he told me once. The suffering inflicted to a selfless Samaritan showed him the absence of God, might have made him a rationalist and an atheist. All his books since 'Vicharaviplavam' indicate this transformation and testify his free thinking and courageous statements.

In the twilight of his life Kuttipuzha had only one wish, 'a peaceful and easy death.' He was afflicted with a sudden sickness and lost consciousness. He was soon admitted in a hospital. 'Before anyone would come to know that he was facing death, his consciousness would fade,' I did read such a statement written by some person. This exactly had happened to him; he did not experience any pain as he embraced death. Had he been conscious, the situation would have been different. His students and admirers would have been there to serve him but yet, there would be limitations. He left us without offering any such chance. When he died he was seventy-one.

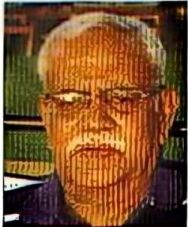


Onasamsakal



**K R Harikumar
& Family**

CHERAMAN AND CLEOPATRA



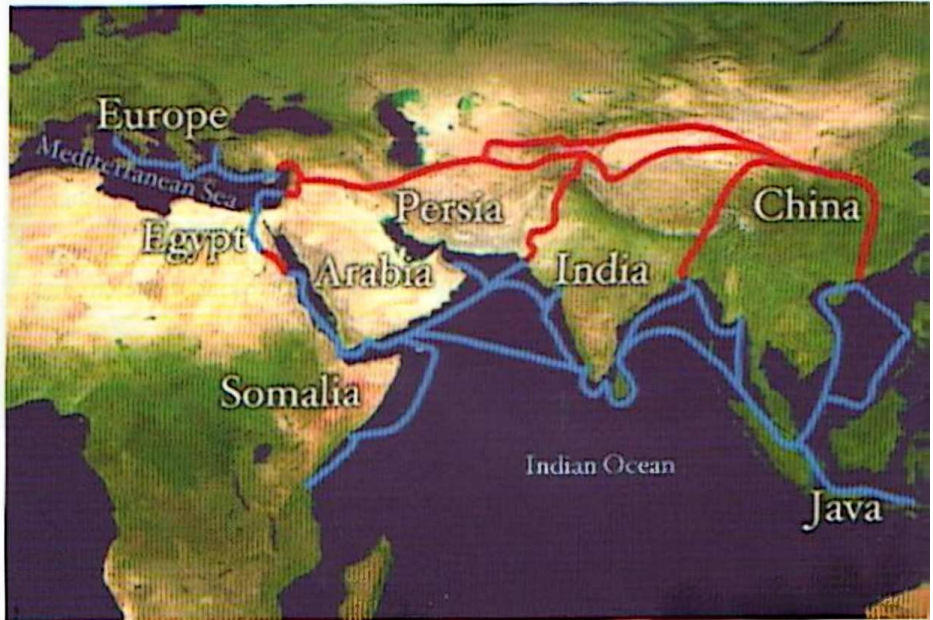
K R Narayanan

■ There are innumerable myths and legends connected with the history of the Kerala region of South India. Even the very origin of

this land from the oceans is linked to the epical hero, Saint Parasurama, who is believed to be an incarnation of the Supreme primordial God. The long journey of this coastal land to glory and prosperity, through the pre-and post Sanga periods, are linked to the older Chera Empire and the later Kulasekhara Empire. Both these Chera dynasties were said to be great naval powers and had intensive maritime trading. Political relations with very many kingdoms and rulers of the west, like Assyria, Greece, Rome, Egypt, Arabia and the like were strong and even marriage alliances with the royal personalities of these places were frequent.

It is said that the last King of the second Chera dynasty -Cheraman Kulasekhara Perumal - divided his country among his nephews, relatives and dependents, accepted the Islamic faith and left for Mecca. He is said to have died there. But, this story of Cheraman's leaving Kerala is now being doubted as not a pilgrimage. According to some theories, the Cheraman's voyage was the result of a different reason. The general consensus is that he left somewhere in the 9th or 10th century AD. But, the roots of the reason for such a voyage goes much deep into the history of the far away era of the bewitching beauty, Cleopatra VII, the Queen of Egypt.

Many centuries ago, the nephew of Julius Caesar, Octavius (later



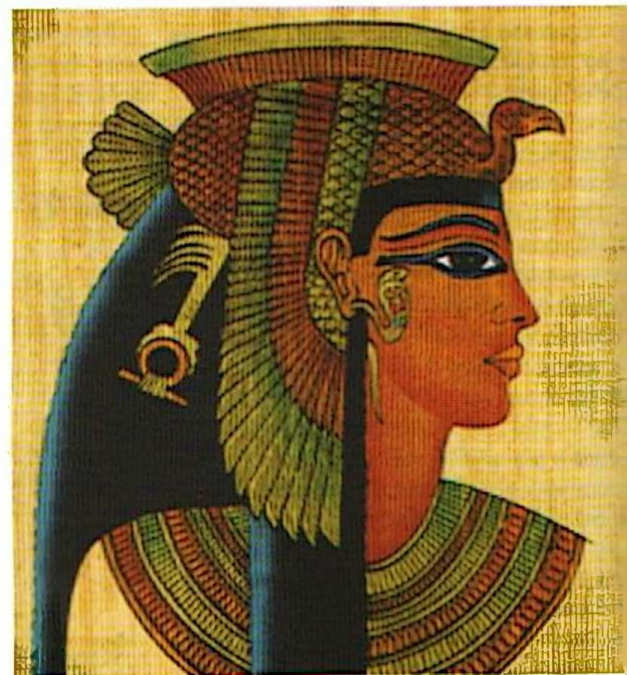
The Trade Routes of the Cheras

Emperor Augustus Caesar) decided to attack Cleopatra's kingdom, then defended by the warrior lover of Cleopatra and former associate of Julius Caesar, Mark Antony. The reason was that Cleopatra had a son by Julius Caesar (by name

Caesarian), who Octavius feared, could claim the throne of Rome as his father's heir. Collecting a large army, Octavius attacked Cleopatra's Egypt. Although Mark Antony fought valiantly, he knew he was losing the war and his end was very



Cheraman Perumal



Cleopatra



Mark Antony



. Ilango



Julius Caesar

near. The safety of her son was paramount to Cleopatra and she decided to send him to some safer place.

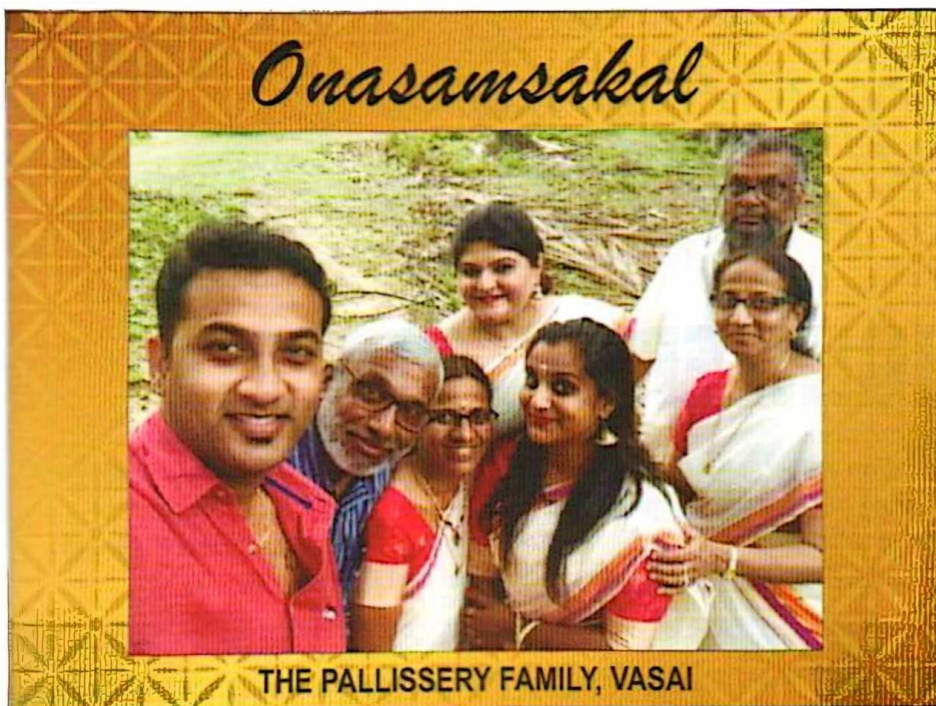
That was the time when the Cheras of the south-west Indian coast traded extensively with Egypt, China and such other regions. Therefore, (some historians say) Cleopatra decided to send her son for his safety to the land of Cheraman, as she was on very good terms with the Chera king. (Some still believe that some members of

the then Royal families of Kerala had heard vague stories from their elders about the letters exchanged between Cleopatra and their ancestor in this connection).

Some historians, like Lucy Hughes-Hallet (*Cleopatra: histories, dreams, distortions*), say that the Queen herself had intended to flee to India but fell ill. Therefore, she ordered her son to leave without her. There is also a view that Cleopatra's son did indeed depart for the safety in the Chera country, but,

unfortunately, was ambushed by Octavius *en route* and was killed. But, the historian, George Woodcock, however, believes that Caesarion did indeed manage to escape with a large treasure from Egypt and was granted asylum by the Chera Emperor. There are many people who still believe that Cleopatra's son did arrive in Kerala and was received as an honored guest of the royal family. Also, they say, he married the Chera Princess as well. But, it is not very clear whether he settled in Kerala forever or returned to Egypt later.

Some members of the Travancore royal family, who had keen interest in Egyptology had heard of this story and had visited the Padmanabhapuram Palace, and had seen certain relics of those days and an Egyptian statue of a King with his arms crossed (similar to the statues placed in the Pyramids of the ancient rulers), along with other artifacts. These had been unearthed many years ago from Quilon and had remained for long in the custody of the royal family. These could simply be gifts from Egyptian rulers to the Chera kings. But, the story points out to the belief that the prince had established some connections with the Cheras. Also, it was not unusual in those days to give



asylum to different royal families in the then Chera capital.

The very same story picks up many centuries later with the legendary (last) Cheraman Perumal who ruled his kingdom well for many years from Mahodayapuram. The story about this time notes that the two royal families of Travancore and Cochin had become separate, though they were directly related to the Perumal. It was at this time that the Perumal decided to go looking for his lost connections/relatives in Egypt and proclaimed that he was going to cross the ocean and visit the lands beyond.

But, by that time, Brahmanical Hinduism seems to have secured a hold over the region and the Brahmins declared that the king would sustain "Impurity" (*Bhrashtu*), and would never be able to redeem himself, if he crosses the oceans. The king however had made up his mind and departed with the Arab traders who regularly travelled

in these routes. These traders were Muslims and the king left with them, many thought he too had become a Muslim to enable the travel.

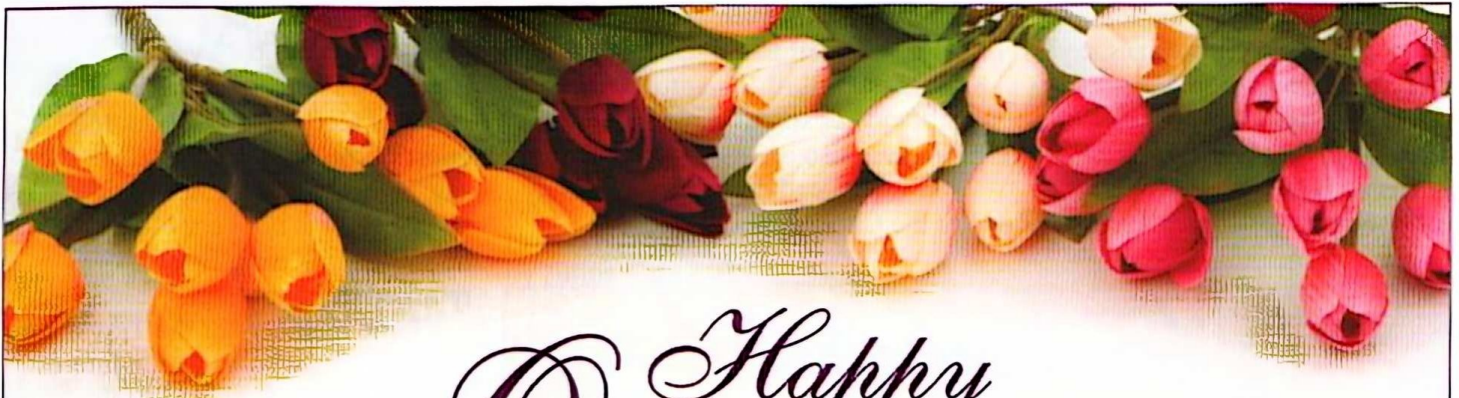
The story of an Islamic conversion may have gained currency on this account or, perhaps, in order to travel abroad, the king deliberately accepted the Islamic faith. Anyhow, Cheraman Perumal left the shores of his empire forever.

When the Perumal died many years later, news eventually reached his empire. The Rajas of Cochin did not take much notice of the news; but the Travancore Kulasekharas decided to observe "*Pula*" (Pollution) and conduct the death ceremonies. The Brahmins were astounded and declared that the Travancore family has maintained *pula* and performed funeral obsequies for a converted, impure relative and, hence, they too became diminished in caste. Therefore, they were no more *Brahma Kshathriyas*

and had no right to wear the Sacred Thread (*Poonool*).

The only solution open to the Travancore rulers was to redeem themselves through the expensive offerings and associated ceremonies such as *Hiranya Garbham*. Thus, began the tradition of every Travancore Maharaja undergoing the ceremony of *Hiranya Garbham* to "purify" himself, before ascending the throne. Some historians like Sreedhara Menon seem to be endorsing this view.

This story, it is believed, points to the possibility of the arrival of Cleopatra's son in Kerala and the departure of a possible descendant, the Cheraman Perumal, seeking his lost relations in Egypt. This new dimension of the Cheraman Perumal story may provide scope for further research and investigations in regard to Kulasekhara rulers of the bygone Chera Empire. ■



Happy
Onam

SHILPI ENGINEERING PVT. LTD.

Undertakes turnkey projects for fabrication and erection of all types of pipings, equipment's (rotary/ static), tanks etc, associated civil jobs including construction of plant and buildings, structural jobs, all types of shutdown jobs; Plant maintenance jobs, scaffolding jobs, skilled manpower supply jobs etc. in Department of Atomic Energy, Chemical Plants, Petrochemicals, Refineries, Steel and Cement Plants.

212, 2nd Floor, Shubham Comm. Complex, Plot no. 1 & 3, Sector - 11, New Panvel - 410206, Navi Mumbai, Maharashtra (India)
Tel.: 022-27467735, 27469419, 27481009, Fax.: 022-27468772 Email : shilpiengg@rediffmail.com, hari@shilpienggpvtltd.com

P N Panicker

FATHER OF LIBRARY MOVEMENT IN KERALA



V N Gopalakrishnan

■ Puthuvayil Narayana Panicker popularly known as P N Panicker is known as the *Father of the Library Movement* in Kerala. He was a teacher by profession, a social activist,

author, orator and an organizer *par excellence*. The activities of the *Kerala Granthasala Sangham* which he initiated triggered a popular cultural movement in the state.

Panicker was born on March 1, 1909 as the second son of Govinda Pillai and Janaki Amma at Neelamperoor in Alapuzha district. He studied in schools in Neelamperoor, Vazhappalli, Kurichi and Changanachery and finished his schooling in 1925. However due to financial difficulties, he could not continue higher studies. Hence, he took up the job of a teacher at the Neelamperoor Middle School. While engaged in multifarious activities, he found time for the Malayalam Vidwan examination and for studying Hindi. Even when he was a student, he engaged in starting cultural centres in the villages for enhancing the literary levels of the ordinary illiterate people of the society.

A banyan tree near the temple in Neelamperoor was the resting place for some of the villagers. Panicker has initiated efforts to encourage the habit of newspaper reading among them. When the number of readers increased, he put forward the idea of a library and a building for that purpose. The Dewaswam authorities offered land for the purpose and thus he started his first library named Sanadana Dharmam Library in 1926 at Neelamperoor.

In 1927, he undertook a trip to Malayala Manorama office in Kottayam and met its owner K.C. Mammen Mappila. He presented before him a request to get copies of the daily free of cost for his library and he succeeded in his efforts. Panicker tried to reach books to the homes of aspiring people and initiated competitions to encourage reading habits besides planting saplings



P N Panicker

at the library premises. His influence on society was much greater than many of his time. In 1930, he married Chempakakutty Amma and had six children Chandramati, Leelakumary, Vilasini, Indirakutty, Balagopal and Krishnakumar.

In 1931, he set up the P K Memorial Library at Ambalapuzha. Well-wishers like Prof S Guptan Nair, D C Kizhakkemuri, T N Gopinathan Nair, Thikkurissy Sukumaran Nair *et al* extended all supports for his efforts. Paravoor T KNarayana Pillai and Panampilly Govinda Menon invited him to become a Congress candidate in the assembly elections but he politely refused such offers.

In September 1945, he gave shape to the Travancore Granthasala Sangham (Travancore Library Association) consisting of 47 rural libraries and was elected as its General Secretary. The Sangham organised regular seminars, literary criticism, science exhibitions etc. at state, district and taluk levels as a part of its non-formal community education scheme. Awards were given to the best libraries in each taluk and district and the best library worker every year.

Following year, the Granthasala Sangham started getting a monthly grant from Sir C P Ramaswamy Aiyer's government who urged him to shift his

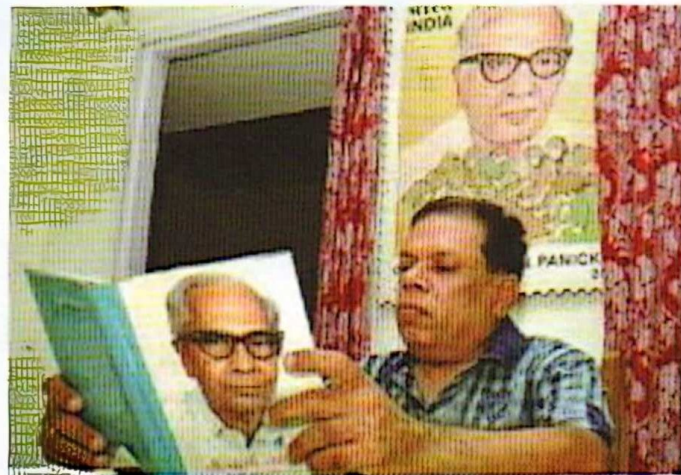
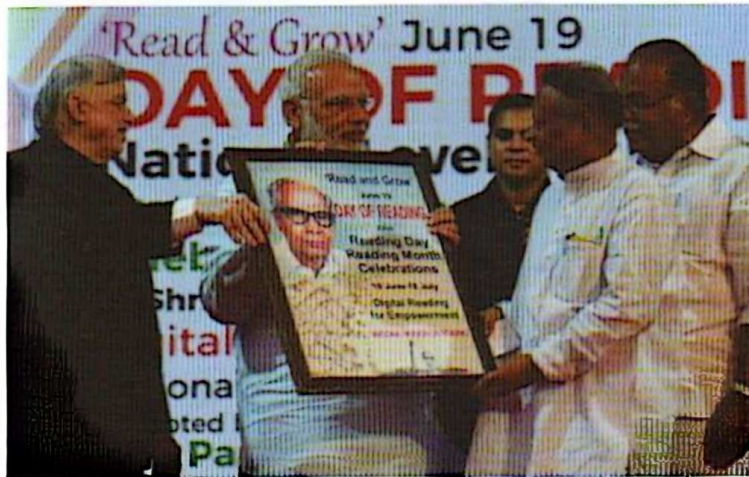
base to Thiruvananthapuram. On May 27, 1947, the Travancore Granthasala Sangham was registered as per the Travancore Companies Act and the following year, it got government approval. The Sangham's mouthpiece, '*Grandhalokam*' was also launched as a bi-monthly with Panicker as its editor.

On July 1, 1949 Thiru-Kochi Granthasala Sangham came into existence after the merger of the princely states of Travancore and Kochi and all the libraries of the two states came together. On November 1, 1956, Kerala Granthasala Sangham (KGS) came into being after the formation of Kerala bringing together all the libraries of the Malabar area as well to the existing lot.

On July 31, 1957, the Sangham got its own office within the premises of the Trivandrum Public Library. In 1970 the Sangham celebrated its silver jubilee and a network of 5, 280 libraries have been set up. The freedom movement, social reform movements, formation of communal organizations, rapid growth of political consciousness, struggle for responsible government, emergence of political parties etc accelerated the growth of libraries and hastened the birth of the library movement. The development of the library movement in Kerala is unique and is inextricably connected with the economic, social, political and educational development of the State.

In 1957, Panicker undertook a 'padayatra' through the villages from Kasaragod to Thiruvananthapuram proclaiming the value of reading and gave the slogan "*Vaayichu valaruka, Chinthichu vivekam neduka*" (*Read and Grow*). This gave an impetus to the idea of 'functional literacy'. He instituted the Jayashankar Memorial Award to encourage reading among the children. (Jayashankar was a keen lover of books who died at a young age)

In 1972 a printing press was established at the Sangham's premises. Writers' workshops were organised to prepare scripts for publishing books for neo-literates. As a follow-up measure, a weekly newspaper for the neo-literates



named *Sakshara Keralam* was published from October 1973 onwards.

In 1975, the UNESCO honoured the Kerala Granthasala Sangham where Panicker served as General Secretary for 32 years, the Nadezhda Krupskaya Award. The award was named after Mrs. Vladimir Ilich Lenin, the founder of the Russian Communist Party (Bolsheviks). The Award was presented for the Sangham's extraordinary contribution towards the well-being of the society. On March 16, 1977, the government took over the Kerala Granthasala Sangham through an ordinance. A control board was set up to look after the running of the Sangham and Panicker was made its member secretary.



The Sangham appointed four organizers including P N Panicker, S K Swami, P Madhavan Pillai and W O George for the revival of libraries and for establishing new ones. Within a short span of time, the Sangham could establish a large number of libraries. The Government ordered to affiliate the library of Travancore University with the Granthasala Sangham. Kerala has the largest number, per head of rural libraries in India. There are 900 villages and 170 towns/ cities in the state. If the number of libraries goes up to 6,000, it is estimated that on an average there are 6 libraries per village.

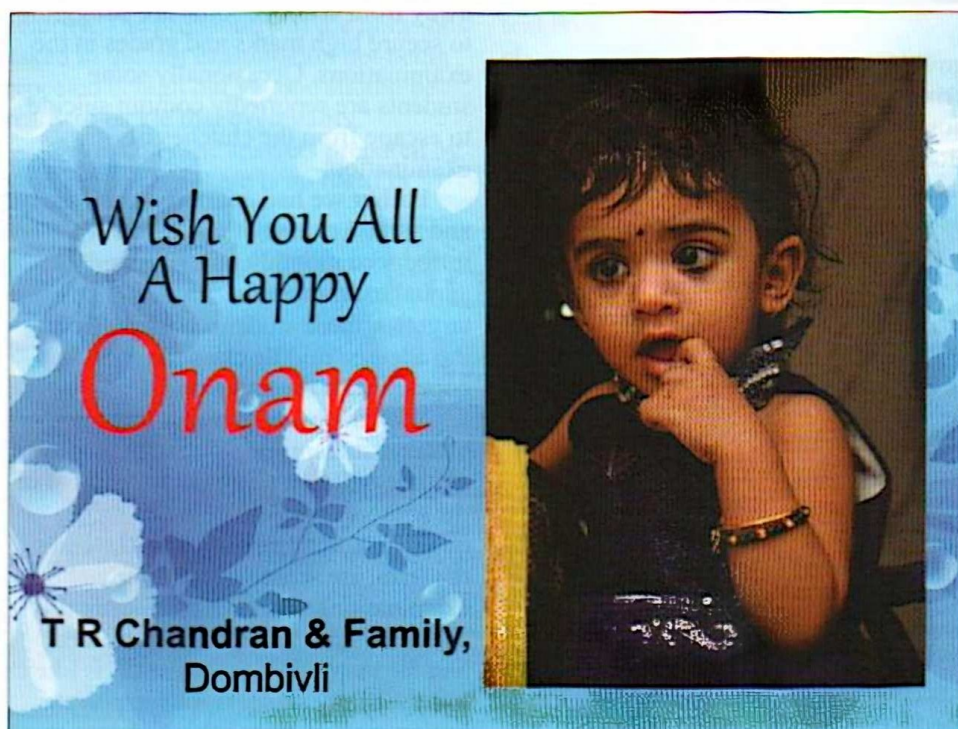
After the Sangham was taken over by the government, Panicker was subjected to political interference and in 1977 he resigned and gave shape to a new organization named Kerala Association for Non-Formal Education & Development (KANFED) to give an impetus to 'functional literacy'.

KANFED was instrumental in starting the Kerala State Literacy Mission which led Kerala to become the first state to achieve universal literacy. Panicker took keen interest in promoting Agricultural Books Corners, the Friendship Village Movement (*Sauhrudagramam*), Reading Programmes for Families, Grants for

Books and building libraries. In 1985 Ezhome of the Kannur district became the first village to attain hundred percent literacy. Subsequently, Kerala became the first state to attain hundred percent literacy in India in 1991.

The death of his wife on July 25, 1991 gave him a deep body blow. Four

years later, on June 19, 1995 Panicker also passed away at the age of 86 plunging the Malayalees into eternal grief. Panicker devoted his life entirely to the cause of the library movement in Kerala. The encouragement that the Dewan, Sir C P Ramaswamy Aiyer gave to the library movement was also remarkable. The Kerala Government acknowledged his contributions and ordered that June 19, be observed as *Vayanadinam* (Day of Reading). A series of activities at schools and public institutions were started to recognise his contributions to the cause of literacy, education and library movement. The Department of Posts & Telegraphs honored P N Panicker by issuing a commemorative postage stamp on June 21, 2004. His birth centenary was celebrated under the auspices of the P N Panicker Foundation in 2010. ■



FACING EXAMINATIONS TENSION FREE

Ashwati



■ India was on the top of the educational map of the world a few centuries ago. Before independence, our rank was far below other countries. The

government since then is trying hard to bring the standard upwards. We have now several systems from the state Boards to International Boards sandwiching CBSC and ICSE in between. Union government is spending a lot of money to bring the standard up as well as bringing students from poor families to the forefront. We have government and local government administered, private schools aided by government and unaided private schools recognised by government working in this field. Of late we brought a legislation granting education compulsory to all students upto Std VII. We also barred failure of students in Std V and Std VIII and no examinations in lower classes. Still, we have not made up our minds regarding examinations. Recently reports have appeared in the media that students could fail in Std V

and Std VII but before keeping them in the class, they should be given another chance to get promoted.

We have also brought computers and computer aided education into schools. Still examination is hanging in the balance. While many students run away from schools, some are struggling to secure high marks and grades in the examinations. Occasionally some students are reportedly commit suicide to escape from the clutches of examination.

Earlier we had quarterly, half yearly and annual examinations, Later we introduced monthly unit tests and annual examinations. This article is targeting those students coming from the average middle class families to cope up with the situation.

With the exception of a few highly brilliant students or some with the attitude of 'I don't care' attitude, most of the students who are going to facing public examinations towards the end of the term, are scared of the approaching examinations. Many of them even do not know how to approach the ordeal and for them the ultimate result is like a lottery. Many students rush to private tuition masters or coaching classes to

gain confidence to face it. Unlike in the past, education has become a big money business. A few decades ago, the schools were few and even those were run by the state or local governments. The scope of education was just to read government records and to run the daily affairs. Yet, the teachers of that era were very dedicated to their duty and we used to hear the nostalgia of some people who talk of their old teachers with veneration.

While the people of that era had only a few options regarding the subjects and profession, the present generation has a wide range of subjects and professions. The societal pressure compels them to put more efforts to come up on top and it involves huge expenditure. In Indian conditions, it is always the parents who bear the brunt of finances.

Let us see how best we could cope up with the situation. A student who take adequate precaution and make necessary preparations would face the challenge with relative serenity.

Prepare from Day One

Every student should realise that education is not for scoring high marks but gain knowledge that would remain with him till the end. Scoring high marks



in the examination is only a bonus. There are students who select a course out of several compulsions. They are parental or peer pressure to achieve a profession financially most rewarding, to master a subject that would enable to overcome certain issues pressing the family for a long time or to do what one really love to do in life. We have seen people fulfilling the wishes of the parents but getting frustrated by not being able to do that he really wanted to do. Learning becomes easy when the subject chosen is one's own choice. We have also seen the children going the same way that their parents did. There are a few who go their own chosen path entirely different from their family's route. In today's world, any subject is as good as any other subject. Mastering that subject is vital point. For example, go through the daily newspapers. You would many errors in the text such as grammatical or contextual. Lack of vocabulary is another concern. The reason: most of the writers are not equipped with the language he uses. In the past, news papers were looking for experts in the language as well as the topic they cover in. They would hunt for people who are masters in both. Specialisation was the ultimate end. We often find experts in the language they use to communicate but lack in the subject and vice versa.

Once a student chooses a subject for whatever reason, he or she should plan the progress much in advance. Remember, time is one thing that one cannot purchase at any cost so chalk out plan for execution from Day One.

If the subject chosen is already in existence, it would be easy to plan. While in school, the text books are prescribed by the Board, for University subjects, a set of books are approved by

the University, according to the syllabus and one can buy any particular book from the list of those books. It is essential for one to have own text book. Supplementary books could be obtained from the library to enhance the knowledge on that subject.

Next step is to find question papers of the last few examinations for that subject for that level and copy the questions that could arise from each chapter along with the month and year of that examination. One would often find the same question is frequently repeated, indicating that it is an important one. It is advisable to mark the years that question was asked. More one particular question is repeated, it is a likely question to be repeated when you face the examination. It is advisable to prepare the answers for all questions but the answers to oft-repeated ones should be given higher priority. The probability of the questions asked in the last examination not being repeated is high but yet one should be ready to tackle that eventuality.

Never copy the answers prepared by your seniors but there is no harm in

going through them. One should prepare the answers himself so that it would be easy to remember while answering. It further helps to have a mental photograph of that answer.

The syllabus for all subjects is prepared by the board or the university but the scheme of syllabus is prepared by the teachers and they are most probably strictly followed. There are chances that the last portions would be dealt with faster than expected for various reasons and one should be ready to tackle it.

During the course of classes, one should have two separate note books for each subject. One is for taking down the points discussed in the class room and the other containing the answers one prepared for the questions extracted from the question papers of earlier examinations. One important point one should bear in mind is that never use the text book or the note books of classmates for own reading. When one uses own book, a photograph of each page would be engraved in his mind which could be recalled when one is sitting in the examination hall. If one



Happy Onam

Soman Pillai

AES ENGINEERS

Manufacturers of Customized Precision Parts

Corporate Office:
F-106, Ansa Industrial Estate, Saki-Vihar Road, Mumbai - 400 072.
Mob: 9820517740 / 9820708632, Office: 28475073 / 40055073
Fax: 28475073, E-mail: aesengg@yahoo.com

uses the books of others, these photographs would come hassled and blurred and hence would not be of any use.

Learning a Continuous Process

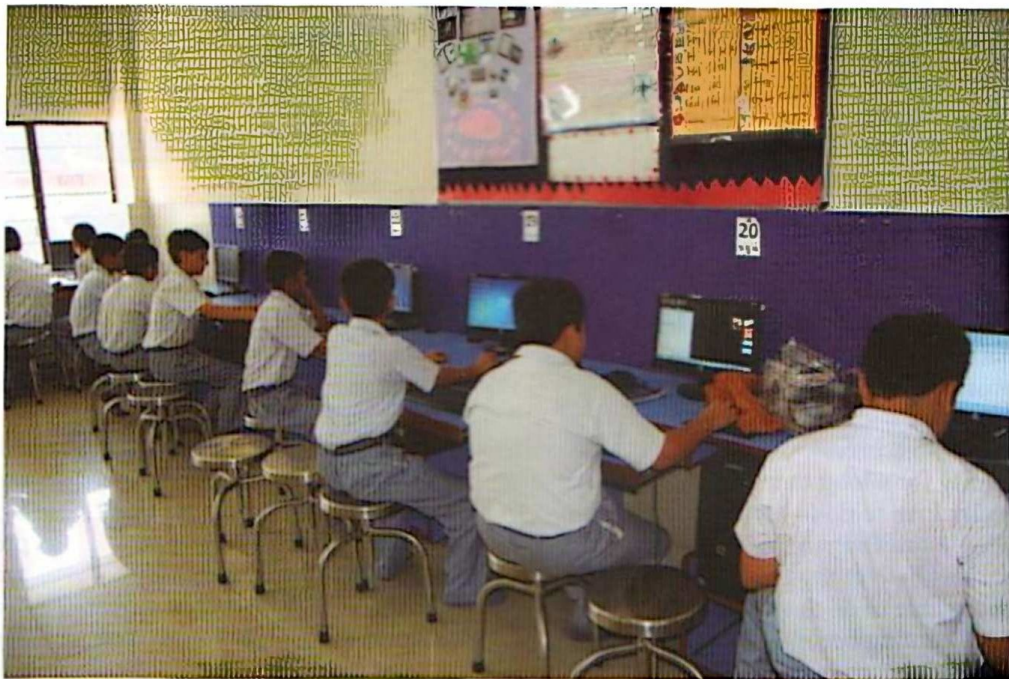
It is often found that students have a tendency of postponing their learning to a later time. This should not happen. After setting aside a fixed time for your daily routines such as attending to personal needs, intake of food, physical exercises to keep oneself fit, and for reading news papers and useful books, the reminder should be kept for cementing your knowledge and also for preparing for next day's lessons. If one can afford to get up early morning, some time could be devoted to revise your lessons before proceeding to school or college.

When one is inside the classroom, a lot of additional information could have entered the mind by virtue of questions and answers or discussions. One should take down these points in own note book and go through them occasionally to integrate with the already existing information. This information may not reach a student if he does not attend the classes regularly. Often these additional pieces of information would turn important in later periods.

Similarly before one goes to school

or college, the lessons to be dealt with that day should be perused in advance so that if any part appears tough to comprehend, one could seek clarification from the teacher. This would have a better impact if one has some friends in the class who come similarly prepared. These students could also keep the teacher on their

be dealt with when the student is more free such as holidays, vacation etc. The intention is not to keep away from reality. The primary duty of a student is to gain knowledge. Concentration plays an important part in one life. A person who cannot concentrate cannot achieve much as what he does would not turn perfect. Student should read newspapers



toes.

Realization of identity

Every student should realise that his main task is to learn and gather new information from books and around. All other matters can wait. They could

and other books for which time should be kept on a separate slot. One cannot buy time but has to rob or steal to complete the work that he should do without fail. The life of a student is brief and short, lasting only about two decades. The rest of the life is all his to do as he wishes.

On holidays one can indulge himself but do not give up entirely. These days should be utilised to revise what one did earlier that week or month.

Be Independent

A student should be his own master in all sense. If a child is always spoon fed, he would never be able to eat himself. If you go through the epics of our country, you would find that all great men learnt from a single guru As Sri Rama from Rishi Vasishta and Sri Krishna from Rishi Sandipani. These gurus themselves were one teacher universities. They did not spoon feed their disciples but taught them how to learn oneself by reading, listening, debating and pondering on the subjects they had to work on. Never depend on tuition teacher for what he can teach you, you can learn yourself in less time at no extra cost.

Wish You All A Happy
ONAM
Upendra Menon
 National Vice President of All India Malayali Association,
 Central Committee Member Giants International
 Mobile: 9821643398
 Email: upendra44@gmail.com

Many institutions are now going ultra modern and they charge for that facility. Remember that what new information they provide is fed by someone who not necessarily be a master of the subject but extracted from some other sources. The modern amenity resulted in reducing the work of the regular teacher and made him a mere operator of the system and less prepared. Bombard your teacher inside the classroom with new relevant questions so that he would become a better teacher with a vast treasure house.

Ready for Examination

If you are systematic, you would be ever ready to face the examination due at the end of the term. Most educational system provides some time lovingly called 'Study Leave'. It is necessary to plan this period as well. It is assumed that you are ready with all your answers for the expected questions that you prepared from the question bank you prepared in the beginning of your academic year.

Having all right answers is one thing and writing them in the stipulated time is another.

Many bright students know the right answers for all questions and yet they score a much lower aggregate mark or grade because they could not complete writing all answers in the stipulated time. For, they did not practice writing faster.

You should have at least three to four model question papers for each subject. Now let us prepare for serving the answers hot into the answer sheets.

Now instead of paper, use a large slate. Read the question and start writing the answers and as soon as the answers are filling the space on the slate, wipe them off. You do not need an examiner to go through your answers as you have no doubt about the answer. If you are in doubt, you would know it while writing. Most of our examinations meant to cover a time frame of three hours. One should strive to write all answers in two hours and

fifty minutes. A student well versed in his answers, need not wait to start with easy questions but he can start from anywhere, preferably from the first question itself.

The entire study leave should be organised in such a way that you get two days for each paper.

Take away one day from the study leave and then divide the remaining days into two parts. If one has fifteen



days as study leave, one will have 7+7+1 days for the entire exercise. Spend the time upto lunch time for revising the topic and start writing the answers in the afternoon, say at 3 pm and finish the writing by 5.50 pm. Then take rest for half an hour and take the next set of questions and finish all sets on the same day. On the first day, take the first paper and so on. If one has seven papers, in one week one would finish all papers in one week. After this exercise, reverse the order. The eighth

day will see the seventh paper and the ninth day the sixth paper and so on. On the fifteenth day, the turn of first paper would come. This sequence will give the student a lot of self confidence. On that day when you take the note book, all the notes jotted down in it would come to you mind in a flash. Please ensure that you do not have any mental pressure and concentrate only on your answers. If you are suitably prepared, during your sleep that day, you would see all the likely questions and their answers in a flash.

Remember that no dream lasts more than two minutes and if you can visualise the answers to be written during those two minutes, be certain that you are likely to score very marks.

Afterwards, everyday one would deal with the next day's paper. Ensure that you will have adequate rest before the examination. If one is well prepared,

one need not take extra precautions but you can jot down all definitions and formulae in a piece of paper and peruse through them several times. Do not carry those strips to the examination hall as the moment you the question, you would remember what you wrote on them.

Wish you the best in your next examination. In case of doubt, do not hesitate to raise your doubt to KIM. Additional points could be covered in coming issues. ■

Wishing All Malayalees
A Happy & Prosperous

Onam

K K Sukumar
& Family



MOULD MAKE

MAKERS OF PLASTIC INJECTION MOULDS

112, Yogi Heavy Industrial Estate, Ram Mandir Road, Goregaon (W), Mumbai - 400 104. Tel: 022-26763824

CAREER FIRST - MARRIAGE NEXT

Between building your career and battling your biological clock ... where does MARRIAGE fit in as per the NEW GENERATION?



Vidhya Vasudevan

■ Finished your studies, landed a job, and settled down? Your marriage will be the center of every discussion among your parents, relatives and friends.

In Indian society, the parents along with the entire family play an imperative role in taking the decision regarding the age for marriage. Being a boy, you may get liberty as this can delay the discussion by a year or so but being a girl, parental pressure results in early marriages even while pursuing studies. Though this trend is changing in cities and metros but villages are still untouched in India.

To adhere to these social standards, women in their 20s often toss away perfectly good matches because they are not ready to settle down. Then, as they approach their early 30s, she wakes up to hear her biological clock ticking and the stress of finding a suitable partner in a hurry gives rise to complaints about lack of "good men."

Today's generation feels that marriage can be delayed but not the career. Building a career and having a well-settled life before marriage is essential. Like most other guys,



marriage will probably be the next thing on their agenda only after career as the dynamics of marriage have changed. Find out what the realities of this age-old tradition are, for a new generation.

What are you looking for?

Whom will you marry is one of the most important decisions you will make. Some questions that crop up include: *What sort of a partner do I marry? Will he/she adjust to my family? How can I*

decide just by meeting her/him a few times? When should I marry? What if I make the wrong choice?

You might not find the 'perfect' partner, but you will have a fair idea of what you are looking for. The key in choosing the right partner is to *look out for maturity and responsibility, a positive attitude towards life, commitment to relationship, emotional openness, integrity and self-esteem.*

In arranged marriages, family support also plays a major role in ensuring a successful marriage. This is where a compatibility of social status, family values and caste/religion comes in.

New Avatars

Nowadays, children are increasingly taking initiatives to find their own partners. The number of people putting up their profiles at matrimonial sites is a case in point. Later parents introduce their children to each other, who meet and may even date for some time. Only if their child approves (after interacting with him or her) do things move ahead. So, the children are now "*arranging their own marriages*".

Background research

It is important for you and/or your parents to check the educational and family background of a prospective

Wish You All A Happy
ONAM

Jayan Nair

JAYEN Consulting Private Limited

[Advisory, Compliances, HRM, Legal & Tax]

1103 D 4 Lok Upvan Phase 2

Off Pokhran Road 2

Vasant Vihar

Thane West 400610

Email: jayenconsult@gmail.com

Handheld: +91 750 600 3366 / 997 007 3366

Nikhil Nair

ENEN Multimedia

[Video Editing, Animation & VFX]

C 6 / 26 Hermes Heritage Phase 2

Shastri Nagar

Near Sahyadri Hospital

Pune 411006

Email: enenmultimedia@gmail.com

+91 800 787 3333 / 877 949 7878

partner. This can be done via reference check, a visit to the workplace through relatives, etc. The same process is used when the girl/guy is abroad, but it is definitely more difficult. For one, a personal visit may not be possible and you have to rely on other sources for information. If you have friends/family abroad or living in proximity to the prospective bride/bridegroom, request them to check things out.

You can also perform employer verification, check the visa status, etc.

A meeting of minds

As we all know, it is difficult to judge a person based on a few meetings. How, then, do you select a life partner? This is where you need to take additional help of other mediums of communication like phone, email, chat, etc. because it is sometimes possible to discuss issues more freely and actually get a better idea of the person through these mediums than in person.

Whenever you do meet, relax and be yourself. Keep an open mind and don't hesitate to discuss important issues. Wear something that you look good and feel comfortable in. Try meeting away from the usual crowd of relatives, at some neutral place like a coffee shop, so you can interact without being influenced by others. Above all, trust your gut feeling.

Ask away!

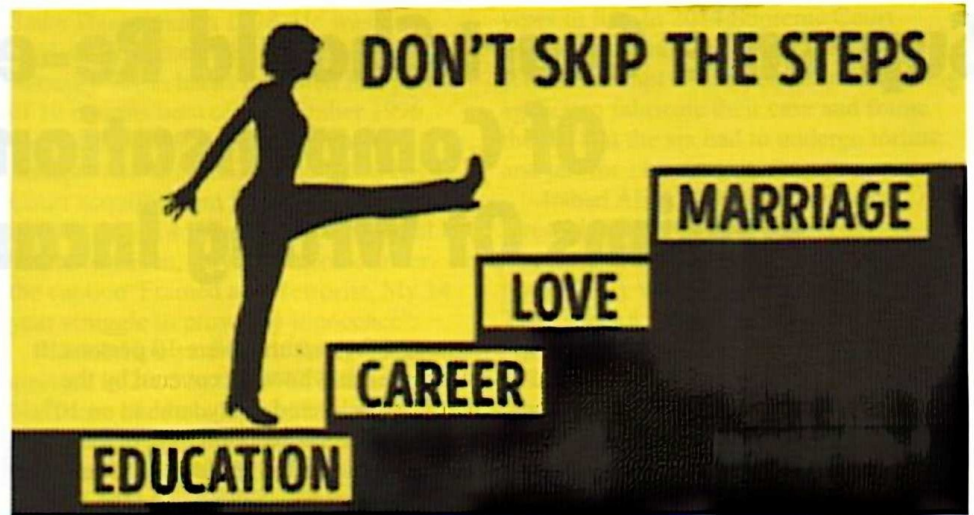
Those days are gone when youngsters getting married hardly knew anything about each other. If you have questions that seem uncomfortable or you have doubts, *by all means ASK!* Because *NOT asking a question may ultimately prove later to be a bigger mistake than asking.*

Previous relationships

Today, a lot of youngsters may already have had a previous relationship. Though having had a relationship is neither uncommon nor something to be ashamed of, people sometimes bring some "emotional baggage" from the previous relationship. Of course, this applies to both men and women. *What is more important is to be faithful to each other after marriage.*

It's your call

Do remember, all said and done, it is your marriage and your life that is at stake. After you get married, you and



your partner are the ones who will face the music. Don't marry a girl/guy just because your parents or friends asked you to do so. Once you marry, if things don't work out and you end up saying, 'It's only because of my parents that I married you', then your marriage is destined for disaster.

Apparently, there is only a *tiny window* to marry that's considered the

"right time."

So, when is the right time to get married?

The answer when you find the right person!

What does matter regarding your decision to marry and the timing?

Some wait for a perfect mate and some for career. But in the end, most of us want to settle down in life. The urge to get married becomes even stronger, once people younger to you start getting married.

Follow the above mentioned path and decide the right time to get married as this is a very important decision of your life.

When you find the right person who can make your heart melt, treat you well, and will be there for you... Go for it! ■

Wishing All A Happy & Prosperous **ONAM**



Vijayan Pillai & Family, Mulund

2015 after the court found no merit in the charges against him. Nevertheless he was in prison for 9 years. While in jail, he wrote a book. Its caption is: "Begunah Qaidi (Innocent convict)."

The police arrested 13 persons in 2010 on suspicion of conspiracy to stage terrorism at Jaipur. But a special National Investigation Agency (NIA) court in Jaipur freed 7 of them including Swami Aseemanand in 2017 for no evidence to prove the charges. They had thus to be in prison for 7 years.

Police arrested 17 people in 2008 in Karnataka with allegations of being members of Students Islamic Movement of India (SIMI): The charge sheets stated that they were planning to wage war against the country, sedition and manufacture and possession of explosives. Karnataka CID probed the case. The charge sheets ran into 1624 pages. The trial court heard the case for seven years and recorded statements of 278 witnesses. But the court acquitted all the accused. But they were kept in jail for 7 years. The prosecution's appeal against this judgment is presently pending in Karnataka High Court.

Harroon Rashid, Md. Iftikar, Masood Ahmaad and Dilwar Khan were arrested in 2005 alleging encounter in South West

Delhi in March 2005. The police claimed they had planned a terrorist attack on Dehradun's Indian Military Academy (IMA). But all the four came to be acquitted in the case in 2010. Being innocent, they had to be behind bar for 5 years.

Mehboob Ibrahim & Saab Chopdar were arrested by the Bengaluru police in 2006. The police charge was they had planned attack on Indian Institute of Science. But none of the other seven arrested in that case was accused of direct link with the attack. Hence the court acquitted them in 2011. Thus for no fault, they had to be in jail for 5 years.

The disclosures narrated above are prefaced in the Special page of Times of India by a statement that "these cases have been gathered from media reports and available data". Since such cases amount to human rights violations and are not generally known to the people, they have been reproduced here for public knowledge. These are instances of police framing innocents and consequently courts acquitting the accused after long period of state persecution as are evident in the cases listed above. One thing which becomes clearly visible from these incidences is that the types of crimes like bomb blasts and terrorist activities have

started taking place following the abolition of Babri Masjid in Ayodhya as could be seen from the listed cases.

The question therefore is whether the innocent people acquitted are entitled to be compensated in such cases. Presently there is no law in that connection. Since the state is the prosecutor and persecutor in matters like these, it cannot be expected that any state or even the central government shall ever venture to enact a law for relief to the wrongly incarcerated. This apart, the Supreme Court in last year has refused compensation to the six named in the Akshardham terror case included in the judgments referred to in this writ up. The observation in that case by the Supreme Court was "granting compensation in such cases would set a dangerous precedent." Therefore the trial courts and high courts are reluctant to exercise their inherent discretionary jurisdiction to grant compensation. This has to be changed. It is all the more necessary in view of increasing allegations that the governments in power are misusing the law by falsely implicating innocents in criminal cases. The Supreme Court itself should therefore re-examine the issue of compensation to victims of state persecutions in the interest of natural justice and human rights. ■

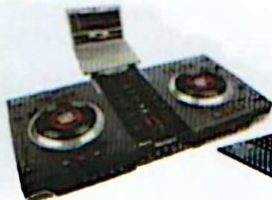


S. Anil
Mob: 9821145364
9321145364

Wish You All
A Happy
ONAM



M. S. Velu Nadar
Mob: 9821145365
9321145365



VINAYAK VIDEO VISION

(HIRING OF AUDIO VISUAL EQUIPMENTS)

Patel Compound, R No. 2, Behind Shiv Sena Office,
Road. No. 2, Sahar Village, Andheri (E), Mumbai-400099
Tel : 022-26882002 E-mail : vinayakvideo1@gmail.com

Video Shooting & Photography, Sound System
Projector, Laptop, LED Wall TV, Plasma Screen, Masking
(Event Management)

Branches At: Delhi, Pune, Ahmedabad

Onasamsakal



From

C R Unny & Family

B/502, Ananda, P K Road, V. P. Road Junction,
Mulund (W), Mumbai - 400 080



K S Narayanaswamy

TRADITIONAL ONAM FEAST RECIPES

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

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

■ Erisery 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 turn to tender touch. Add ground 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 erisery.

MAMBAZHA PULISSERY

■ Mambazha Pullisery 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 tbsp
- 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 Tuvor 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 Tuvor Dal paste for another 2 to 3 minutes. Add little jaggery. Remove from fire.

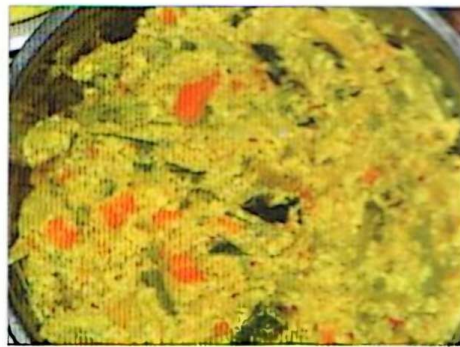
Heat oil in a frying pan, put Mustard seeds; when it breaks, add broken red chillies 1 or 2 nos. and curry leaves on in it and fry till golden brown colour. Pour it directly on cooked Sambar and close it with a lid for few minutes. Garnish the sambar with coriander leaves and serve hot.

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

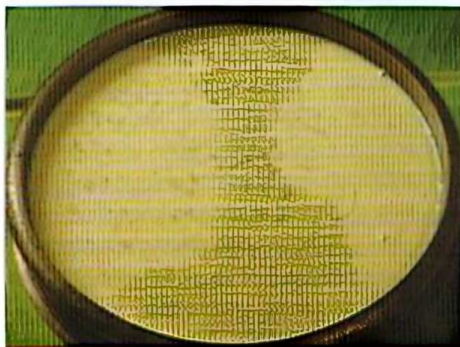
- Wash and cut all veggies length wise approximately 1 to 1½ inches size.
- Grate the coconut and grind with green chillies to a thick fine paste without adding water.
- Whisk the yoghurt (curd) to make it smooth thick paste

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.

PAL-ADA- PRADHAMAN

Ingredients for about 20 persons

1. Milk 3 Lits
2. Sugar ¼ 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 Adapratham 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.

JOURNEY TO COORG



Anandavalli Chandran

■ It was drizzling when the three of us, (me, younger son and his wife) reached Panvel Railway Station. Our train 'Mathsyagandha' started at 4.40 p.m.

Train journey was very pleasant and co-passengers were very friendly. We played some riddles to pass the time. The Mangalorian family, who sat beside us, narrated about Muradaeshwar temple, near Batkal and the story behind its origin. The story goes like this. Ravana got an Atma-Linga (soul of Shiva) after hard penance and meditation. The sun was about to set and Ravana wanted to do sandhya vandan (prayer at dusk). Shiva had told him that if he kept the linga on the ground he would not be able to lift it from there. When he was looking for some one to hand over the linga, he saw a boy nearby. Happily Ravana asked the boy to hold it in his hand till he comes back after certain rituals. But the boy put a condition before Ravana that just before dusk the boy would call him three times and Ravana should take back the linga from his palm. Ravana agreed and went. The boy was really Lord Ganesh and he called Ravana three times at the time of sunset. When Ravana didn't return, Ganesh (Ganapathi) placed Shiva's Atma-Linga on the ground. Ravana reached there very late and while trying to pull the linga from the ground it broke into five pieces. It is believed that these five

pieces are worshiped at five different places, one at Muradaeshwar; second one at Gokarnnam, the third at Dharaeshwar (Maharashtra), and the fourth at Guneshwara and the fifth at Sajjeshwara.

Kundhapur

Our train was late for more than two hours and we got down at Kundhapur (Kundhapura) around 8.30 a.m., the day next. Along with another Mumbai resident, who was travelling to his home town Kundapur, we got into a cab and reached Sharon Hotel at 8.45 a.m. After

freshening up we had breakfast and started by the same cab towards Mookambika temple at Kollur. On the way we visited Siddhivinayaka temple at Hattiyankadi. It seems that the actress, Rohini Hattangadi is from this place. Since there was a queue we could enter Mookambika temple only after Maha Mangalarathi. We didn't wait for prasadam lunch at the temple and went ahead to watch the flowing Souparnika river, nearby, for sometime. After a light lunch we set out towards Muradaeshwar Shiva temple. On the way we had a glimpse of Marlae Devi temple.



Muradaeshwar Temple



Three hours passed when we reached Muradaeshwar temple, on the sea shore, renovated and beautified by businessman and philanthropist R N Shetty. There's a huge Shiva's statue, the second largest in the world, on the top of the hill which leads to a cave like structure with deities pictured. On the left, sits Ganapathi in the form of writing Mahabaratha. Below, one can see many deities and a golden chariot. The 237.5-foot-tall Raja Gopura, is one among the tallest, has eighteen identical floors. Near the beach restaurant, on the shore, lie many boats idle. On our way back to hotel, we witnessed a procession, rejoicing at Anna's decision to end fast, the very next day and had our dinner.

Coorg

Next morning, at 10.30 a.m, we set out towards Coorg. We had lunch from a hotel near Mangalore. On the way to Coorg, there are coconut palms, arecanut palms, rubber and coffee plantations leading to thick forests. Coorg is one of the major districts in Karnataka. It consists of three main cities namely Madikeri, virajpet and Somavarpet. We reached our holiday resort near Madikeri at 6.30 pm. Freshened up and we walked around funzone, swimming pool, market and so on.

After dinner, we had sound sleep in our studio apartment, provided with all facilities. We spent the following day in the resort. We played some games and did a bit of pottery work at the fun zone. I spent some time there with computer on internet. We also watched magic show by a Keralite, there at night. Had breakfast, lunch and dinner

from the resort on buffet style and retired to bed at 10.30 p m.

On Tuesday morning we set out in a cab at 10 a m. towards Thalaykkaveri temple. After climbing a few concrete steps we reached the temple at noon. Kaveri River starts from here and puja is performed near the square pond of holy water. It's beautiful to watch water gushing in, washing Nandi's head on the other side. Lord Agasthaeshwara and Ganapathi are worshipped here. On the right side of the temple, leading to the hill, there are about 316 steps, leading to Brahmagiri, on the top. It was raining and we didn't venture to go up. After lunch, we did some shopping at Madikeri and then moved towards Abbys Fall (Muthar muttu) water fall

which is very large. After a sip of coffee we entered a small Government Museum, located at Madikeri fort premises, housed in a church established in 1971. The museum is established to preserve the relics of the cultural heritage of kings of Ganga, Kongalva, Chengalva, Hoysala, Vijaya nagara and Belur chiefs and later Kodagu kings and also some of the personal belongings of Field Marshal Cariyappa. Not very far from the museum, there is Omkareshwar temple and we visited there at 'aarathi' (deeparadhana) time. Next, we had a glimpse of Raja seat in a park area and the temple nearby. We were back at the resort by 6.30 p m and spent some time at the fun zone.

Next day we moved out of the resort

എന്നും നാടിനൊപ്പം...
നാട്ടുകാർക്കൊപ്പം...

JAYA KERALA
CARGO MOVERS

DOOR TO DOOR SERVICE

Plot No. 138, Sector-19 C, APMC Opp. Dana Market, Vashi, Navi Mumbai

Expert / Safe / House hold packers and movers from Mumbai to all over South India and door to door services.

We provide car shifting by container to all over South India

Mobile : 9819724561/9930041872/9223382781

Off: 022-64521527 Dombivli : 0251 - 2822096

(Car Shifting & Local Shifting)

at 8.45 a.m. in a cab and soon we could reach near Dubarre Elephant Camp. We crossed Kaveri River in a boat to see the mahouts bathing the elephants in the river. Many school and college students were there at the camp. We got down at Nisargga dhama after crossing the bridge across the river. It was a pleasant experience to watch various coloured rabbits with a few hares. Bamboo trees are growing abundantly in this region near the deer park with stags and deer. The way here was damp and muddy as it was raining. After half an hour we entered the Tibetan monastery and golden temple premises. Buddhist idols and decorations of the golden temple are in golden yellow. There is a well designed place or area for prayer. The monks' residences are nearby. We did a bit of shopping at Tibet bazaar and had lunch from China town restaurant. We were back to the resort at 4 p.m. and attended visual quiz program at the funzone.

Ganesh Chaturthi was on Thursday and the resort staff installed a Ganapathi with two swans on either side of the deity's feet using towel folding technique. Sweets were

artistically laid out in plates before the deity. We walked around the fun zone, played table tennis, caroms and video games, read library books and participated in a quiz program. Played housie at night. Walked for a while before retiring to bed.



Mangalore

Next day morning, we set out our return journey, putting the luggage in the cab at 10.45 a.m. It was drizzling outside and our hearts sobbing. We reached Mangalore Railway station at

3.45 p.m. Our train which was supposed to start at 4.45 p.m. would be starting only at 10 p.m. as per the announcement from the station. Keeping the luggage in the cloak room we wanted to move out for a while but there was no cloak room to our dismay. At 6.00 p.m. the news of cancellation of trains reached our ears. We rang up to hotel Prestige and they sent a taxi to the station at 8 p.m. After dinner at Dejavou Hotel we had gone to bed.

The next day, after freshening up, we sat in a cab and moved towards Bajpayee Airport to catch our flight to Mumbai. We landed at Mumbai domestic airport and reached home in the evening. Drizzling continued till next morning. ■

Onasamsakal

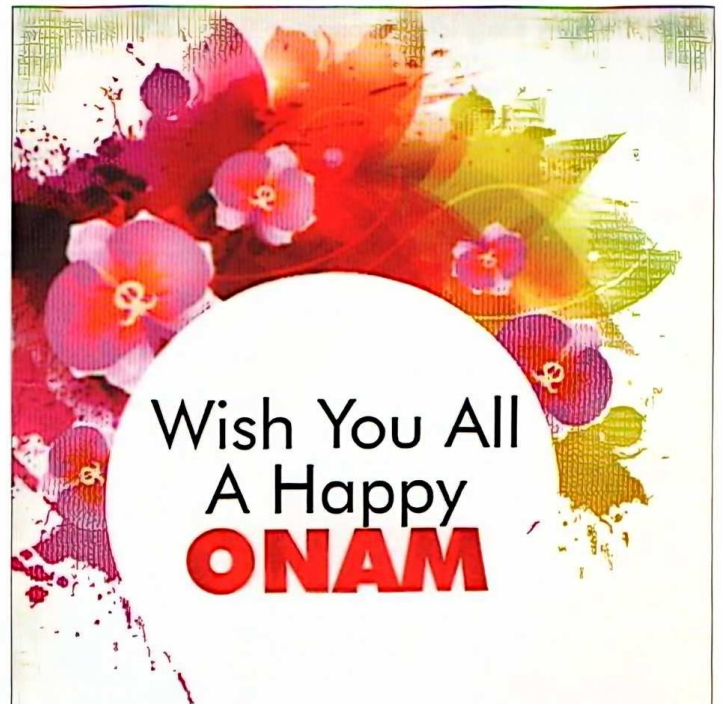


Subhash Menon & Family, Goregaon (W)



STERLING
GIFTS INDUSTRIES

Quality Leather Products and Business Premiums

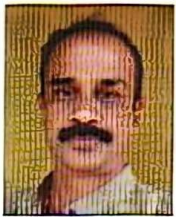


Prakash Padikkal

LONELINESS

(An Unsolvable Conundrum)

Loneliness, in fact, is more dangerous than isolation, because it increases person's mortality rate. The biggest disease known to mankind is loneliness. Loneliness often goes hand in hand with major health problems.



Syam Menon

■ There may be many reasons for loneliness. Many life events may be or can be the reason for it, which have many repercussions. At the same time, feeling loneliness may be a symptom of social or psychological problem, such as chronic depression, emotional breakdown etc.

Keep in mind, to avoid loneliness, many people need both a social circle and an intimate attachment. Having just one of two, may still leave them feeling lonely.

When we think of loneliness, often we think about something trifling, about a feeling that passes through our mind for hours, days or sometimes, years. The real feeling of loneliness is not like this. It never allows the person to rise from where he was stranded by his emotional breakdown, due to loneliness or psychological feeling, because, in most of the cases, it is due to the *loss of a life partner (end of an Association) or rather, the end of a long term relationship in life.* In both the cases, there is an element of emotional feeling attached to it, apart from others.

In the usual course, a person's life is always pretty normal, comfortable, quite peaceful and joyous as well. And, for *reasons (everything happens for reason)*, it begins to tilt slowly and starts swaying and then the troubles

come in, that pushes his life into a different direction, in different way. But, what if it finally causes the end of an Association or a long term Relationship in life? He is ALONE... He is ENSLAVED.....and often he faces the days that offer little or nothing in the way of a company. Yes, it is the loneliness...*an unsolvable conundrum!!!*

If you meet a loner, just understand or give a patient hearing to what he saysno matter what he tells you, it's not because he enjoys solitude. It's because he has tried to blend into the

world before, and people continue to disappoint him.

When loneliness persists, feeling of being alone begins to change. Let me tell you, it is this long-term intense loneliness, many people don't understand or rather realize, that loneliness can come alive and that it can start to snap and hound at a life.

In these days, person may experience voices running through his head. We say that everyone talks to themselves, but not like this, not with rapid fire conversation that may lead to arguments, thereby causing tears. In an attempt to

Onasamsakal



K Venugopal & Family, Borivili

evade from the imagined conversations, he may indulge in reading and try to focus on certain areas, which are of his interest and passion, only to see that all his attempts collapsed into sessions of self-scrutiny, as, he tries to understand what it was about him that was leaving him so lonely.

Of course, one may feel certain dumbing down in the midst of his loneliness. In that process, he cannot continue doing his own regular exercises such as reading, as quickly as he used to do, may not be imaginative, not very positive, talk less, unable to express the feelings, etc. Without people around, he may feel as though he was taking up less space, sometimes feels so ungrounded, so irrelevant and unreal, that he thinks he might just drift away.

There is some relentlessness to the loneliness which can haunt you at any moment. Sometimes, you get a feeling or realise that loneliness seemed to have dropped you somewhere deserted, without a compass or a map or much of hope.

It is the fact and the reality. The loneliness can swallow you. The person who knows what is happening to him when he is alone, often find himself at tear's edge. No one should have to endure the days like this. I wish no one should have to endure like this. Everyone thinks that loneliness is something trivial, something that hardly affects you. It is a wrong perception. It is a different scenario altogether and very difficult to come out of it. No doubt, he has to come out of it as quickly as possible, as it can be dangerous and it leads to depression, causing several health issues, and can be fatal too... ■

കവിത



ബിന്ദു മനോജ്

കനലെരിയുന്നു

തായതൻ താരാട്ടു കേട്ടെൻ്റെ ഉയിരുണർന്നു
താതൻ്റെ തലോടലിലെൻ ബാല്യം തണലിലായിരുന്നു
സൂര്യനും ചന്ദ്രനും അവരാണെന്നോതി
കുടപ്പിറപ്പുകളെന്നോടൊത്തു ചേർന്നു
പുക്കൾക്കു ഭംഗിയൊന്നാണെങ്കിലും നിറം
പലതെന്നു തോഴരീലൂടെ തിരിച്ചറിഞ്ഞു
പലരും പലതും പറഞ്ഞതിൽ കലികൊണ്ടു
വിധിയെൻ്റെ കൗമാരം തച്ചുടച്ചു
ജീവിതത്തോണിയിൽ പങ്കായമില്ലാതലയുന്ന
നേരത്തു നീയെന്നെ നെഞ്ചോടു ചേർത്തു
പകലുകൾ പറഞ്ഞ സത്യവും രാവുകളിലെ സ്വപ്നവും
വാക്കുകളായെൻ്റെ മടിത്തട്ടിലെന്നുമുയലാടി
ഇരുട്ടും വെളിച്ചവും കണ്ടു കണ്ണിലെ കനലെരിഞ്ഞു തീർന്നു
ഇന്നൊരു തിരിനാളമെന്നിലുറങ്ങുമ്പോൾ
കണ്ണടച്ചു ഞാനുറങ്ങുന്നു
പതിയെ കണ്ണു തുറന്നും ഞാനുറങ്ങിടും
അന്ധതയറിഞ്ഞവളാകും.



THE

With Best compliments from:

PROFESSIONAL

Western Region

COURIERS ⊕

Shri. Oommen C. Chacko

Unit No 123 -128, Sahar Cargo Estate, Near Bombay Cambridge School,
J. B. Nagar, Chakala, Andheri (East), Mumbai 400 099.

Tel: 40258200 (30) Lines

E-mail: vpbro-adm@tpcglobe.co.in / tpcmumvpl@gmail.com

HAVE A HEALTHY SELF-LOVE

Self-love is not so vile a sin as self-neglecting
William Shakespeare



Prof Dr John Mathews Vazhappilly

■ Dr. Willaim Glasser in his book Reality Therapy makes two fundamental assumptions about the sense of personal worth. The first assumption is that

all psychological problems, from the slightest neuroses to the deepest psychoses, are symptomatic of the frustration of this fundamental human need for a sense of personal worth. The depth and duration of the symptomatic problems (for examples, phobias, guilt complexes, paranoia) are only indicative of the depth and duration of the deprivation of self esteem.

Glasser's second assumption is that the self-image of any human being will be the radical determining factor of all his or her behaviour. True and realistic self-esteem is the basic element in the health of any human personality. People act, and especially relate to other people, in accordance with the way they think of and feel about themselves. Our interpersonal problems begin with intrapersonal conflicts.

The Meaning of True Self-love

A healthy self-love is the first step towards growing in true authentic love. Many millions lead lives of quiet desperation - destroying their talents, energies, creative qualities. To learn

how to be good to oneself is the beginning of wisdom. We are at the centre of all our relationships. In the atomic structure of human relations we are the nucleus. We are responsible for our self-esteem, growth, happiness and fulfilment. A true love of self is the beginning of all human growth and happiness.

This need of a true and deep love of self, a genuine and joyful self-acceptance, an authentic self-esteem, results in an interior sense of celebration; "it is good to me I am very happy to be me".

A healthy self-love removes a thousand and one thorns from your path and it starts blooming all around you in roses. The more loving you are, the more roses you will find on the path and if one can become total love, then the whole path is studded with roses. Then you never come across a thorn, because the thorns that we meet outside are produced inside. We manufacture them first inside our being. And so is the case with flowers too!

We are conditioned

by our culture to be suspicious of self-love. We seem to be emotionally allergic to the very vocabulary of love of self. The thought of rejoicing in and celebrating our own unique goodness seems like a very distant and alien thought. Immediate associations of egotism, vanity and selfishness rush like dark clouds into our minds. But true spiritual wisdom advocates a sense of healthy self-love. The golden rule says: "Thou love thy neighbour as thyself," which is to say, "Have the same feeling, the same regard for the other fellow that you have for yourself." Then he will



എല്ലാവർക്കും
ഹൃദയം നിറഞ്ഞ

മുഹൂർത്തം സകലം

ജ്യോതിഷ സംബന്ധമായ
എല്ലാ കാര്യങ്ങൾക്കും സമീപിക്കുക

കേരള പാരമ്പര്യ ജ്യോത്സ്യൻ

T. K. സത്യനാരായണ പണിക്കർ

ഓലയിൽ ജാതകം എഴുതി കൊടുക്കുന്നു

Bhandup (W), Shastri Nagar, Mumbai-78.

Tel: 9892227273, 022-25664993

ഇപ്പോൾ സേവനം അംബർനാഥിലും ലഭ്യമാണ്
Flat No. 10, Plot No. 7, Priya Apartment, Hari Om Park,
Morivali, Amabernath (E)

love you as you love him and a real spirit of brotherhood will prevail. Then you will love and be loved.

Of course, there can be an abnormal self-love. It is called narcissism, in which the individual becomes enamoured of himself and totally concerned with himself. This constitutes a personality sickness and results in alienation from the community of men.

With a healthy self-love one develops a feeling of dignity, of belonging, of usefulness, of self-worth, a feeling of adequacy yet a healthy sense of humility. Imparting a sense of healthy self-love should be an essential component of a child's formation.

If a child receives an abundance of affection, hugs, kisses, lullabies, laughing and warmth, the child will develop in to an optimistic and joyful person. Positive quality will seep in and be indelibly recorded. The child will begin to know the one thing she or he needs most to know: I am lovable! I don't have to do anything or be anything but myself. I am valuable and worthwhile in myself. In this context one is reminded of the insightful words of Dr. Robert Felix:

We must learn to regard ourselves

with understanding. I must learn to enjoy being myself. I would not want to be anyone else. I would want to be only myself.

The Art of Developing a Healthy Self-love

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

Nature a Positive Self-image

Realize that I'm black, but I like to be viewed as a person, and that's

everybody's need.

*Michael Jordan
(Legendary Basketball player)*

The very foundation of a positive self-image is a healthy self-love. The fashioning of a positive self-image is not a cosmetic process, it goes to the roots of the human spirit and its shadow falls across the long sweep of man's character and destiny. A very positive person resonates with the music and dance of the creative forces of the universe. He is like the tender leaves that are sensitive, ready and open to dance to the breeze. He carries the music of human creativity within himself fully and faithfully. He fashions an exquisite image for himself and for others out of the varied elements and experiences of his life.

Be True to yourself

This above all: to thine own self be true,

And it must follow, as the night the day,

Thou canst not then be false to any man,

Shakespeare, Hamlet

Mr. Ted Turner, the Media Mogul, was interviewed by an Indian journalist. The journalist popped a question, "Mr.

Wishing you all happy
& Prosperous

Onam



Mrs. Janaki Balan
& Mr. A.V. Balan

Onasamsakal



Krishnankutty Nair (Unny) & Family,
Ulhasnagar

Tuner, what would you say to young people who consider you to be a role model?" Turner wears a serious mien. "I'll say: Be yourself. Always to be a ted Tuner is a hell of a lot of fun. But it is not as easy as it looks. And Turner is not so happy anyways."

Drop all pretences! We need to find out what is really important to us, divorced from all others and from the rest of the world. In the novel Tuesdays with Morrie by Mitch Albom, Morrie tells Miten: The culture we have does not make people feel good about themselves. We are teaching the wrong things. And you have to be strong enough to say that if the culture doesn't work, don't buy it. Rather create your own. Most people can't do it.

Don't be a Clone of Others

It is heartening to note that no two snowflakes are alike and all finger prints are unique. Indeed, very few things in Nature are exactly alike; each cloud, each flower, tree, every leaf, and even each water molecule is different from each other. Certainly, nature never meant humans to be clones of each other. Our DNA, circumstances of birth, cultural upbringing, influences and exposure all ensure each individual has striking differences from others.

As children we begin the lessons in the ways of the world-children are burdened with instructions and expectations, and a life time goes by trying to live up to these labels and judgemental behaviour force us to

become clones of each other in many meaningful matters. In the midst of this unnerving effort, what we wish to be, and do with our lives, escapes notice. And we all lose our individuality. Our culture welcomes this cloning. Living up to images and trying to meet expectations, we leave behind our essential selves in the journey of life, donning masks. And soon we forget our true selves. We pour ourselves into readily available casts. We model ourselves on available leads, become part of groups, and lose our individual identities. Looking around for affirmation and approvals, we end up as clones of each other. Drowning the voice of our individual drumbeats we march to tunes that have the stamp of social approval.

Your differentiating characteristic is what gives you your individual identity, the one thing that will make sure you stand out in a sea of humanity. To identify your differentiators, focus on understanding and accepting yourself as you are, without wanting to be someone or something else. Listen to the voice within you. Discern the specific talents and skills you have, and discover your deepest aspirations. These differentiating characteristics are what individualize you. And this is what will help you naturally gravitate towards things that enhance your value.

Don't be a People Pleaser

The happiness of people pleasers depends on the approval and praise of

others. The levels of their self-confidence and self-esteem are abysmally low and they are easily manipulated. Often they find themselves in abusive relationships; the more they push to please, the bigger pushover they become in the hands of manipulators. In their fear of being rejected or criticized, they work hard to get approval, and the slightest bit of praise gives them much happiness. The problem is that attempting to please others all the time puts tremendous pressure on the approval seeker. As soon, he finds himself resenting the people he has been trying to please.

Practice Self-Compassion and Self-Love in a Positive Way

These days psychologists and happiness coaches go a step further and say that the first step to lead a happy life on a day-to-day basis begins when you make self-love the first goal of life. It doesn't mean one stops caring for other people; the mantra of self-love is to set happiness goals for yourself, without expectation from others, or involving the loved ones. When you love yourself, it doesn't mean you are not allowed to love anyone else. On the contrary, once you understand and appreciate your own self, it is much easier to love other people.

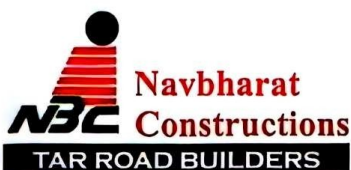
You must value who or what you are. You must stop undervaluing yourself and negating your abilities. Draw up a list of all that is good about you and learn to appreciate it. Psychologist Anita Moorjani says, "People don't love themselves- we disrespect ourselves with so much disrespect. And then our immune system gets compromised and we get ill. An illness has been in our emotions and thoughts and feelings for long before it manifests itself in our bodies"

We look for approval for everything we do. Loving yourself will raise your self-esteem. How do you love yourself? Create self-love ritual, and spiritually, treat your body as your temple, let go of thoughts concerning negative people and episodes. Loving yourself is all about finding your place and being there.

When you do not treat yourself the way you want others to treat you, you can never change the way things are. Your actions are your powerful thoughts, so if you do not treat with

BUILDING ROAD FOR FUTURE

Happy
Onam



38, Vijaya House, Station Road,
Vikhroli (W), Mumbai - 400 083.
Tel: 25783916, 25781549, 65167186
Fax: 25783916



Contact:
S R Pillai
Mob : 9820082265

and respect, you are emitting a signal that is saying you are not important enough, worthy enough, or deserving. That signal will continue to be broadcast, and you will experience more situations of people not treating you well. The people are just the effect. Your thoughts being the cause. You must begin to treat yourself with love and respect, and emit that signal and get on that frequency. Then the law of positivity will move the entire Universe, and your life will be full of people who love and respect you.

Use Self Appreciative Meditation

Imagine yourself in some everyday situation, and picture someone (maybe someone you know, or a stranger looking at you with great love and admiration and telling you something they really like about you. Now picture a few more people coming up and affirming that you are a very wonderful person. Imagine more and more people arriving and gazing at you with tremendous love and respect in their eyes. Picture yourself in a parade on or

a stage, with throngs of cheering, applauding people, all loving and appreciating you. Hear their applause ringing in your ears. Stand up and take a bow, and thank them for their support and appreciation.

Ten Steps to Healthy Self Love

Numerous scientific studies have shown that being kind to others and yourself results in a significant physical, mental and emotional health benefits. Here how to go about pampering yourself.

1. A healthy body is the foundation of a good self- image. Take good care of your body, it is the only one you will ever have. Eat well, exercise regularly, get enough sleep and don't forget to laugh.

2. Be mindful of the small joys of life. Take time to smell the roses. Enjoy the sunrise, the sunset, appreciate the little things in life as well as the big.

3. Keep telling yourself that you are as important as anyone else is. Tell yourself that you have a role to play in the theatre of life. You have a unique

contribution to make in this life.

4. Examine your feelings of inferiority and inadequacy. Be aware of your emotional ups and downs and recognize these things as natural.

5. Remember, imperfections, flaws, are a part of human nature. We cannot be perfect all the time. If we have tried our best, we have not failed.

6. Be aware of your limitations. Have the humility and the courage to ask for assistance when you need help. Surround yourself with a network of trust-worthy friends.

7. Congratulate yourself for having done a job well. Celebrate even small accomplishments.

8. Be patient. Don't rush. Give yourself peace of mind by having a proper time schedule for all your activities and projects.

9. Have a sense of humor. It is difficult to feel depressed while you are laughing. Humor cushions the hard impact of harsh reality and brightens the marvelous tapestry of living.

10. Give some times to things that you really savor such as listening to music, reading a piece of good literature. Life is too short to be frittered away. ■

Happy Onam



Aneish Kumar & Family
Andheri (E)

LEARN TO LIVE AND LIVE TO DIE



Jose Chemmassery

■ Very often I have recollected the saying, 'Learn as if you are going to live forever and live as if you are about to die tomorrow.' In a fast moving life accelerated by

advanced technology one tends to think of life as an uninterrupted flow and ignore the imminence of death. Where does the above saying, with its profound inner meaning lead us to?

Life and death are inevitable functions which nature discharges as immutable law. Everything is transient and nothing is permanent; change is the only permanent thing as we observe from nature and life. What we consider permanent and lasting, is sometimes annihilated by sudden and inexplicable events, shaking our will power and confidence. We tend to consider our existence meaningless on this impermanent edifice. It is stated in the Tibetan Book of Death thus:

What is born will die, What has been gathered will be dispersed, What has been accumulated will be exhausted, And what has been built up will be brought down.

While the fundamental principles of life and death are always present before us, we have a tendency to ignore them and lead life according to the momentary perceptions of the mind. Everyone likes to avoid suffering and invites happiness as the goal of life. While on this terra firma alive and active, an individual is encountering several types of obstacles and impediments to achieve his desired goals. These goals can be peace, health, wealth, happiness and more of these, combined. Genuinely one does not want to embrace sufferings of sorrow, grief, penury and ill health. To achieve the goals, he may have to deliberately and indirectly deny and impede realisation of the same goals that others are pursuing to reach their own happiness and satisfaction. One may tend to believe that exploitation of opportunities and situations to the detriment of other fellow beings can ensure the desired goals of happiness springing from the material world.

To achieve and realise this temporal and transient happiness one may take the assistance of baser emotions and rely on

manipulation of lust, anger, greed, avarice, hatred and untruth. Blind pursuit of happiness aided by baser emotions and the satisfaction derived thence, is elusive and temporary. As light and shadow cannot be separated, one does not know which follows the other. Darkness does not know the presence of light eternal. Happiness and unhappiness go together; one's absence necessitates the other's presence. Depending on one's perceptions and approach towards life, he/she achieves temporary and myopic satisfaction.

The latent wisdom in the saying, 'Forsake all, seek nothing, everything will be rendered to you' is not appreciated by all. A greedy and impatient individual continues to pursue more of what he does not know. This relentless but fruitless efforts lead one to be wearied, tense and angry. Without any tinge of love, embracing a self-centered and egoistic and arrogant life style, he fails to find enthusiasm in the works undertaken. Lacking in kindness and charity, he turns out to be inhuman. The wisdom imparted by the great teachers and prophets 'Do unto others what you like others do unto you' is not heeded, leading to neglect and ignore or despise the basic teaching on life, 'To love your neighbour is to pave way for peace eternal'.

The steps he followed and the rungs he climbed to be transformed is a vain effort proving to be an unblessed success. Bereft of a calm mind, the agitated soul wanders like a nebulous cloud without form or shape and an ever changing countenance. Unpredictable, angry and moody, deprived of

equanimity and internal peace he loses his composure leading to failure and doom.

To overcome these self-embraced bad influences, additional bane influences are sought in the way to perdition. Perennially in darkness and ignorance, like a blind man following another one, he goes in the circles, never reaching his destination of a blissful departure from the scene. A miserable creature, he goes to his grave plunging his kith and kin in turmoil and agony.

A colleague, when denied promotion leading to a setback in his career, was happy about his misfortune. He decided to raise his children with superior competence by imparting higher education to them, as he once told me. Later he found himself less fortunate in a miserable situation. A freak accident by a speeding train hitting his forehead was the horrible cause of his gruesome and untimely death. His sudden, macabre and eternal departure from his family robbed their ambitious plans. Man proposes, God disposes was well proved in this instance. Shattered and desolate in their lives, the remaining members had to leave the city to relocate in their village.

Some are caught by life; some others do live; still some others conquer life. Life is a gift of God; do not squander it. There is a purpose and meaning behind the journey of life; unravel the truth, rediscover your Self, learn its mystery and encounter the inevitable final departure. A life well spent is worth living; a life becomes noble when it is spent for the benefit of humanity. Love, kindness, compassion and charity pave the way to the noble path. ■



Wishing All
A Happy & Prosperous

Cnam

RAJADHANI INTERIORS

Specialists in all civil works... Painting, Plumbing, POP and furniture.

Contact: Gopi Nair Kottarathil
Cell: 7506148012, 9821169853

MADAMBI

THE LIVING LEGEND

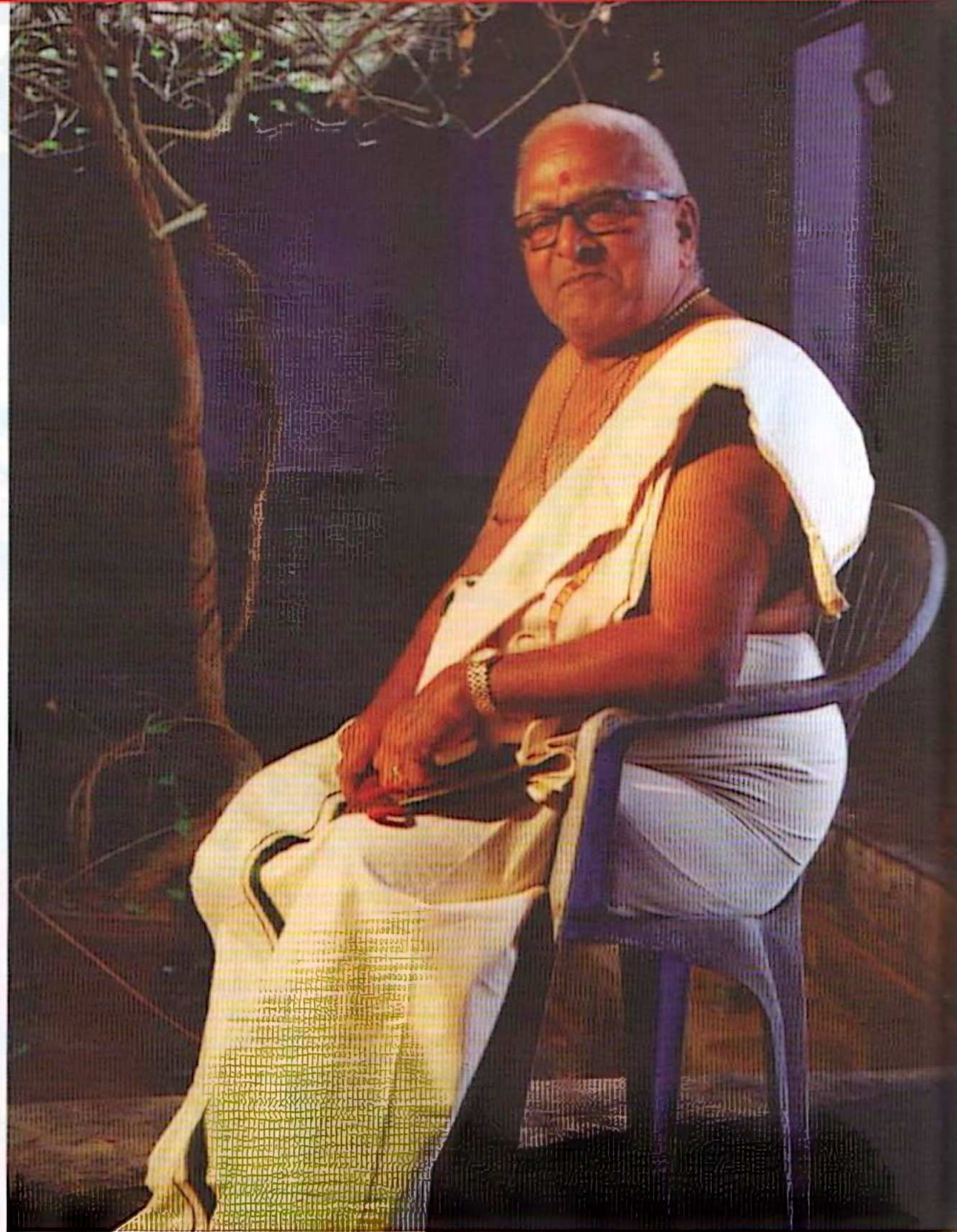


■ The music in Kathakali is a different genre of music, standing apart from the Carnatic music and the folk music of Kerala. It

Kunnam Vishnu has a history of its own. To understand Kathakali music one should know its history. Kathakali is an evolved art. The history says that when Zamorin Manavedan, then ruler of Kozhikode wrote a musical play depicting the story of Lord Krishna, the deity of Guruvayur, to be played in eight nights, the ruler of Kottarakkara wanted to see the same. But Zamorin refused to send the troupe to Kottarakkara with the excuse that it cannot be played anywhere else except at the precincts of Guruvayurappan. Enraged by the neglect he faced, Kottarakkara Thampuran wrote a similar dance drama depicting the story of Lord Rama. When the premier was called Krishnanattam the later was named as Ramanattam. Ramanattam gained popularity fast among the art lovers across Kerala, as there was no restriction where it can be played.

History of Kathakali Music

In the days of Krishnanattam and Ramanattam, there were no professional artists to perform. The able bodied members of army of rulers (exclusively from the Nair community and they were called 'Nair Pattalam') were ordered to enact the musical play. Fortunately there are no dialogues except the rendering of music. Initially it was for the actors to sing as situation demanded. One of the main promoters of Ramanattam was the King of Vettathunad. In his troupe, known as 'Kalhiyogam', there was one excellent actor who suffered from stammering, for whom music was not his cup of tea. To solve this riddle, King ordered an external singer relieving that actor from the bother. To give enough time to actors to perform, one more singer was posted to repeat the first singer, and named the first singer 'Ponnani' and the second singer the 'Sinkidi'. This



decision was an explosive evolution in Kathakali history as it gave birth to the field of Kathakali music. When Kottayam Thampuran, a scholar both in literary and musical field, authored the four legendary plays, he insisted importance to the music department of Kathakali, too.

A couple of centuries later, Vekitakrishna Bhagavathar, who lived in the first half of 20th century, and was an expert in Carnatic music, made a sea of changes to the Kathakali music. Till then, the singers used to sing as they

pleased, each in their own style. Bhagavathar insisted a unification of style of singing, justifying the tunes ('raga'), in tune with Carnatic ragas, to the extent possible. Till then, the rendition was based on the 'sruthi' of *Chengila* (thong), and was not taken seriously. Bhagavathar insisted that the singers should tune themselves to the 'sruthi' of Harmonium, befitting their voice. He also made it a rule that the singer shall control the stage, like a conductor. He also insisted that the music and the percussions, *Chenda* and

Maddalam should be in tune with each other. His innovative and scholarly corrections gave Kathakali singers individuality with as much relevance as the actors, who were, till then, the sole attraction of Kathakali.

The Relevance of Madambi

Kalamandalam Neelakandhan Nambisan, popularly known as Nambisan Aasan, was the most favourite disciple of Venkita Krishna Bhagavathar. It was he who fine tuned and popularized the ideas of his Guru, practicing the same on innumerable stages. When Nambisan Aasan was appointed as the head of music department of Kalamandalam, he taught that style, then known as the Kalamandalam style, to his disciples who later became the irrefutable maestros of the field. Most of them, like Unnikrishna Kurup, Sankaran Embranthiri, Gangadharan, Hyderali, Venmani Haridasan, et al had later fine tuned and developed their own styles and each of them had attracted a big crowd of fans of their own. It was only Kalamandalam Madambi Subramanian Nambudiri, popularly known as Madambi Aasan, who remained and maintained the Kalamandalam style, as he learned from his Guru Nambisan Aasan, without even an iota of change. This makes him stand apart from other Kathakali singers.

Madambi believes that music is an integral part of Kathakali, and that it is the bounden duty of the singers to maintain its purity. In highly regulated plays (*'chitta pradhana kathakal'*), say like Kottayam Kathakal, the veteran and leaders in the field insist that the main singer should be Madambi, as they can confidently rely on him, some say only him, to control the play to perfection. Unlike many other singers, Madambi can control any lead quite naturally any Kathakali stage, without bother. It is not the mellifluousness of melody that makes Madambi the attraction. The oral support of acting, by inculcating the 'nava rasas' into the voice as the situation demands, is an unavoidable part of Kathakali music. This part is very safe in the hands of Madambi. There was, and is, a trend of giving too much importance to the melody, many times at the cost of the literature, many singers. Madambi is an exception. He has always ensured perfection in pronouncing the literature of the songs. He never thought of fanfare and remained more or less withdrawn, not



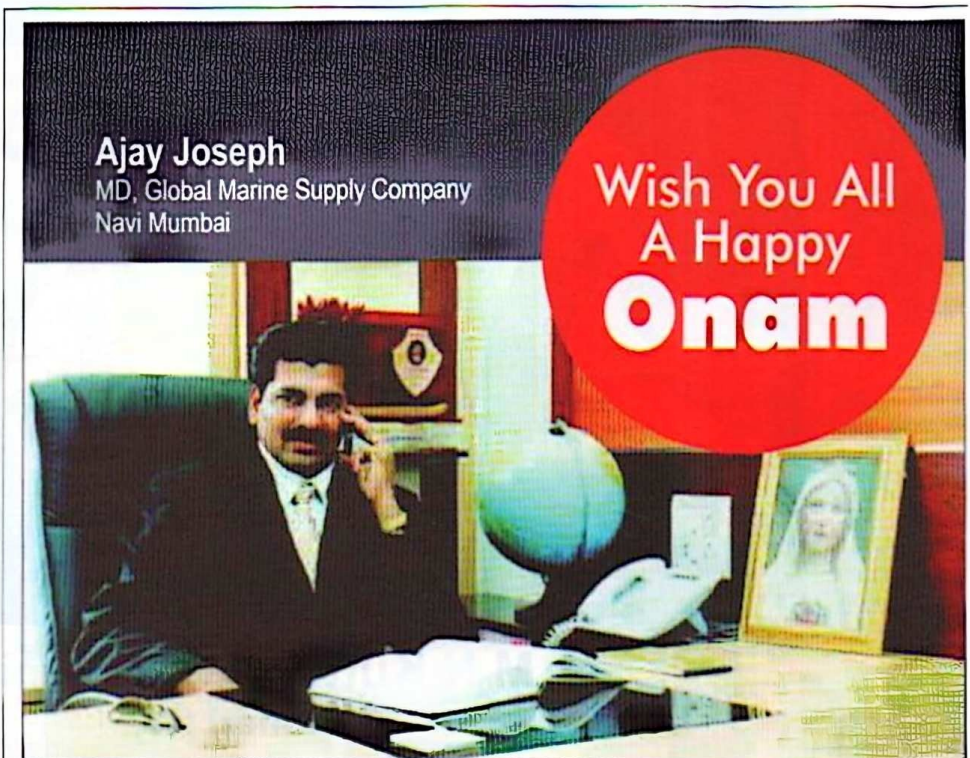
going after stages. But stages sought him after. He was the head of music department of Kalamandalam and can claim, without doubt the having the largest treasure of disciples in Kathakali music field. Today, Madambi Aasan, a septuagenarian, is undoubtedly the authority in Kathakali music.

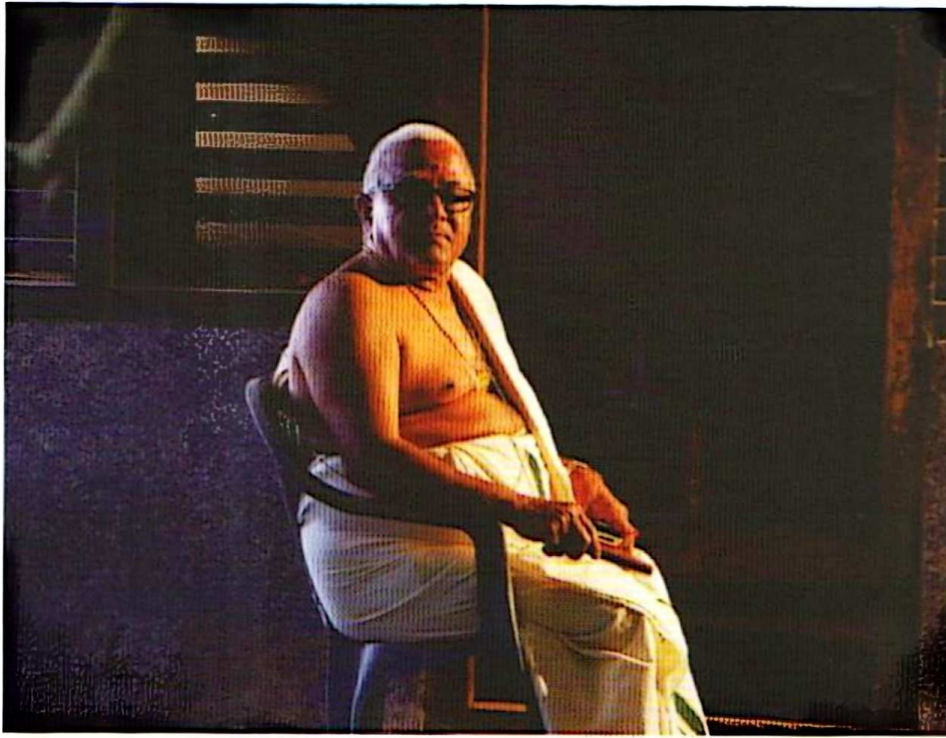
'Gurudakshina' - An Album of Renditions by Madambi

Unfortunately, Kathakali music has hardly any proper recordings for the future. There are a few audio cassettes and CDs of memorable renditions of many masters of the past, but most of them are recorded on the stage, which is why the quality of recordings is

alarmingly poor. There was no recording system during the period of Venkita Krishna Bhagavathar. Nambisan Aasan believed recording his sound may bring harm to him and he never allowed recordings. So a few music lovers of Mumbai decided to record the voice and rendition style of Madambi; the only replica of Nambisan style or the Kalamandalam style. The CDs were brought out with the intention of making the original style of Kathakali music available to the future for Kathakali music lovers, students and researchers of the field.

A bit of study or research was done to make this effort a unique one. Madambi Aasan and many of his numerous disciples were contacted. It





'Gurudakshina'. It is aptly named as "Gurudakshina" as it is a mite by the disciples and the four fans of Mumbai, who ventured to create the Album - Kunnam Vishnu, Paduthol Vasudevan, Kalamandalam Gireesan and Madambi Ashtamoorthi.

It was released by Padmashri Kalamandalam Gopi, the ultimate living personality in Kathakali world, giving it to Sunilkumar, the Minister of Kerala and a popular cultural figure of Thrissur. At the release Gopi Aasan addressed the Kathakali lovers, who crowded to the auditorium to the brim, and said that there is absolutely no comparison to Madambi and he called upon the audience to fetch a copy each of the CDs. For the first time in the Kathakali history, almost all the 500 CDs brought out were sold off within a month like hot cake.

Madambi, in Malayalam, is a form of light that was very popular in the gone days. Or rather Madambi is the light to ward off the darkness (of ignorance). Guru Madambi, (Aasan means Guru) is and would always be a legend who earned his pedestal in the hearts of Kathakali lovers. ■

was decided that each disciple would render one song as *Sinkidi* to Madambi's Ponnani. It was also decided that all the ragas prevalent in Kathakali be included, taking songs from various plays. Only about fifteen disciples

volunteered to come forward and cooperate. A well kept studio of Thrissur was arranged for three days' recording, a sound engineer was kept for perfection in recording and sound quality. Thus came out the dual CDs of

Onasamsakal



**M N Kutty Nair & Family,
Andheri (W).**

Divorce The Last Option?

Naduvathery

Human life evolves day by day by capturing new dimensions of perceptive capabilities. All relationships especially marital naturally undergo various stages of introspections, researches, and transformations, based on live experiences of people over the years. Consequently human society today is rocked with alternative methods like live-in relationships, premarital co-habitations and so on. This can actually be termed as trial marriage, or test driving of life, and today divorce has become a common routine. Human society seems to be evaluating even the questionable utility of marriage relationships, a variety of compulsions of life notwithstanding.

Getting acquainted with the living habits of a partner through live in relationships may enhance the comfort level. It can also help build a platform for a stable relationship thus reducing the probability of divorce. Both premarital co-habitation and live-in relationship, however, cannot guarantee the expected stability unless the couple is committed through love, maturity, and the need for companionship. The most important factor is whether the couple will be able to develop a healthy relationship for building a life together. Since the relationship is noncommittal, the probability to terminate the relationship is also very high. Maturity and the sensibility of the couple are more important. A permanently ideal relationship can exist only in books.

In India the divorce rate is 1.1% and in the U.S it is 50% according to a report in Hindustan Times in the recent past. If we go deeper into the subject it can be revealed that a stable relationship is actually dependent on human liberty and sharing of emotions. For this, high levels of tolerance and commitment, and less and less of individualistic considerations are essential components. If you are a hard-core individual, incorrigible for that matter, you should not get into a marital relationship. All said and done, existence of compulsive relationships cannot be ruled out in life, and in accordance with the merits of such compulsiveness one may be forced to live with the emotional imbalances and predicaments for the sake of stability.

I had an opportunity to witness the following dialogues between a couple who are married and living together for

more than 40 years:

Husband: Hello dear, do you hear me?

Wife: No, I am deaf from birth, tell me.

Husband: I didn't mean that.

Wife: Yeah, go ahead, I am listening.

Husband: Yes, dear lucky one!

Wife: Listen! Please don't call me lucky any more. My luck has ended the day I got married with you, and you are always laughing at me by repeatedly saying that I am lucky. I know very well that you enjoy it.

Husband: Can I get one cup of tea?"

Wife: Why one cup, you can have a pot full. What are you saying, I don't give you tea whenever you demanded? Is this the first time? Why you want to sound so formal today?

Husband: Once in a while can't you talk straight?

Wife: Enough. Don't say anything more. I don't understand straight talk that is what you want to say, right?

Husband: My God, where are you taking me?

Wife: Yeah. Now you are calling God. Go and get the tea from God. I am going for a shower, and listen, I want to shampoo and wash my hair, and it will take some time. Meantime please go and fetch children from the school. They are not mine alone.

Husband: Dear, why are you saying

all these? Why are you so rude?

Wife: Why? Did I say anything wrong? I have not brought them as gifts along with me.

Husband: Have I said anything like that?

Wife: What a joke? Do you mean to say that you don't say anything? I was quietly doing my work. Who started the conversation? Who called me deaf?

Husband: I only demanded one cup of tea.

Wife: And didn't you call me deaf?

Husband: Oh dear, can't you be a little sweet with me sometimes?

Wife: Come on, I was never sweet with you? Those two in the school belong to our neighbour? I am well experienced with the outcome of sweetness with you, and have decided that enough is enough. I am the whole sufferer. Not anymore. I don't dare.

Husband: You are forgetting that....

Wife: What I am forgetting?

Husband: Just hold on. Let me complete what I want to say.

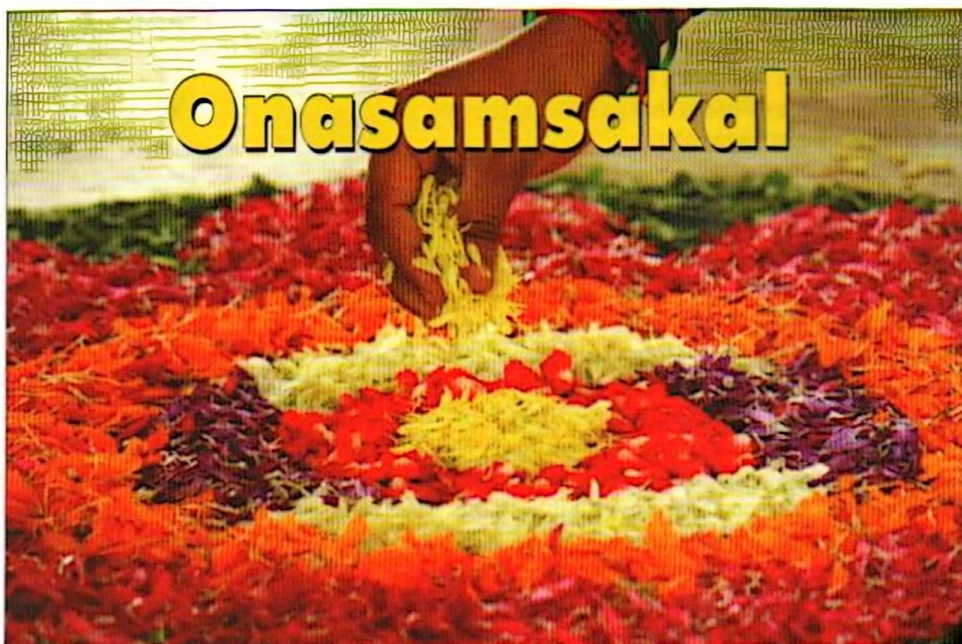
Wife: Ok, go ahead.

Husband: I am your husband.

Wife: I don't know that. Thanks for reminding me.

Husband: Ok. Ok. I don't want tea. Let us stop the unnecessary talk.

Wife: Still you don't agree that you also do the talking. Anyway drink the tea and go, afterwards you won't get it. I will



Raghupalan & Family, Marol

be busy.

Husband: You are unnecessarily blaming me and fighting for nothing.

The above conversation is a routine dialogue intending to share the emotions in a natural way. It cannot lead to a break up or termination of the relationship, unless such an intention is brewing in the mind. The wife was expressing her frustration over a never ending responsibility of house-hold chores, apart from looking after two children. Whenever one is not in a good mood, the other tries to put the spirits back in place in daily life. Almost everybody does that in some way. The wife also deserves to fight and win too sometimes. It is her right. It is the duty of the couple to empathize with each other.

It further awakened my senses, and made me recollect a visit to an Iyer couple, our family friends, in Thirunelveli sometime back, the husband 90 and wife 86. Seeing me Mrs Iyer started bombarding at her husband:

"How many times I have told you not to bring anybody home. I can't serve coffee to people any more. I have been doing that for years. You know that. Plus it is not good for your health too. You already had two." She was going on and on, nonstop adding new dimensions to the conversation. I was not feeling bad about what she said, on the contrary was feeling happy on their long innings of life together. Husband and wife alone, old age, with nobody around to share their emotions. Mr Iyer brought me back from my thoughts and said:

"Look, she is facing life with me and suffering for more than sixty years, she is not at fault. Please don't mind it."

"Not at all," I said realizing the fact that a stable relationship so much depends on which of the following themes you consider valuable in life:

"I know it is not your fault."

OR

"Just shut up, and listen to me."

The hard fact of life is that in spite of the ups and downs of marriage relationships, all the negativities, and the transformations in the thinking process, the institution of marriage still persists. 9 out of 10 people still get married. 75% of people who are divorced get remarried, and married people are happier in life than bachelors according to David G. Myers, the outstanding Professor of Psychology, Hope College, Michigan.

According to Kuperberg, Asst Professor of Sociology, whether the couple are matured enough to understand, get adjusted with practical life situations, and be able to maintain a stable relationship, is the important factor. It is unhealthy to enter into a married relationship before the age of 23, and more healthy and long lasting if it begins as late as possible till the age of 30. Late marriages, the education level, and financial independence, apart from discretionary sensibility of the couple, actually help maintain a stable relationship. ■

POEM



Mavelikkara
Radhakrishnan

My Companion

The moment I was destined to earth,
A companion too was sent along
Ever since he is always with me,
Without making his presence felt.

Throughout my daily routine,
When I dine and when I sleep,
Even when I drown in duty,
Like a shadow undetachable.

Can you guess who this guy is?
I'll tell you - he is death!
Oh! got shocked on hearing his name ?
Are you so much scared of him?

Everyone sees him as a foe,
Unrealising the actual fact.
He is kind and friendly too,
You just think and get convinced.

Once the drama gets over,
Soon the curtain has to fall.
Or else what the actor should do?
Lie down weeping on the stage?

When the disease demons haunt,
Struggle to escape from his claws,
Death liberates and takes away,
To a world of peace and joy.

When got old and rejected by all,
Even kith, kin and near ones
He embraces lovingly and
Adopts saying "you are mine."

No discrimination - young or old,
Illiterate or highly learned,
Poor or wealthy, fat or slim,
He sees all in equal sense.

If now fear is alleviated,
Let me tell, he's your friend too,
Why hesitate to go any time
As soon as call comes from him!

HOME THEY BROUGHT THE WARRIOR DEAD...

Ramachandran

Malathi Menon looked at the clock. Time is 6.15. The sun is about to set.

What happened to Sekharan Nair? He must have reached here much earlier. Irresponsible fellow, why did he not make a call to inform about the delay? He should realise that I am pretty old and alone at home. There is a lot of work to do especially tomorrow is Onam and Vasudevan is coming for Onam after a long time. Many things are to be procured from the market. There could be some guests tomorrow not because of Onam but Vasu is coming.

During the last couple of years Vasu was not coming for Onam. It would be very difficult to get leave from the Air Force during Onam season. Preference is always for those who are married with children and bachelors are considered only when applications are only a few.

In his letter received about two weeks ago, he had mentioned that his leave had been granted by the CO but he would reach only on Onam eve by the evening train. He could have come from Delhi to Karipur by flight. Now Air Force officers are well paid and they could afford to pay. Since Air Force is giving first class train fare, as the flight charges are also more or less the same, it wouldn't make much difference. Maybe I am wrong. What I know today is what I learnt when Murali was in Air Force.

Muralidharan was my only child. I am not saying it because he being my son, he was really handsome and indeed very smart. Even in studies, he was very good compared to his classmates. Tall, fair complexioned with good features,

he was always a point of attraction. Many of my friends were looking at him with a lot of admiration. One or two of them wanted Murali to marry their daughter and Suma had hinted it to me twice. How can I say anything to her as the children have their own choices when they grow up? And it happened that way only. During one occasion, when he was here on leave, he told me that his boss was compelling him to marry his daughter. She was well educated and employed too in Delhi in good private company.

I tried to dissuade him from that marriage but didn't succeed. He said if he did not marry the daughter of his boss, it would affect him adversely. He could be transferred to uncomfortable terrains or his promotions could be delayed and so on. By marrying her, he would have some advantages also, he said.



What could a woman of limited knowledge could do in such case? What could I, a village woman, do except to agree to his wish! I also realised that he really wanted to marry her. Padma was an Andhra Brahmin girl, fair and well built. Except her orientation, there was nothing I could object to. On hearing about his marriage, some of my friends had their faces contorted and I smiled mentally. The marriage took place in Delhi and when we came home with the

bride, they all came to have a look at her. Maybe to show others, they even congratulated Murali and presented gifts.

What can I say about my fate? That was the last time I saw my son. During the 1971 war, he was lost to me, to the Air force and to the country. He took his fighter jet to Lahore air field and bombed several of the fighter jets. Pakistan lost several of their planes but they succeeded in gunning Murali's fighter jet. I am told by several people that Pak Radio announced the capture of Murali but later they denied it. Unlike other mothers who lost their sons in the defence service, I was unfortunate not to have even a glance of his face.

I went to Delhi and stayed with Padma and her parents for some days. Padma was pregnant then with Vasu. They took me to various important ministers and politicians and every one praised his courage and valour and told me consoling words. Casually I asked each one of them if their children worked in defence, most of them tightened their lips and nodded in the negative while one minister said that he was not fortunate enough like me to send one of his sons to the defence forces.

I returned to Kerala after a few days and Padma used to call me for some time. She could help getting a telephone connection here because my son died while fighting. After sometime, I got a cooking gas connection also. People were jealous of me because I had two facilities, telephone and gas connection, that they did not have.

Some persons, who are in the know, said that Padma must be getting war widow's pension. Let her have it, I don't want the price of my son's blood, I told them. Once I went to Delhi to have a

look at Vasu. After all, he was bearing my husband's name. They treated me well. In some conversations, I sounded to them that I could look after him. The elders did not say anything but Padma somewhat told me that if ever she found inconvenient to keep Vasu with her, by virtue of her employment, she would allow me to take care of Vasu.

After a few months, Padma with Vasu about eight months old and her parents came home and stayed with me for about four five days. Padma was getting a transfer to Calcutta with a promotion and she could not take Vasu with her. Her father was about to retire and then they would relocate them to their native place. If I was still interested, I could keep Vasu with me, she said and added, "It that is not possible, mummy would take him to Andhra." It was my grandson. They had their daughter but who was there for me? I gladly accepted the suggestion.

Much later, I came to know that Padma got married for a second time and moved to Calcutta with her new husband and that was the last time I heard from her. Neither could I contact her parents as they had moved to Andhra Pradesh without giving me any address or contact number.

I became busy again with Vasu. I felt that I am again with my son Murali. I was indeed reliving my youthful days with him. Vasu had an uncanny resemblance to Murali and in every way; he was bringing my dead son alive before me.

Vasu was like Murali; intelligent,

hard working, a voracious reader, highly concentrating in the work he was doing and he was dear to all around. He was often asking about his father Muralidharan but seldom asked about his mother Padma. Whenever we were discussing about his mother, he would sigh, and say, "Let us stop discussing her. She has abandoned me." Sometimes he would say, "I am not missing her because I have you, all by myself."

When he was in the higher classes, I found him much interested in NCC, unlike his friends. For them, NCC was thrust upon them, robbing their time of games. By the time he was graduated, he had travelled all important military centres, attending NCC camps. He had even a group photo with Narasimha Rao, the Prime Minister, when he attended the Republic Day parade held in New Delhi.

Vasu was not very bright in studies. He graduated with a first class but did not have a distinction. He had all certificates of NCC and several trophies. Soon after his graduation, he started going around looking for a suitable job. Once he was away for more than a week. On his return, he told me he away in Mysore for an examination and interview to join Air Force.

I immediately objected to it and cried. He consoled me saying that he wanted to take revenge with the Pak for what they did to his father. He said it was his duty towards his father whom he never saw. He owed it to him. He also told me that he was already chosen as he came out successfully and now he

was waiting for the official letter.

All my efforts to dissuade him failed. He was pointing out that only a few get killed these days during the war and after all some have to die so that others could live in comfort. What is there if one gets killed whether it is he or someone else?

Soon I was left alone. I am now in my eighties. I have a maid to look after my house hold chores and Sekharan Nair to do the outdoor jobs.

What happened to this Sekharan Nair? Why he is not making any calls. It is already 7 pm and the darkness is spreading fast.

Some sound can be heard. Like a procession is coming in this direction. Not much noise but some collective murmuring. Some vehicle noises are also there.

Suddenly the noise stopped. Someone is opening the iron gates. Vasu has not reached yet and even before his arrival people want to meet him! I knew it and was anticipating their arrival.

I switched on the front light and the front portion of our compound was lit with bright light.

It was Arunkumar, our MLA, followed by Sekharan Nair and Municipal Councillor and some local politicians. Circle Inspector and some police constables were also with them.

Arunkumar and Sekharan Nair came forward.

"What is this, Sekharan Nair, why did you not telephone when got delayed? Why these people are here. Where is Vasu?"

Sekharan Nair came forward and held my both hands. "Amma.... our Vasu...." He burst out a cry.

Arunkumar moved forward and folded both his hands before me, "Amma, our Vasu has become a martyr and made all of us proud."

Malathi Menon was shocked. The police van came forward and a few police constables brought a coffin down and moved it towards her. She looked at it and through the glass partition at one top end, saw the partly uncovered face. "My God... my Vasu..."

Malathi Menon fell backward. Someone moved fast and supported her body during the fall.

Next day the newspapers that were circulated in that region, carried the heading on the front page, "Grandma follows her martyred grandson". ■



**HAPPY
ONAM**

Proprietor

SHREE PROPERTIES CONSULTANT

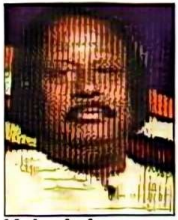
Office: G-46, Plot No.88/99, Haware Centuries,
Sector-19, Nerul (E), Navi Mumbai- 400706

Tel: 9820043017/9820403017, E-mail: skumar22359@gmail.com



S. Kumar (S.E.O)
Vice President
Navi Mumbai District
Congress Committee

Mumbai - My most favoured city



**Kalashri
K.N.P. Nambisan**

■ After having trained in various musical instruments from several masters, I boarded a train to Mumbai in one August. I was told that the best place to nurture the temple arts and gain experience, Mumbai was the best place and that was the reason my boarding Jayanti Janata Train. I was carrying in my luggage Mridangam and Edakka and some other musical instruments. Dr Kanaka Rele was then imparting training in Mohiniattam, the dance form of Kerala, in her institute and I had her address. I soon found employment in her troupe as an instrumentalist.

I also knew typing and shorthand and Dr Rele provided me an office position also.

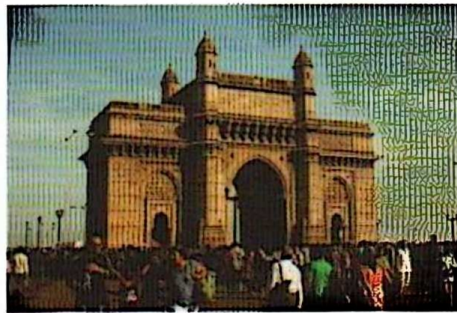
That period was not conducive to propagate instrumental music. Yet I was determined to master all forms of art since I had the background of classical dance, classical music and instrumental music.

My knowledge of music helped me to find work with several prominent drama directors. I assisted them behind the curtain and slowly entered the stage displaying my dancing talents.

I was staying in Vasai during 1971 '81. Many of my friends encouraged me to nurture my art. There were not many local trains then. The body of the train was mainly built with wood. The monthly railway pass from Vasai to Church Gate was costing me Rs.5. My monthly expenditure was within Rs.150 and Rs.175. I could save about Rs.50 to Rs.75 every month.

Musical instruments of Kerala was not popular then. With the help of Sri Narayanankutty and Sri Sudhakaran, office bearers of Dombivli Samajam, I could present a Thayambaka performance at Railway Institute of Thakurli Station. A few artistes from Kerala, staying at Bhawani Sankar Road, Dadar, assisted me in this endeavour. I am very glad in my contribution to Kerala art in Mumbai as I was the first person to present a Chenda Melam in Mumbai. This helped me to be a part of the religious and cultural festivals (Ayyappa pooja,

Ganapati pooja etc) and the people associated with them were also happy. When I turn back, I can guess the magnitude of my role in propagating Thayambaka Melam, Panchavadyam, Ottan Thullal, Kathakali etc with the help of trained hands from Kerala. These events were of medium or grand size. I must have been part of more than 3000 such events. They helped many



Ayyappa Temples and Samajams to come up and flourish.

When I was working in Hindustan Mills, I got my first opportunity to go to UK, and other European countries as a part of cultural groups. The director of the Mills Shri Vijay Merchant gave us all support in these ventures. He promoted us in work and also increased our wages. I cannot forget his generosity and encouragement.

A person who cannot get a job in Mumbai will never be able to get any job anywhere in India. This belief made every job seeker in India to throng to Mumbai. During my forty five years of experience in this city, I can gladly state that this city gave a career, a good cultural environment and made me known. In 1987, I joined Nalanda Nritya Academy as professor of Instrumental Music. I am still working there. I have a vast number of friends whom I love and respect. Some people had some kind of animosity towards me for reasons best known to them. I got the Kalasri award of Kerala Sangeeta Nataka Akademi and many other awards from this city. I could travel many countries. All these could happen, I believe, because I live here. It was a big turning point in my life. It boosted my caliber and growth.

I firmly believe that a man without any artistic talent is as good as non-living. I have spent more than half of my life in this great city. I cannot even think of leaving this place and go back to native place to settle down, especially in the present conditions my native state is going through. I can only make occasional visits as it is my birth place. My favourite place is always Mumbai and would remain so in future also. ■




Wish You All
A Happy
ONAM

**Adv Prema Menon
Thane**

ANCIENT WISDOM AND MODERN VERSION



■ In *Yoga Vashishta*, Vashishta tells Rama that not a grain of happiness has to be had from this world.

Thomas Hardy regarded as the Grand Old Man of English literature says that Happiness is an occasional interval in a general drama of pain. Both convey the same meaning though centuries separate their authorship.

When his mother and brother went searching for young Ramana when he had left home anonymously and finally located him in a makeshift ashram in Thiruvannamalai and implores him to abandon his new found life which was distressing enough for them, and implore him to come home, Ramana did not answer as he was under *mauna vrutha*. His disciples suggest that if he cannot speak he could write down what he

wanted to say. Thereupon Ramana writes down saying that whatever is going to happen will happen and what is not going to happen will not happen. Paul Brunton an ashramite, elaborates Ramana's observation that Predestination does not exclude the possibility of effort.

Hardy again says in a different context, "What is Human will against Predestination?"

When Ravana becomes disarmed in the battle, Rama tells him "to go today and come tomorrow," thus sparing his life for the time being.

An enraged and deeply distressed Ravana rushes back home and cries his heart out to Lord Shiva whose devotee he was, that a mere mortal has told him *to go today and come tomorrow*. And that he was a demon king - a Rakshasa Prabhu and therefore invincible.

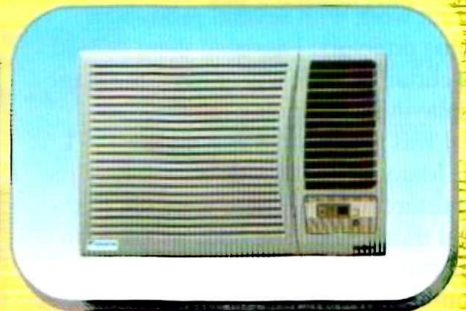
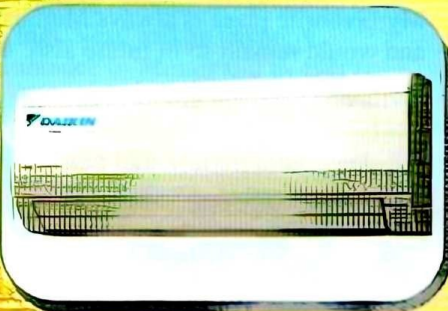
Against this background of utter confusion, stress and strain, a near

death-like experience descending upon him like a thunderbolt, his very Life dangling in suspense like a Damocle's sword hanging over his head, he wonders why he should continue his existence and that is his greatest hour of humiliation.

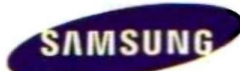
Secondly Ravana raises a primordial question, why Lord Shiva gave him a mindset which craves for another man's wife. Why he was so programmed that way leading him to be consumed by a blaze of passion for someone not his own: a demonstrative example of depravity of the human heart and a decadence of the human mind.

Inherent in this sad outpouring of Ravana is a profound philosophy that he is not the doer of his actions but a greater force impels him to do so, on the basis of a script already written. Few realise that every dawn that appears new to us, is part of a pre-decided outcome. However we are not concerned with this aspect of

Happy Onam from New Alco



Main Dealers of :



New Shantibana, Shop No. 4 & 5,
Nahur Post Office, Near St. Pius High School,
Nahur, Mulund (W), Mumbai - 400 080.

Tel: 2565 1191 / 2560 5618 / 2561 7411 / 12 / 13
(R) 2560 0789 Fax: 2591 5476
E-mail: newalcoaircon@rediffmail.com

NEW ALCO
Authorised Sales & Service Centre

SREEKUMAR 9820158387

the subject, now here.

What is meant to be said is that the soul of Ravana bemoans its own actions despite himself.

Alexis Carrel in his book, 'Man the Unknown' captures this aspect of Ravana, though not expressly so in the following lines:

"The Body wants gratification. The Mind wants pleasure. But the Soul weeps."

Perhaps the sad predicament of Ravana could not have been better described here but has encapsulated within itself a universe of truth embodying man's basic instincts, his passions and emotions in the wide canvas of his emotional landscape.

In all the three statements of Vasishtha or Hardy, the correlation is excellent, irreproachable. Except for the Ramana incident, the other two span centuries and human thought and wisdom and have adhered to basic principles of life.

Vasishtha refers to the illusion of life where happiness is a casualty. Hardy's pained reflection sees a pain-filled universe where happiness is a fragile and impermanent entity.

Ravana was aware of the injustice of his actions but due to the layer of

ignorance he was labouring under, he was unable to prevent his own descent into darkness. But his intellect as an independent spectator was able to perceive the fault-lines in the brilliant firmament of his all encompassing wisdom.

In a way he was a bystander to his own tragedy of grandeur.

But Nature trips one sometimes, somewhere unbeknown to oneself, because death and infatuation come unannounced, the latter vaingloriously and erroneously masquerading as love that blinds you and overtakes you in the journey of life disastrously.

Nature is cruel and does not warn us of bobby traps and landmines strewn all over and bedevil our unsuspecting path. Our own sixth sense is our best guardian in this imperilled existence but everyone is not fortunate enough to be its blessed recipient.

Also nature "in its most dazzling aspects or stupendous parts is but the background and theatre for the tragedy of man."

For nature, it hardly matters whether a sparrow dies or a hero falls. It views both with nonchalant indifference.

Ravana is no exception to this general rule and Nature decimates both King and

commoner alike at the appropriate time, if occasion justifies it. But Ravana was no ordinary personage. There was nothing in all the three worlds over which he had no mastery. Nature with its limited perception cannot evaluate a person whose capabilities and Tapasvic power are of cosmic proportions.

The dangerous impediments that waylaid his equally dangerous mission of carrying away Sita by force and his confrontation with Jatayu with fatal consequences to the giant bird did not act as a deterrent for furthering his forbidden act and his obsessive desire for Sita prevented him from seeing the inauspicious portents foreshadowing ominous outcomes.

The predominance of his genius and wisdom was not accompanied by humility because humility was never a part of his indomitable will and his ego and ambition spiralled out of control which ultimately did him in.

Dr Alexis Carrel by his immortal lines portrays the finer aspects of human fallability which has circumscribed human intelligence for milleniums and from whose clutches, mankind has been waging a losing battle to free itself. ■



On the
occasion of
HAPPY ONAM
let us pledge to inherit
Mahabali's good qualities
like love
kindness, generosity etc.
and join hands to
bring the heaven
down to earth
Mavelikara Radhakrishnan
Mob: 9867869492



a symbol of
superiority

25
THIRD
ANNIVERSARY

ചിത്രം അകത്തേക്ക്

Chithira
INTERIORS
DESIGNERS, CONSULTANTS
FURNITURE CONCEPTS
MODULAR KITCHEN, FABER CHIMNEYS
PAINTING, P. O. P. ALUMINIUM SLIDING
CIVIL CONTRACTORS

Office : Shop No. 5, Plot No. 620
Shree Krishna Appt
B-Cabin Rd., Ambernath (E)
Works : DMC Road, Near DMC Union Office
Ambarnath (W)-421 501
E-mail : chithira.interiors37@gmail.com
Mob : 9822508344, 9890358644
Office : 2606089

Professor Yash Pal

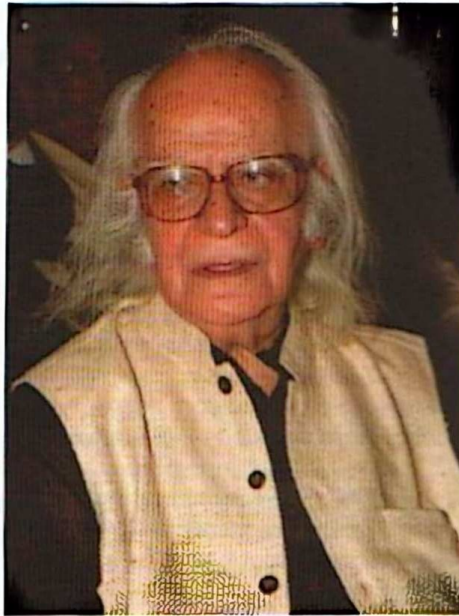
Professor Yash Pal passed away in the evening of 24th July 2017 at the Max Hospital at Noida, Uttar Pradesh at the age of 90. The noonday brightness and the mystic twilight of a scientific genius faded into the dark backward abyss of time. He was born on 26th November 1926 in Jhang presently in Pakistan.

Yash did his matriculation in Lahore and his intermediate in science in Government College at Lyallpur, now Faisalabad in Pakistan. He loved his fellow student Nirmal and later married her. He received MSc degree in Physics from Panjab University in 1949 and PhD in Physics from the Massachusetts Institute of Technology in 1958.

Strange particles

Following the foot prints of the leading physicists of his time, Bhabha, Sarabhai, Menon et al, Yash Pal tracked Cosmic Rays. The Pal-Lal-Peters research papers were famed as they were a window to a brave new world of particles. He studied elementary particles at high energies at the Cosmotron of the Brookhaven National Laboratory and made the first measurements of the minute mass difference between two mesons.

He had an illustrious research career at the TIFR. The Institute cafeteria served not only delicious food but also delectable food for thought. In one such



Professor Yash Pal

sitting in the company of his colleagues he wondered what would happen if the charge of the fundamental electron changed with time. Vibrant discussion ensued. Feverish calculations were made. A great research paper was born there.

Nobel Class thought

Yash Pal conceived the grand notion of a humungous array of detectors encircled by millions of cubic metres of water contained in a big plastic balloon

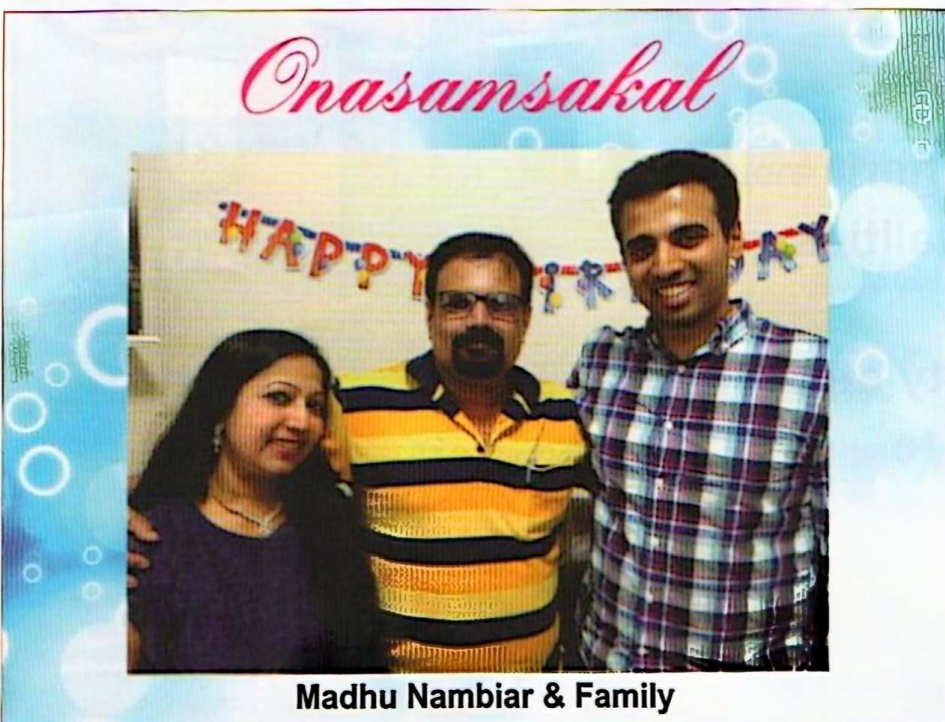
submerged in a deep lake. Constraints of infrastructure and restraints of resources prevented the implementation of this thought experiment in India. Professor Masatoshi Koshiba made a similar system named Kamiokande in a mine in Japan. It was an enormous water tank surrounded by detectors to sense flashes of light produced when neutrinos interacted with atomic nuclei in water molecules. Koshiba shared a Nobel prize for this work.

Supernova of Scicom Space

Somewhere in the front rank of the seminal scientist-communicators of the world stands Yash Pal, precisely where his position is depends on our perception of the value of science in our culture. If science is a necessary condition for an intelligent life in an enlightened world, he has made his unparalleled historic contributions to that cause bridging the gap between the two cultures which was the lament of Sir C P Snow.

Endeavours in science communication have been frequently frowned upon by senior scientists. Those who are good at science do science and those who do not speak about science seems to be their implicit zeitgeist. Working scientists engaged in public understanding of science are deemed a shade less sciency and are suitably pruned in promotion interview committees. Science establishment does not proactively incentivize scicom efforts all the time professing the need for public understanding of science.

Armed with a celebrated doctorate under a renowned scientist from the MIT, having been trained on the sensitive elevations of high energy physics and hobnobbing with the beautiful minds of his times, Yash Pal was a colossus who strode majestically over the scicom horizon. He mastered the magical power of the audio visual media and magnificently managed to create and sustain public understanding of science. He was at once stellar and maverick in his expositions of the concepts of science. He reduced complexity and breathed creative elegance and simplicity into his presentations. The Turning Point telecast program of Doordarshan hosted by the famed thespian Girish Karnad saw the high performing Yash Pal



Madhu Nambiar & Family



With President APJ Abdul Kalam

juggling intricate science concepts with effortless grace creating the culture of science.

Creative Science for Children

Yash Pal had an uncanny knack of communicating science to children immersing them in perpetual curiosity. Science never in the past had an honoured practitioner basking in the glory of communication bridging the two cultures. He displayed remarkable managerial competence in organizing science teams for People's Science Movements and was an ardent admirer of KSSP. His concern for quality science education is evident with the magnificent Hoshangabad Science Teaching Project. It was a great experiment in science education to replace the teacher to student chalk and talk method. Text books were content-dense. Examinations tested memory recall. Experiments were demonstrative and not designed for the students to figure out.

He initiated a brave new project in science education where science is at once knowing and doing things capturing the wonder element in science. He was the nucleating and guiding spirit of this innovative initiative which brought about the Ekalavya philosophy.

In 1972, Yash Pal served as the first teachers' teacher and spent a fortnight with forty village teachers designing simple doable science experiments. Sitting under a tree, as he sat in TIFR canteen, he would discuss science for hours with village school-teachers. The attendee teachers would be puffing away at their bidis. He would ask

questions. The teachers were aghast when he honestly admitted that he did not have answers to their questions. "But you are a PhD. and you must know the answers!" the teachers would howl back. His simplicity and non-authoritarian style uncontaminated by his high academic credentials are admirable. His discourses spring from his heart and the language would be a charming amalgam of Hindi and English which would be music to the ears of the teachers. Like a true scientist he knew fully well that science was the only profession that permitted the intellectual transparency to admit that you did not know.

SITE

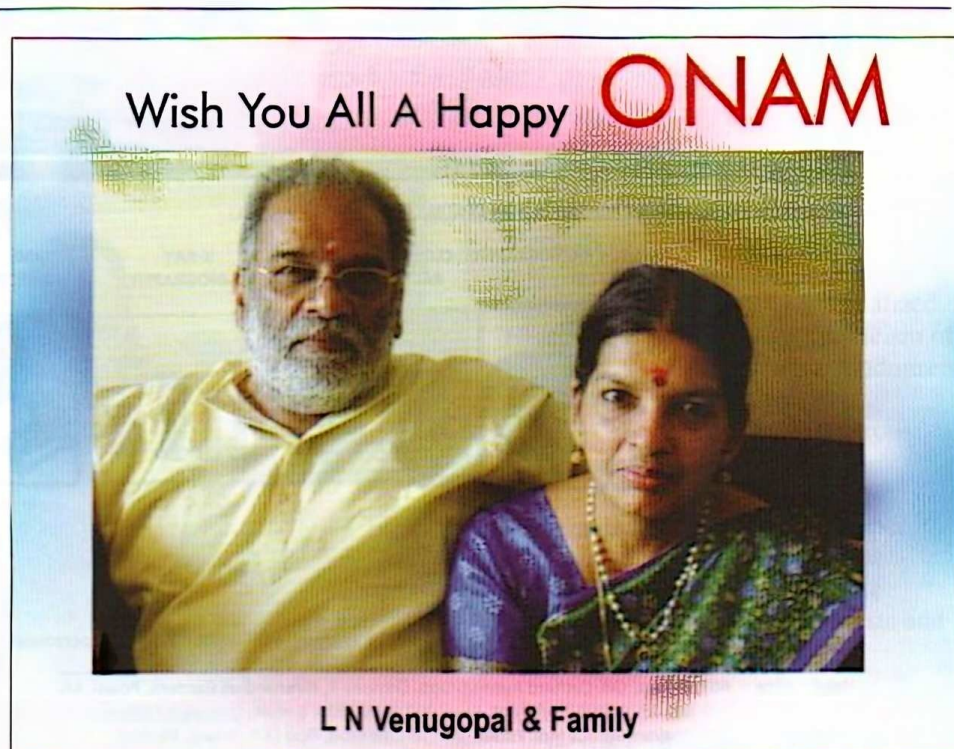
Yash Pal led the Satellite

Instructional Television Experiment (SITE) project. Application Technology Satellite, ATS-6, of United States was positioned over the Indian Ocean to enable to conduct SITE. It involved telecasting a series of educational programs on health, family planning, agriculture and the like to over 2,500 Indian villages during 1975-76. It was a period when even major cities did not have television sets. SITE was hailed as the largest sociological experiment ever conducted in the world. Yash Pal received the Marconi Prize for the success of this effort.

Dressed Up

Clad in Kurta-Pyjama, Yash Pal was a colourful personality. He was certainly a nonconformist tending to be an iconoclast. In the precincts of TIFR a stern and impeccable disciplinarian administrator, EC Allardice did not like this deviation in official attire. He defiantly dismissed it and proudly declared that he was wearing his national attire. In his cabin he used to enjoy smoking his famous Trichinopoly Cheroots probably calculating the plume physics of Sutton! Maverick, flamboyant but deeply rooted in hard core science.

He was a student activist and had worked after partition among the refugees in Delhi. He was an admirer of Jawaharlal Nehru. He believed that one of the purposes of developing science in India was to combat superstition and bigotry, and to inculcate what Nehru



L N Venugopal & Family

called scientific temper. He is well known for his constant fight against superstitions and his attempts to explain so called miracles arelegendary.

Good Science Books

School science books in India have gone for a toss. Many private publishers mushroomed producing science books trivializing science in the name of making it joy and fun. Yash Pal put his soul and heart into primary and secondary school science books and made them exciting with the true touch of a scientist. He was against rote learning. A good number of attractively printed trash swept up by industrious housemaids of coaching mills were actively and aggressively marketed in the schools with little concern for quality. As the Chairman of the National Advisory Committee he brought out a radical document on education titled Learning without Burden. This is regarded as a turning point in education and is the bedrock of curriculum of burdenless learning.

Adept at GO and NGO

Yash Pal held numerous prominent positions in Government of India

Service such as Chairman, University Grants Commission, Secretary, Department of Science and Technology, Chief Consultant, Planning Commission, Distinguished Scientist, Indian Space Research Organization Director, Space Applications Centre and National Research Professor. Most of these chairs had high density of bureaucratic power but he wielded that with eclectic elegance. He displayed nurturant and transformational leadership style in governmental transactions.

He served many Non-Governmental Organizations with his charismatic leadership. Prominent among them are National Institute of Design, UN Advisory Committee on Science and Technology for Development, Scientific Council, International Centre for Theoretical Physics, National Council of Science Museums, Sky Art Conference, Indian Physics Association, Indian Science Congress, International Union of Pure and Applied Physics, United Nations University, Study group on Future of Universities, National Advisory Committee report "Learning without Burden" and Giri Institute of Development Studies.

Beautiful Minds Speak

Professor P M Bhargava recalled: "Yash Pal has surely been one of our finest intellectuals and human beings that the country produced in the last century. His clarity of thought, his vision and his commitment, combined with professional excellence and creativity of a rare order, have inspired several generations."

Professor MGK Menon summed up his reminiscences of Yash Pal thus: "Yash represents Quetta with its earthquake, pre-partition Punjab with its graciousness, liberalism, secularism, vibrancy and aristocracy; steeled in the trauma of a Partition, but retaining all these qualities."

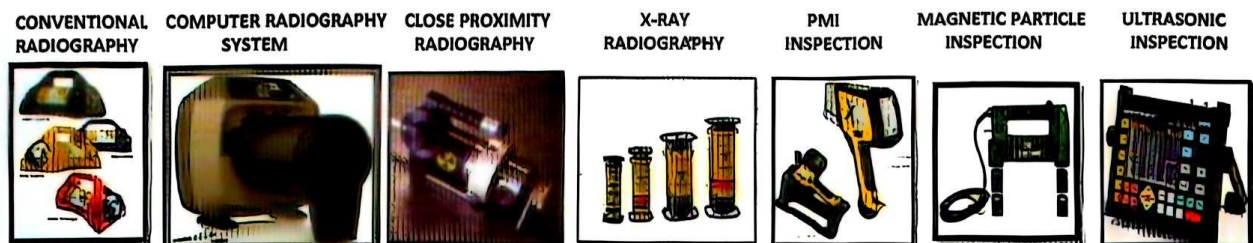
Leonardo da Vinci comes to my mind when I think of the life and work of Yash Pal. Indian scholars and historians of science will regard him as the renaissance scientist of insatiable curiosity and inventive imagination. The depth, breadth and stretch of his interests are comparable to those of Leonardo. His intellectual indulgences transgressed traditional boundaries and he kickstarted the knowledge revolution in the country.

- Dr A P Jayaraman

With Best Compliments : **A.N.SHAJI (MANAGING DIRECTOR)**



We provide our Specialized Services in NON DESTRUCTIVE TESTING such as :



Also provide our services in :

- Liquid Penetrant Testing.
- Heat Treatment Services.
- Hardness Testing.
- Deployment of Qualified Inspection Engineers as well as Training & Certification of NDT personnel.

Head Office :- 601, El-Tara, Off. Orchard Avenue, Opp. Odyssey-II, Hiranandani Gardens, Powai, Mumbai- 400 076.

Tel - 022 2570 2025/26/27/29. Fax: - 022 2570 2028. E-mail: metmech76@gmail.com Web Site: www.metmech.net

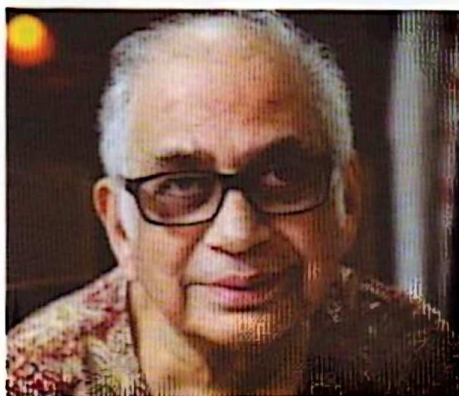
Laboratory :- 205, Bhavani Service Indl. Estate, Jain Temple road, Opp I.I.T , Powai, Mumbai - 400 076. Tel : 022 2577 2957/ 2577 2957. Fax - 2578 3236.

Pushpa Mittra Bhargava

INDIA'S RICHARD DAWKINS

- Dr A P Jayaraman

Pushpa Mittra Bhargava was an admirable public intellectual and a unique institution-builder. His intellectual indulgences were rooted in sober science and robust biology. The world has not seen a crusader for scientific temper of his penchant and fervour. He was a reputed molecular biologist and strode over the rational space like a Colossus. *He passed away in his sleep on August 1, 2017 at the age of 89.* He had recently developed kidney complications and was undergoing dialysis. In his death, a strong voice in Indian scientific community fell silent. He was one of the most luminous faces of Indian science. He was held in high esteem by Prime Ministers Nehru, Indira and Rajiv.



Pushpa Mittra Bhargava

his B.Sc. in 1944, M.Sc. in 1946 and Ph.D. in Synthetic Organic Chemistry from Lucknow University at the age of 21! His first paper was published when he was just 19! At a young age he was in academically full blown form for entry into research career.

Bhargava has over 125 research publications to his scientific credit. He collaborated with 76 scientists during 1947-94. His publication productivity coefficient is 0.58, publication density is 1.94, publication concentration is 19.70 and Bradford multiplier is 2.31 as computed by my scientometric friend Kalyane. In high quality and high

density research productivity he is an inspiring standard model.

Architect of Modern Biology

Bhargava established the Centre for Cellular and Molecular Biology (CCMB) in 1977 in Hyderabad and carried out world class research there. He played an important role in the development and increased use of DNA (Deoxyribo Nucleic Acid) fingerprinting technology. An indigenous probe was developed by Lalji Singh and team at CCMB which brought about a sea change in forensic science and medical jurisprudence. He is opposed to Genetically Modified crops and his leadership of the movements for food sovereignty and the protection of biodiversity in India are remarkable.

Young and Youthful Scientist

Bhargava was born in Ajaymeru, Rajasthan on 22 February 1928. His father was a medical doctor. He joined the Besant Theosophical School in Varanasi at the age of ten directly into class nine after being tutored at home by his grandfather! After school, he completed intermediate from Queen's College in Uttar Pradesh. He received

Sweet and Bitter Reasonableness

Bhargava was a passionate promoter of science and rationality and an aggressive adversary of superstition. He has been with the Association of Scientific Workers in India which was established in 1946 as a trade union of scientists with the main objective of developing scientific temper. Nehru was its president. Bhargava will be remembered for his fierce defense of associational freedoms, free speech and the scientific temper. His sustained emphasis on rationality and the methods of science and his creation of the Methods of Science Exhibition in the mid-1970s are part of modern Indian history. His exhibition was vandalized. His trenchant and sustained criticism of Satya Sai Baba won him many admirers but few co-travellers.

He has participated in numerous debates related to science and superstitions and criticized the deplorable lack of scientific temper in society. He has been one of a few rationalists in India to raise voice against influential religious priests and gurus like Abraham Kovoor.

Merciless Scientific Temper

In 1963, Bhargava, along with

Onasamsakal



Rajan Nair & Family, Mulund (W)



Dr Bhargava (4th from left) and Dr A P Jayaraman (1st from left) in a seminar

Satish Dhawan and Abdur Rahman, the historian of science, felt the need to set up a national society for the promotion of scientific temper. Thus they launched the Society for the Promotion of Scientific Temper at an international symposium on nucleic acids held in the then Regional Research Laboratory

In 1981, Bhargava, along with Raja Ramanna and P N Haksar, released the Statement on Scientific Temper, a document that defined his intellectual pursuits. He was particularly opposed to all manner of religious fundamentalism and bigotry, and promoted the spirit of science as well as dissent in every aspect of his work.

He played an important role in having scientific temper incorporated as a fundamental duty of the citizens of India, in the 42nd constitutional amendment in 1976. During the NDA rule in year 2000, the Government of India decided to ask universities to introduce academic courses and offer science degrees in astrology. He filed a writ petition to oppose it. The writ petition was dismissed by the Andhra Pradesh High Court. He also challenged the concerned Ministry in the Supreme Court through a Public Interest Litigation which was dismissed.

Utterly Scientific

Forthright among scientists and an irrepressible rationalist, he also landed in controversies. His views on Homeopathy as not being scientific in the 'Method of Science' exhibition he conceived, earned the wrath of its practitioners and supporters. His heroic efforts to expose pseudo-science and claims like Ramar Pillai's converting

herbs into petrol and opposing Astrology in universities raised public awareness.

Great Author

Co-authoring with Chandana Chakrabarti he has published three books of great relevance to modern India namely *The Saga of Indian Science since Independence: In a Nutshell*, *Angels, Devil, and Science: A Collection of Articles on Scientific Temper*, *Agenda for the Nation: An Untold Story of the UPA Government* and *'The Two Faces of Beauty: Science and Art.'* The last one is a manifestation of the synthesis of objective reality with humanistic aesthetics. Chandana recalled, "He was a tireless crusader

against irrationality and superstition. He had the ability to connect seemingly disparate dots and had an overarching vision about the future. Honest and upright to a fault, he was fearless when it came to his beliefs."

I had the pleasant privilege of interacting with Bhargava and Chandana on several occasions in seminars and conferences. Every interaction was intellectually stimulating. While in Rio de Janeiro, Brazil as invited Indian speakers at an International Conference, I had the longest spell of exclusive unbroken segment of time of a week with him. This gave me a detailed opportunity to brief him about the activities of *Kerala Sasthra Sahithya Parishat* and those of other language science popularization associations in India. His interest and curiosity in People's Science Movement at the grassroot level were astonishing. When his health was failing, Chandana would rush to help us as his authentic voice of reason. The National Centre for Science Communicators celebrated his 80th Birthday at CCMB and I made a slide presentation titled *An Irreverent Tribute to an Irrepressible Iconoclast*. At the end of my talk he asked me to share that with him. That was a moment of personal professional fulfilment for me.

"But O for the touch of a vanished hand,

And the sound of a voice that is still!"

- Alfred Tennyson

Wish You All
A Happy
ONAM

P. C. Nambiar
 DIRECTOR & SECRETARY -
 WORLD FREE ZONE ORGANIZATION
 CHAIRMAN -
 EXPORT PROMOTION COUNCIL FOR EOUs & SEZs
 DIRECTOR -
 POONAWALLA GROUP

HUMOUR IN DAILY LIFE

Humour should be made an integral part of everybody's existence. Only then we will find some meaning to life. So keep smiling and make others smile! Increase your face value.



Damodaran Unny

■ Humour is indispensable in our daily life. In these days of mechanical life especially in metros where nobody has time for anybody, humour plays an important part to remove our stress

and keep us going. Nobody likes to spend a few minutes with a person who is very serious. On the contrary, if you spend some time with a person who has a high sense of humour, you will learn the art of smiling and spend each day purposefully without worrying about the future or regretting about the past over which you have no control. Comedy serials now play a prominent role in our TV viewing habits. People like Srivastava and Navin Prabhakar have been entertaining the masses for quite some time now. Even in reality shows, children give their best by way of improvisation or otherwise especially with comedy sequences, showing their competency and creativity. A programme by name 'Katturumbu' in Flower channel in Malayalam, showing improvisation of superstars and other competent actors and even politicians by children have become so popular that episode after episode, the viewers are anxiously waiting for the next episode and enquiries are pouring in from various

places in Kerala anxiously enquiring about the possibility of their children participating in the programme. Other channels have also memorable comedy episodes totally different from some of the family serials with a lot of negativity which undoubtedly pollute our minds and tax our brains. Charlie Chaplin, Mr Bean, Laurel and Hardy are unforgettable lovable characters who made people especially children laugh with their funny actions.. Raj Kapoor's performance in 'Mera Nam Joker' is unforgettable. The life of a joker who is expected to make people laugh even when he himself is crying (when his mother dies) has been shown in a realistic way in the movie. Our own Innocent Chettan, after being a victim of cancer twice, along with his wife also suffering from the same disease, fought against the disease successfully and wrote a book which any cancer patient or otherwise, on reading would start looking at life positively. He also became an MP to the delight of millions of his fans and continued to show his talents in the 'AMMA Organisation' and his inimitable comedy in Malayalam films. This was possible for him only because of his ability to look at life in a positive way and his humour has no doubt helped him in his efforts.

When India won the World Cup in 2011, it was Sachin Tendulkar who was given all the credit by Dhoni and his

entire team because they knew that Sachin deserved it. It was a delight to watch Sachin being taken on shoulders in the stadium with standing ovation by thousands of spectators as a goodbye gesture. Our new cricket Captain Virat Kohli even though out of form in the recent Australia India test series won the series because of his ability to extract the best from his team even though the kangaroos are alleged to have forced him to lose his cool sometimes in the field. Even in the IPL 2017 as the captain of RCB, he could win only a very few matches, could not get into play off. However, in spite of the unexpected results, according to a report, Kohli in a press conference took the audience by surprise when he revealed, "Players sometimes laugh at their misery. It is very easy to get frustrated and point fingers when you are not doing well, but I think we have embraced and accepted and tried to laugh it off and have come out of the dressing room in a cheerful mood on many occasions. All the 11 players feeling the same way is rare," he clarified.

In life, sometimes, we come across some funny situations. In the good old days, we used to stay in Mumbai city in 'Pugdi' house when the situation of housing in Mumbai was not so expensive as it is today. It was customary for my father and his friends to have a get together on holidays at their respective 'pugdi' houses or in open air maidans. In those days, when there was no TV or any other kind of entertainment, like smart phone, facebook or twitter like today. The only possibility of spending time especially on holidays was visiting each other, playing cards, listening to music, cooking, frequent cups of tea, watching dramas occasionally and of course conversation and when the conversation became hilarious, everybody had some fun.

The Illustrated Weekly of the Times Group had a wide circulation once upon a time. The Weekly is not being published now which has disappointed many. There used to be a humour column which was hilarious and literally added pleasure to your Sunday.

While studying in schools, we heard this English sentence which is enjoyed by so many even today even though it makes no sense: "After a very long consideration and consultation I came to the conclusion that the matriculation



Sabu Daniel

Director,
Navi Mumbai Municipal Transport
(NMMT)

*Wish You All
A Happy*
ONAM

examination is a great botheration to Hindu Nation where the main occupation is cultivation and I ran to the railway station in a speedy motion to have a solution!"

Anger is a condition where the tongue works faster than other organs. Smile on the contrary makes other organs work faster but not the tongue! This is where humour comes into picture. If you can bring smile on the face of at least two persons every day, there is nothing like that. Smile adds to one's face value. Ability to face some critical situations over which we have no control, with a smile is an Art. It is said that a baby smiles on an average 400 times in a day. A young boy or a girl smiles 17 times on an average and an Adult hardly smiles. As one grows older, you forget to smile, eventually affecting your health adversely.

Start the day with a prayer and with a smile on your lips makes your day! The problem with us is we create mountains out of mole hills and create serious situations for silly things which become fatal at times and by the time one realizes one's folly, it is too late. Let us therefore accept the inevitable, not brood over things over which we have no control and move in the right direction and surrender ourselves to the Almighty so that a solution for every problem will definitely be visible in the long run. If at all we come across problems for which a solution is impossible, accept it so that it is no longer a problem!

Becky L Bobek, a famous Research Psychologist says in his article "A key to career Longevity" about teachers who throughout their careers encounter many situations that generate conflict and stress. If not managed productively, this can affect their physical health and psychological well being, possibly leading to changes in self esteem, altered patterns of sleeping and eating, depression, declining job satisfaction, vulnerability to illness etc. Therefore, the ability to adjust to varied studies and increase one's competence in the face of adverse conditions is a critical element in class room success and teacher retention." So some teachers leave the school and others continue with a lot of enthusiasm! Here also humour (the ability to take things lightly with a smile on your face) and move forward plays an important role.

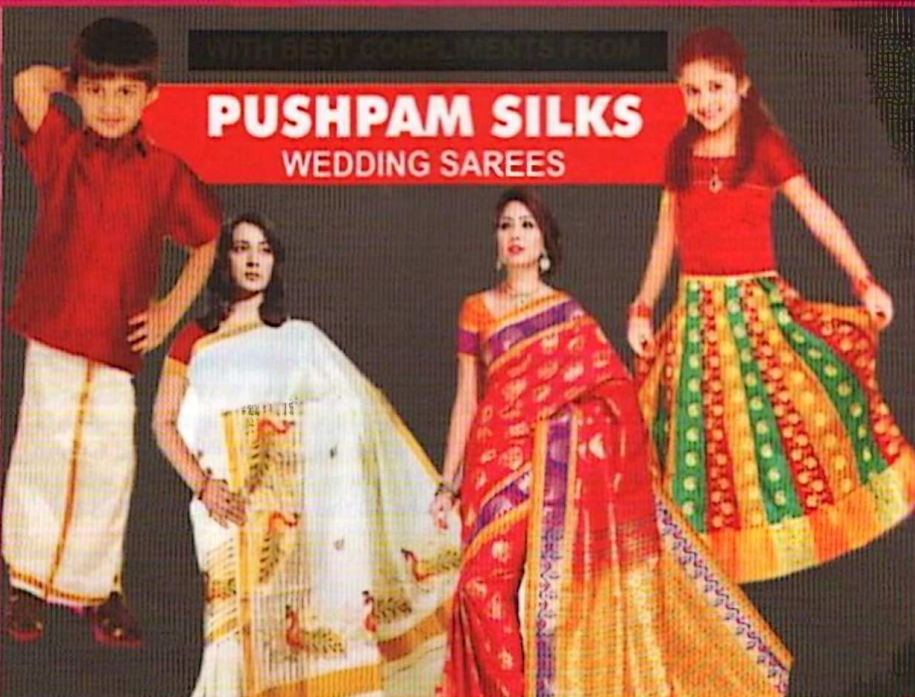
Now some sincere suggestions to senior citizens! Follow your passion and do it whether it is writing, reading, driving, swimming, painting, cooking, music, teaching, going on a pilgrimage or picnic or a foreign land. Try to take up those activities you wanted to do during your working days but could not

do for various reasons. Now is the time to fulfill your wish. "You don't have to stop fun when you get old, in fact you start getting old when you stop the fun!" The idea is to grow up always by finding opportunity in change because change is inevitable.

When you listen to a lecture whether in a school, college, or in a public platform, whether it is political, spiritual or any other matter, the speaker by adding a little humour attracts the audience and keeps them spellbound. Otherwise they will get bored and even will go to sleep. I remember, one of the teachers in my school was a person with high sense of humour. He had the ability to make even a tough subject very interesting by virtue of his humour. He used to tell humorous stories and incidents during the course of lecture during the allotted time of his period and this quality in him made him popular and the students were eagerly looking

forward to his classes unlike other teachers' classes. Even in serious movies, a little bit of comedy is welcome, like curry leaves in a South Indian dish. In a nutshell, one can conclude that humour should be made an integral part of everybody's existence. Only then you will find some meaning to life. So keep smiling and make others smile! Increase your face value.

Growing old is mandatory. Growing up is optional. Our Guru says "Pain is inevitable, but suffering is optional! In nature everything is just waiting for you to laugh. When you laugh, the whole nature laughs with you. When things go all right, everybody can laugh, but everything falls apart and then you can laugh, that is evolution and growth," he concludes. We make a 'living' by what we get, we make a 'life' by what we give! So give and keep the smile on! That is the best medicine in the world!



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 DHOTHI, MUNDUKAL, READYMADE SHIRTS,
VELCRO DHOTHI WITH POCKETS AVAILABLE

കാമരാജ് ഭോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
"ഓട്ടിച്ചോ കെട്ടിക്കോ വെൽക്രോ ഭോത്തി 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



Amchi Mumbai Golden Voice Finale

■ Amchi Mumbai Golden Voice final event was held at Vishnudas Bhave Auditorium Vashi, Navi Mumbai on 20th August 2017. Rahul Muraleedharan from Dombivili won the first prize. The second and third winners were Anjali Nair and Devika Azhakesan respectively. There were 6 contestants in total for the final. Asha Mithun, Ramachandran and Rajalaxmi were the remaining

contestants.

LIC Managing Director B Venugopal was the chief guest on the occasion. Dr. Oommen David of Holy Angels School, Sunil Kumar and Sudheesh Kumar of Goodwin Group, Paul Parappilly, C P Babu, M C Sunny, Harikumar Menon, A N Shaji, Adv Padma Divakar, K R Gopi, E P Vasu, Adv. Sreejith, O K Prasad, Murali Mattummal, K T Nair, Manoj

Malavika, Mohan Nair, J P Thakazhi, Roy J Kottaram, Jwala Gopi Nair, Jayan Pillai et. al were also present. Popular Malayalam playback singers Kaavalam Sreekumar and Renjini Jose were the judges.

Onaghosham of Mulund Kerala Samajam

■ This year's Onaghosham of Mulund Kerala Samajam will be held at Ajit Kumar Memorial Hall, Mulund Bhakta Sangham Temple complex on September 17 with various cultural programmes. The event will begin with Pookkalam Malsaram in the morning which will be inaugurated by Samajam President Kalashree C K K Poduval followed by Kaikottikkali of Samajam members, dance, onam songs etc. K M Mathew memorial Award introduced few years ago by the samajam will be handed over to the recipient V G Nair of VGN Group on the occasion. Meritorious students of SSC/HSC will also be felicitated during the event. Eligible students should submit their self-attested mark sheet with the Samajam office on or before 10th September 2017. For registration details of Kaikottikkali and other programmes contact General Secretary E Ramachandran on 9819002955.



Wish You All A Happy
ONAM

C.S. Nair : 09322205213
Sumesh Nair : 09930220014
and Family



MEDHA H.R. CONSULTANTS

AN ISO 9001-2008 COMPANY

Lic : B-0520/MUM/PER/1000+/10/8579/09

Solaris-1, D-wing-44, Opp. L&T/Sanofi, Gate No. 6, Powai, Andheri (E), Mumbai-72.

Tel: 022- 40220315 / 16 / 17, 28470247, 28470557, 9967008460,
8898770810, 9322205213, 7012273630

Email: recruit@medhahr.com, jobs@medhahr.com

KERALA BRANCH: Room No.307-L, 1st Floor, Radhakrishnapilla Memorial Bldg, Maliyekkal Junction, Kareelakulangara, Kayamkulam-690508,

Website : www.medhahr.com

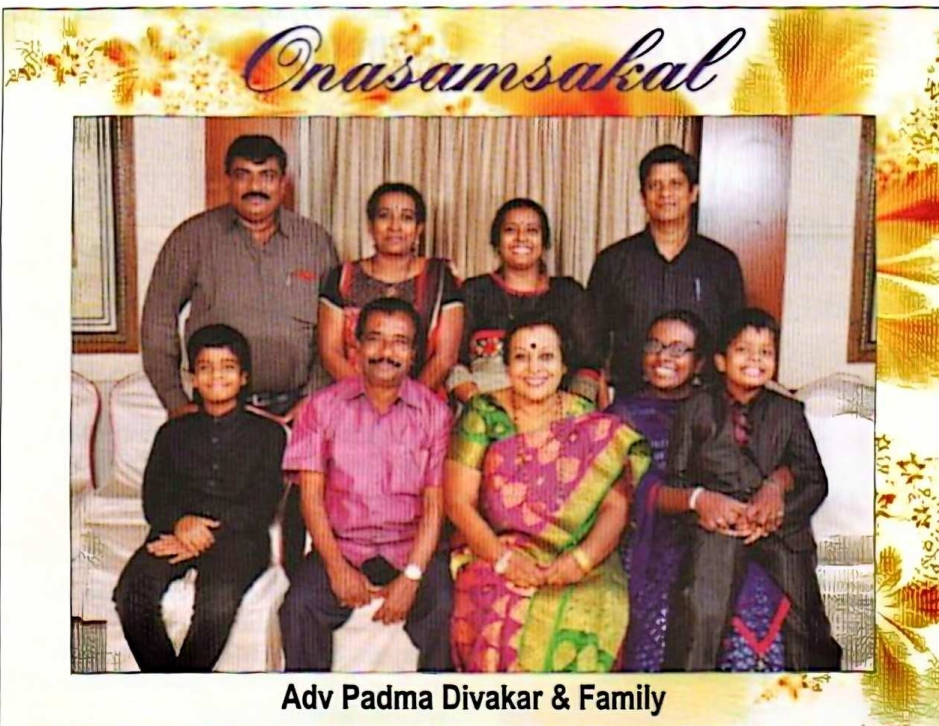
Ramayana Yagnam at Powai Ayyappa-Vishnu Temple

■ A three-day Adhyatma Ramayana Yagnam was organized by Shree Ayyappa Seva Sangham, Powai at the Shree Ayyappa Vishnu Temple from August 4-6, 2017. Shri. Mumbai Narayanji was the Yagnacharya and Prof. Remadevi was the Sahacharya. The programme was from dawn to dusk. It was inaugurated by S R Pillai, President, Shree Ayyappa Seva Sangham, Powai. V N Gopalakrishnan, Freelance Journalist also spoke on the occasion.

Adhyatma Ramayanam Kilippattu written by Thunchath Ramanujan Ezhuthachan was recited on the occasion. Coincidentally, the Yagna was held during the Ramayana Month commenced on July 17 and was concluded on August 16, 2017.



During Adhyatma Ramayana Yagnam at Powai



Adv Padma Divakar & Family



■ Mrs. Alice Johnson Therattil has been elected for the first time in the history of KCC as first lady Vice Chairperson in the 60th year of Kerala Christian Council. The election took place in the 69th Annual General Body meeting for the office bearers of the 60th year on July 30, 2017.

Free Wheelchair distribution by Nanma Charitable Trust Kalyan.



■ Kalyan based Nanma Charitable Trust has started its second phase social service at the adivasi areas. As a part of this, wheelchairs, water Purifiers, tube lights, ceiling fans, kitchen utensils etc. were distributed to the poor children of schools, Anganwadi in the Plot Pada village of Shahapur district. The second phase activities were

inaugurated by General Secretary Sunil Raj. Santosh Balachandran presided over and E U Unnikrishnan, Shajimon, P B Loby, Sunita Shyam, Dhikkare et.al led the activities.

In the next phase, free medical check-ups and medicine distribution will be conducted for all villagers according to General Secretary, Sunil Raj.

K M Mathew Memorial Award to V G Nair



■ An endowment established in memory of late K M Mathew, former President of Mulund Kerala Samajam, will be bestowed on eminent businessman and social worker V G Nair of VGN Jewellers. It is the fourth endowment since its inception. V G Nair has been selected in consideration of his meritorious services to the socio-cultural activities during the last many decades. The endowment consists of a purse of Rs. 25, 000/- a plaque and a certificate. M Kumaran Nair, Dr A Venugopal and K Rajan constituted the jury. The endowment will be presented to V G Nair on September 17 during the Onam celebrations to be held in Mulund Bhakta Sangham Hall (Ajit Kumar Memorial Hall) at 10 am, by Samajam President CKK Poduval in the August presence of many dignitaries.

Onam celebrations

■ Bombay Kerala Samajam, Matunga is celebrating Onam on Sunday, September 17 from 10 am onwards at Prachara B N Vaida Sabhagruha Hall, Hindu Colony, Dadar. Cultural programmes, Pookkalam and orchestra by Chembur Kalanjali will be presented besides a sumptuous Onam feast. The Samajam is also getting ready to release Onam Special of 'Visala Keralam.'

Children who secured meritorious success in the recent SSC and HSC examinations will be felicitated. Members of the Samajam whose children secured these positions should give names of the children before September 10 to the office of the Samajam. For details contact Samajam office on 24012366 or 24024280 on all days except Wednesday.



ഹൃദയം സകലം Happy Onam



World Confederation of Warriors

Now Engaged in MULTIPLE CHARITY ACTIVITIES
IN MUMBAI & KERALA

Greetings & Best Wishes to all Keralites for a Happy Onam

Current Ongoing Key Projects

Medical and educational aids, Low cost Kidney Dialysis (Kochi),
Herbal Planation Cultivation (Kerala), Health and Eye checkup camps,
Development of WCW Centre (Mavelikkara)
AASHNA Educational Empowerment Project (Mumbai)

E-mail: worldwarriors@gmail.com, tvr1936@hotmail.com

Web site: www.worldwarriors.org



6th Malayalotsavam

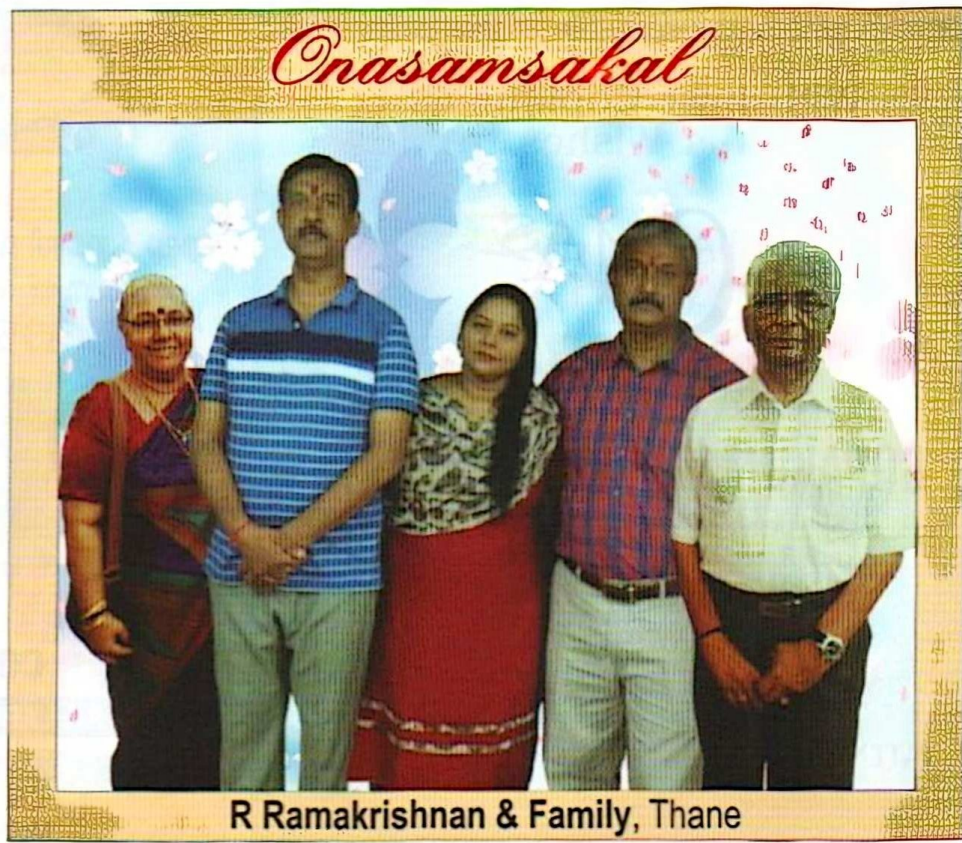
■ The 6th chapter of Malayalotsavam conducted by Malayala Bhasha Pracharana Sangham was inaugurated at Vivek Vidyalaya, Goregaon (W) on Sunday the 20th August 2017 in the august presence of prominent personalities of various Mumbai Malayalee associations, artists, social activists etc. Popular Malayalam poet Alamkot Leelakrishnan was the chief guest on the occasion. Various cultural programmes were presented by members of various zonal committees. There was also a photo exhibition of different types of Theyyams by Raneesh Yechoor. A novel 'Drava rashtram' written by Pravasi writer Kanakkoor R Suresh was released on the occasion by Girija Vallabhan giving a copy to the chief guest Alamkot Leelakrishnan. The book was introduced to the audience by Anil Prakash. Association President Bindu Jayan presided over the public meeting in which General Secretary R D Harikumar spoke about the activities of Malayalotsavam, welcome address by convenor Ramachandran Manjambraith and vote of thanks by Western Zonal Chairman Dr. Suresh Nair.



During the launch of Novel Drava Rashtram

Dance for National Unity

■ People's Art Centre is organising a dance festival by the name Dance for National Unity at Ravindra Natya Mandir, Prabhadevi on September 18 at 7 pm. Classical and folk, dances will be presented during the festival. Kathakali, Mohiniyattam, Kuchipudi, Yakshaganam, Lavani, dandia, Kathak, Punjabi Bangda, Rajasthani dances etc will be presented. There will be a Kathakali by Kalavedi of Thripunithura. For details contact 82371 17370.



R Ramakrishnan & Family, Thane



Self Defence workshop

■ The Rotaract Club of Borivali Heights organised a self defence workshop for the Girl students of Swami Vivekanand School, Dahisar. The workshop was conducted by Amit

Khatri, 4th DAN , certified Fitness and Power Yoga Instructor, Founding Member of ASAI, Country representative and Brand Ambassador of ASAI organisation.

Nearly 200 students took benefit of the workshop. President of the Rotaract Club of Borivali heights Rtr. Nikhita Sunil and her members have plans to have such sessions in many schools.



With best Compliments &
ONAM Wishes from

GNA

GOPAKUMAR NAIR ASSOCIATES

Shivmangal, 3rd Floor, Next to Big Bazar,
Akurli Road, Kandivli East, Mumbai - 400 101.
Tel : (022) 40895454 / 28872058 / 28850805

www.gnaipr.com

PATENTS / TRADEMARKS / COPYRIHGTs / DESIGNS



എല്ലാ പ്രവാസി മലയാളികൾക്കും ഐശ്വര്യത്തിന്റെയും
സ്വന്തം സമൃദ്ധിയുടെയും നന്മ നിറഞ്ഞ
ഓണാശംസകൾ



ചെമ്പൂർ ബാലകൃഷ്ണൻ നായർ
സെക്രട്ടറി
നായർ സേവാസമിതി, ചെമ്പൂർ

SURYA
CONSULTANCY SERVICES

E.S.I.C, P.F, LABOUR & FACTORY, ACT CONSULTANT

E-503, Sree Sankara Colony, P.L Lokhande Marg
Chembur (W), Mumbai - 400089
Mob: 9820402236, Ph: 25579491



Football Tournament

■ Rotaract Club of Borivali Heights organised the very first event in its sports avenue - a football tournament - The RCBH Cup on the 30th July 2017 at United Sports Field, Borivali (W). The Tournament had a total participation of 13 teams from different parts of Mumbai. The Champions of The RCBH Cup was the team - Kalina

Rangers and the runner up was Maccabi-a. The prize money for the champions was Rs. 12,000 and runners up was Rs 6,000. Trophies were also given to both the teams and also best goalkeeper and player of the tournament. Participation certificate was given to all the teams

Literary Contest

■ As part of the sixth Malayalotsavam, Malayalam Bhasha Pracharana Sangham is organising a literary contest for the Malayalees of Maharashtra. For the essay contest the subject is 'Mathetharasamskaram Neritunna Velluvilikal' (Challenges of Secular Culture) and the essay should not exceed 25 pages. There are no specific subjects for the short story and poem but stories should not exceed 25 pages and the poem cannot have more than 60 lines.

There are restrictions for the entries. They should not have appeared in print earlier, should be original and should not violate social progress. Applicant should write his or her name, address, phone number and e-mail address on a separate sheet and should send along with the entry. The winning entry will be published in 'Keralam Valarunnu' magazine published by the Sangham. Entry should reach the Sangham office, before November 1. The address is 'Malayalam Bhasha Pracharana Sangham, 11 Green Villa, Himalaya Housing Society, Ghatkopar West, Mumbai 400 084. E-mail: mumbaimalayalam@gmail.com. Phone: 98695 59579.

Wish You All
A Happy
ONAM

**CHAITANYA
ENTERPRISES**
Builders & Developer
Ambernath

Wish You All
A Happy
ONAM

R V Venugopal & Family
Antop Hill



മധ്യ നമ്പ്യാർ

സുവർണ്ണകാലം

പൊട്ടിക്കിണറ്റിലെ പച്ചവെള്ളം
കോരി കുടിച്ചു വിശപ്പടക്കിയവരാണ്.

കുളത്തിൽ മുങ്ങാകുഴിയിട്ടു
കുളിച്ചവരാണ്.

മുണ്ടുടുത്തു കോളേജിൽ
പോയവരാണ്.

ഏതു പൊരിവെയിലിലും
പുമുഖത്തിണ്ണയിൽ
കുർക്കം വലിച്ചുറങ്ങിയവരാണ്.

പ്രേമം പുറത്തു പറയാനാവാതെ
കുറ്റിത്താടി വളർത്തി നടന്നവരാണ്.

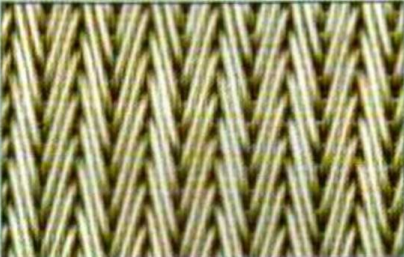
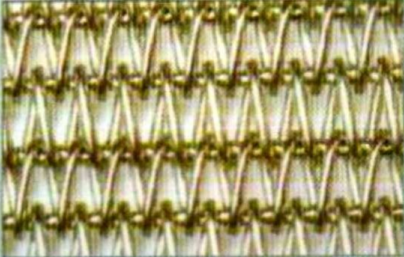
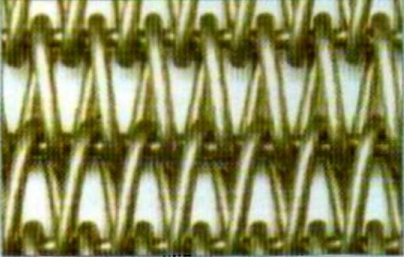
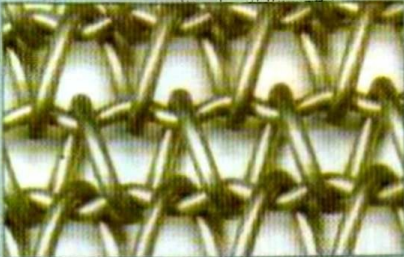
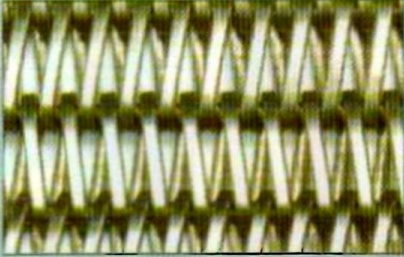
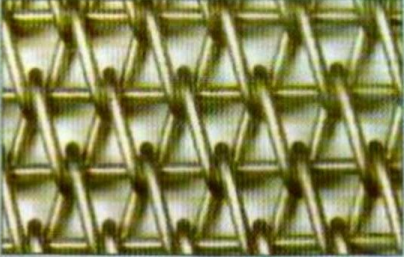
ഇഷ്ടപ്പെട്ട പെണ്ണിന്റെ മുഖമൊന്നു
കാണുവാൻ തെയ്യപ്പറമ്പിൽ
രാത്രി മുഴുവൻ കണ്ണിലെണ്ണ
ഒഴിച്ചു ഉറക്കമൊഴിഞ്ഞവരാണ്.

അത് നമ്മുടെ സുവർണ്ണകാലം.

EUREKA METAL BELTS

AN ISO 9001 COMPANY

EUREKA BALANCED WEAVE BELTS

		
Compound Balanced Weave Type L.K. 3 in 2,3,4 & 5 Rod Series	Balanced Weave Type L.K. 5	Balanced Weave Type L.K. 16 (Lehr Belt)
		
Balanced Weave Type L.K. 19 (Lehr Belt)	Balanced Weave Type L.K. 16 Flat (Lehr Belt)	Rod Reinforced 24-24-12-12

— R. D. Ashar Int. Ltd. —

(Formerly R D Ashar Engg Div.)

R. D. Ashar Compound, Main Road, Wagle Estate, Thane - 400 604, Maharashtra, INDIA Tel. : +91-22-2582.3739 (Hunting Line)
 Fax : +91-22- 2582 0864 E-mail : rdashar@vsnl.net OR rdashar@mtnl.net.in Website : www.rdashar.com

It happened with **A C N Nambiar**

Jawaharlal Nehru wanted to appoint ACN Nambiar as High Commissioner of India to Ceylon (now Sri Lanka) but the latter was not inclined to accept it. After two years, when Nehru with his daughter Indira visited Switzerland, Nambiar was invited to join them there. Nehru wanted Nambiar to be India's Ambassador to Sweden with concurrent accreditation to Denmark and Finland. Nambiar accepted the offer as the posting was in Europe. Before presenting his credentials, he went to New Delhi for a briefing and stayed at Teen Murthy Bhavan, residence of Prime Minister. Nehru then invited the Scandinavian ambassadors to his



residence to join him and Nambiar for dinner.

After taking over the post, Nambiar found that despite being a monarchy, the Swedish royal family was not very particular about protocol. Nambiar could meet the king whenever he wanted.

In one such meeting, the informal attitude encouraged Nambiar to pose a question to the king,

how he addressed his daughter, who was married to King of Denmark, during a state visit there. The king smiled and said, "Your Majesty.", adding "is it not funny?"

King's granddaughter was married to the king of Greece and Nambiar wondered how the king must have

addressed her.

When it was time for Nambiar to demit his office, he went to the king to bid farewell. The king then dismissed his servants and served tea himself to Nambiar.

King of Denmark was more liberal. During Nambiar's tenure, the king conducted an orchestra and served refreshments at parties.

One year later Nambiar was posted as Ambassador to West Germany, much to the irritation of the Swedish. Nambiar was pleased that he was going to a country that had expelled him. He was further amused that in his position as ambassador, he was also the head of the Indian Military Mission in Berlin, the very same organisation that had directed his arrest and had also sent an unfavourable report on him. When he presented his credentials, President Theodor Hues said, "At last an Indian Ambassador with whom I can converse without an interpreter!"

Wish You All A Happy
ONAM



V K Santosh Kumar & Family, Bandra

Onasamsakal



Venugopalan Pillai

Vineeth Engineering Works

27 Bechan Singh Compound,
Near Woolen Textile Mill Compound,
Lake Road, Bhandup (W), Mumbai 400078

9820835434

vineeth.engineering@gmail.com



Rajan Mundayat

A Torn Life

As an oasis in a barren desert
You quenched with your arrival
The thirst for love
Of your issueless parents.

Not for long,
When fate took your father
In a tragic accident
Leaving you further
To be an oasis again
For your lonely mother.

But now, all of a sudden
When you have just
Grown to your manhood
To fulfil the thousand dreams
That your mother had for you
Fate again played truant
To take you forever from her,
To leave her alone,
With only your memories left
For the rest of her life.

Wish You All A Happy

ONAM



Shashi Nair

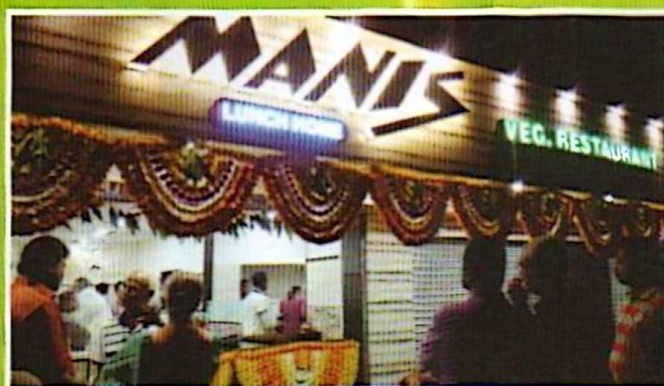
Director, Euro Elite Express Pvt. Ltd., Mumbai



Euro Elite Express Private Limited

G1, Venus Building, 4th Cross Road,
Lokhandwala Complex, Andheri (W), Mumbai - 400 053, INDIA
Mob: +91 9820503020, E-mail: shashinair@elite.co.com

Onasamsakal



MANIS
LUNCH HOME

No. 86, Komal Building, Road Number 2,
Chembur East, Mumbai, Maharashtra 400071,
Mob: 9820282643



സുലോചന അച്ചൻ

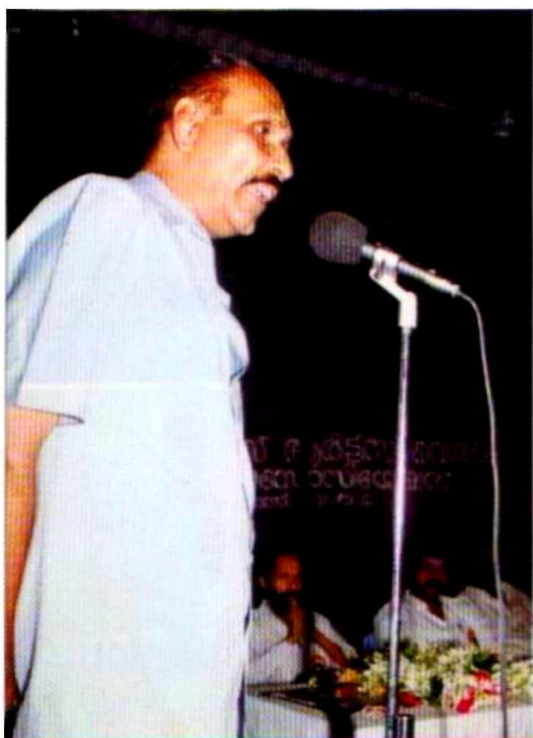
നമ്മുടെ കേരളം

(കർട്ടൻ ഉയരുമ്പോൾ പരശുരാമൻ സ്റ്റേജിൽ ഒരു ബെഞ്ചിൽ സുസ്ഥൈര്യമായി ഇരിക്കുന്നു. കുട്ടികളും സ്ത്രീകളും പുരുഷന്മാരുമായി എട്ടുപത്തുപേർ രണ്ടുവശത്തും. അവർ തൊഴുതുകൊണ്ട് പാടുന്നു; അഭിനയത്തോടെ, ചുവടുവെപ്പോടെ.) അവതാരപുരുഷനാം ഭാർഗവരാം തവപാദപത്മം നമിക്കുന്നു ഞങ്ങൾ. ഭാർഗവരാം.... പരശുരാം...

കേരളം ഞങ്ങൾക്കു തന്ന രാമാ! നൽകിയല്ലോ നമുക്കായിട്ടു കേരളം നാനാവിധത്തിലും കമനീയ കേരളം. ശാലീനസുന്ദരിയാണീ നാട് ആരും കൊതിക്കുന്ന മലയാളനാട്. കാടും മലകളും തോടും പുഴകളും കൈകോർത്ത് പൊട്ടിച്ചിരിക്കുന്നുവല്ലോ. പച്ചപിടിപ്പുള്ള പാടങ്ങളെത്ര വൃക്ഷലതാദികൾ ചുറ്റുപാടും. ഇങ്ങുതിരിഞ്ഞാലും എങ്ങുതിരിഞ്ഞാലും കണ്ണിനു സദൃ കേങ്കേമസദൃ. ആടിക്കളിക്കുന്ന മയിലുകളുണ്ട് പാടി രസിപ്പിക്കും കുയിലുകൾ ചുറ്റും. ഒന്നല്ല, രണ്ടല്ല ഉത്സവമൊട്ടേറെ കലോത്സവങ്ങളോ അതിലുമേറെ ഓണവും വിഷുവും തിരുവാതിരയും മലയാളമണ്ണിനു സ്വന്തമല്ലോ!

മതഭേദമില്ലാതെ സൗഹാർദ്ദമോടെ മിന്നിത്തിളങ്ങുന്നു മലയാളനാട് ചിരിയും കളിയും സ്വന്തബന്ധങ്ങളും മുന്നിട്ടു നിൽക്കുന്ന നാടാണ് കേരളം. വരുവിൻ വരുവിൻ പാടിരസിക്കും തിരുവോണനാളിന്റെ മഹനീയത ഇന്നും വരുന്നുണ്ട് മാവേലിത്തമ്പ്രാൻ ഇന്നുമീ നാടൊരു സർഗ്ഗമാണ്.

(മഹാബലി സപരിവാരം വന്നെത്തുന്നു. എങ്ങും ആഘോഷലഹരി.) ആഹാ! മാവേലിത്തമ്പ്രാൻ വന്നെത്തിയല്ലോ. (കാണികളെ നോക്കി) പാട്ടിനോടൊപ്പം കളിയുമാവാം. കൈകൊട്ടിക്കളിയും കുമ്മിയടിയും. (കാണികളുടെ ഇടയിൽനിന്ന് കൈകൊട്ടിക്കളിക്കാർ സ്റ്റേജിലേക്ക് കയറുന്നു. ആഘോഷഭരിതരാണ് എല്ലാവരും. ഏത് പാട്ടുമാവാം. വട്ടമിട്ട് കളിക്കുന്നു. കളി കണ്ടശേഷം മാവേലിയും പരശുരാമനും സസന്തോഷം മുന്നോട്ടു വരുന്നു.) മാവേലി: പൊന്നുമക്കളേ, നിങ്ങളെയെല്ലാം കാണുമ്പോൾ എന്റെ മനസ്സ് സന്തോഷംകൊണ്ട് തുള്ളിതുള്ളുമ്പുകയാണ്. നിങ്ങൾ ലോകത്തിലെ ഏത് കോണിലായാലും- കേരളത്തിൽത്തന്നെ ആവണമെന്നില്ല ചിങ്ങമാസം തിരുവോണം നാളിൽ ഈ അമ്മാമൻ വന്ന് കാണും, തീർച്ച. ഒന്നേ എനിക്കു പറയാവാനുള്ളൂ.



ഓണസന്ദേശം

“ഓർത്തിരിക്കേണ്ട സുപ്രധാനമായ കാര്യം ഇതാണ്. ആഘോഷങ്ങൾക്ക് മനസ്സുകളെ ഒരുമിപ്പിക്കാൻ കഴിയണം. രാജ്യത്തെ ശക്തിപ്പെടുത്താൻ സാധിക്കണം. അത്തരം ആഘോഷങ്ങൾക്കേ ശാശ്വതമായ നിലനില്പുള്ളൂ. അതിനുവേണ്ടിയുള്ള കൂട്ടായ്മ ശക്തി പ്രാപിക്കാൻ മാവേലിമന്നൻ അനുഗ്രഹിക്കട്ടെ! ...മാവേലി നാടുവാണീടും കാലം മാനുഷരെല്ലാരുമൊന്നുപോലെ... എന്ന മനോഹരമായ സങ്കല്പം യാഥാർത്ഥ്യമാകട്ടെ”

ഓണാശംസകളോടെ

വി. ബാലചന്ദ്രൻ

സന്മനസ്സോടെ സ്നേഹവാത്സല്യത്തോടെ ജീവിക്കുക. അതുതന്നെ ദൈവം, അതുതന്നെ ശക്തി. അതുതന്നെ ജന്മലക്ഷ്യം. (പരശുരാമനും മഹാബലിയും തൊഴുകയ്ക്കോടെ നിൽക്കുന്നു. കാണികൾ എഴുന്നേറ്റുനിന്ന് കയ്യടിക്കുന്നു, കൈ കുപ്പുന്നു സസന്തോഷം)



കെ.വി.എസ്. നെല്ലുവായ്

പകലുറങ്ങുന്ന വീട്

എന്റെ വീടിന് പകലുറങ്ങിയാണ് ശിലം
മകൻ സ്കൂളിലേക്കും ഞങ്ങൾ ഓഫീസിലേക്കും പോയാൽ
പിന്നെ വീട് സ്വന്തം.

പണ്ട് ചാലിലെ വാടക വീട്
ഇടയ്ക്കിടക്കു തെട്ടിയുണരുമായിരുന്നു
പൊട്ടിപൊളിഞ്ഞ ജനൽപഴുതിലൂടെ
പൂച്ച എലി ഇത്യാദി നുഴഞ്ഞുകയറി
പാത്രങ്ങൾ തട്ടിമറിക്കുമ്പോൾ
വാടക കുടിശ്ശിക വാങ്ങാൻ വരുന്ന
സേട്ടുവിനെ ഓർക്കുമ്പോൾ

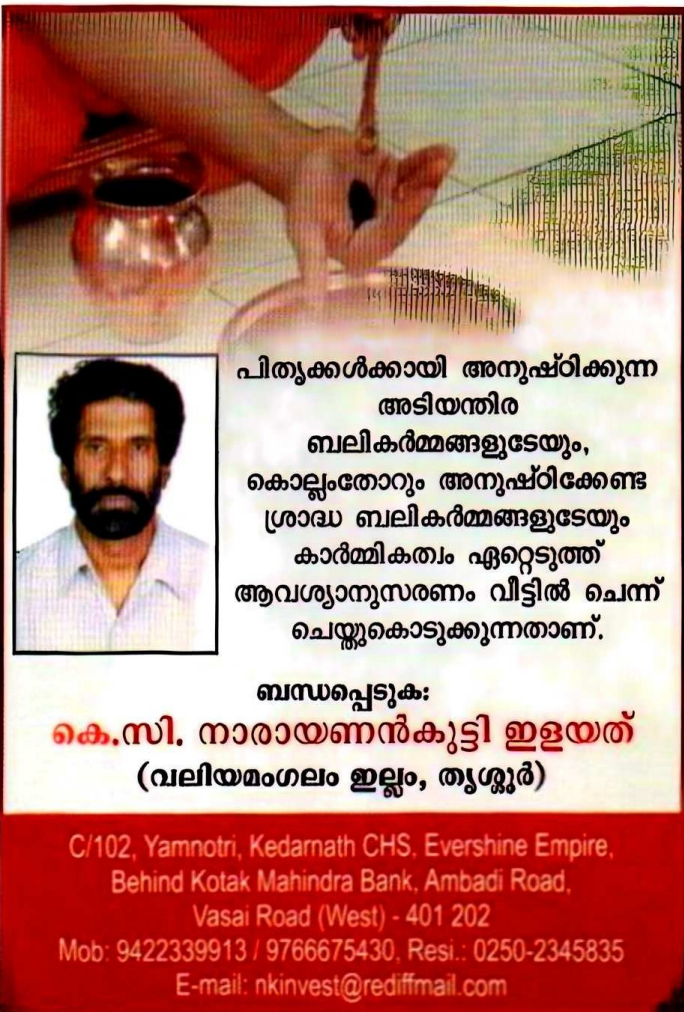
ഇപ്പോഴത്തെ ലോൺതീർന്ന വീടിന് ഒരല്ലലുമില്ല
പുറമെ നിന്ന് നോക്കുമ്പോൾ ശാന്തം
പുറത്തെ ഗേറ്റിൽ കാവൽക്കാരനുമുണ്ട്
ആക്രീകടക്കാരനും പിരിവുകാരും
ഉറക്കം കെടുത്തില്ല.

ഒഴിവുദിനങ്ങളിലൊഴികെ എന്നും വീടിനെ
ഒറ്റക്കിട്ടുപോകാൻ ഞങ്ങൾക്കിഷ്ടമുണ്ടായിട്ടൊന്നുമല്ല
വീടിന്റെയും ഞങ്ങളുടെയും സ്വന്തമത
നഷ്ടപ്പെടുത്താതിരിക്കാൻ
വിശ്രമമില്ലാത്ത ഓട്ടത്തിനിടയിൽ
പനിയാണ് മേലുവേദനയാണ് എന്നൊക്കെ പറഞ്ഞു

വല്ലപ്പോഴും ലീവെടുക്കും
അന്നൊക്കെ വീടിനെ കുഞ്ഞിനെയെന്നോണം
മടിയിൽ കിടത്തി ഓമനിക്കും.
വല്ലപ്പോഴും അവധിക്കാലത്ത്
വിരുന്നുകാർ വന്നാൽ
വീടിനു പകലുറക്കം നഷ്ടപ്പെടും

ഇരുട്ടുന്നതിനും മുമ്പേ ഉറക്കം തുങ്ങിയാവും
അല്ലാത്തപ്പോഴൊക്കെ വൈകി ജോലികഴിഞ്ഞത്തുമ്പോൾ
വീട് ഉണർവോടെ വരവേൽക്കും
അത്താഴം കഴിഞ്ഞു കിടക്കുമ്പോൾ
വീട് ഞങ്ങൾക്ക് കാവലിരിക്കും
നേരം പുലരുമ്പോളും
ഒട്ടും പരിവേമില്ലാതെ

ഞങ്ങളും വീടും പ്രതീക്ഷയിലാണ്
ഒന്നിച്ചുണരുകയും ഒന്നിച്ചുറങ്ങുകയും
ചെയ്യുന്നൊരു കാലം വിരുന്നായിലല്ലാതെ
ഞങ്ങൾ സ്വപ്നം കാണുന്നു.



പിതൃക്കൾക്കായി അനുഷ്ഠിക്കുന്ന അടിയന്തിര ബലികർമ്മങ്ങളുടേയും, കൊല്ലംതോറും അനുഷ്ഠിക്കേണ്ട ശ്രാദ്ധ ബലികർമ്മങ്ങളുടേയും കാർമ്മികത്വം ഏറ്റെടുത്ത് ആവശ്യാനുസരണം വീട്ടിൽ ചെന്ന് ചെയ്തുകൊടുക്കുന്നതാണ്.

ബന്ധപ്പെടുക:
കെ.സി. നാരായണൻകുട്ടി ഇളയത് (വലിയമംഗലം ഇല്ലം, തൃശ്ശൂർ)

C/102, Yamnatri, Kedarnath CHS, Evershine Empire, Behind Kotak Mahindra Bank, Ambadi Road, Vasai Road (West) - 401 202
Mob: 9422339913 / 9766675430, Resi.: 0250-2345835
E-mail: nkinvest@rediffmail.com

Wish You All A Happy ONAM

M U Hariharan Prop.

MST MICRO SPECIAL TOOLS

CORPORATE OFFICE:
1D3, Gundecha Onclave
Near Sakinaka State Bank of India
Kherani Road, Andheri (E),
Mumbai: 400072 India
Mob: 9820065623 / 98200 69623
Email: msthariharan@yahoo.com

WORKS & OFFICE:
E/8 & G /129
Ansa Industrial Estate
Sakivihar road, Andheri (E)
Mumbai - 400 072 India
Phone: 6677 9970 / 71 / 72
Fax: 2847 6324
www.microspecialtools.com

MANUFACTURES OF
■ SAS TOOLINGS TO DEFENCE INDUSTRIES.
■ HIGH QUALITY TOOLINGS FOR C.N.C TURRET PUNCH PRESSES.
■ CONVENTIONAL PRESS TOOLS.
■ INDUSTRIAL MOULD INSERTS
■ TOOL ROOM EQUIPMENTS LIKE:-
1. GRINDING VICES.
2. SINE VICES.
3. SINE DRESSERS ETC.

NOTE: JIG GRINDING IS OUR SPECIALITY.

Handle Your Hair With Care



Dr. (Major) Nalini Janardhanan

■ Many times unknowingly we handle our hair roughly or subject it to unhealthy environment. This can cause damage to hair. Mishandling of hair during combing, brushing, shampooing or tying knots lead to damage to the cuticle, the outermost layer of hair. The flat scales on the cuticle tend to break giving the hair a dull and wispy appearance leaving the inner layers with little protection and vulnerable to injury.

Hair is an elastic structure and can be stretched to a great extent. But combing, brushing, curling etc if done roughly, stretch the hair unduly and causes breakage. Strong shampoos, blow drying, permanent waving or dyeing as well as exposure to sunlight make the hair dry and brittle. The tip of the hair is the oldest part of the hair (being around the

longest). So it is the common site for damage and split ends. Split ends look like a small fork. If the splits travel up the length of the hair, damage can affect the entire hair leading to breaking of hair. Combs with sharp teeth tend to tear the hair.

Prevention of damage to hair

A little care and attention go a long way in keeping your hair healthy.

1. Cleanliness of scalp and hair is very important. To wash and shampoo your hair, follow these steps. Wet your

hair well. Pour a little shampoo on your palm, add some water and mix together. Apply this to your scalp and massage gently to remove dirt and dead skin. Add more shampoo mixed with water and continue to massage along the hairline, nape of the neck and behind the ears. Then pour water gently over the scalp. Squeeze water out of the hair gently. Water should not be wrung out of the hair. Rinse well with plenty of water preferably with shower. Never use hot water to wash hair. In cold climate, use warm water if needed. After washing don't rub hair dry. Wrap a soft towel round the head and then gently blot the hair dry.

2. Don't brush wet hair as the hair may break when wet.

3. Use a wide toothed comb to untangle your hair. Grip hair firmly- small sections starting from the tip, comb outward and work your way up to the root.

4. Dry hair naturally. It is better not to use blower or hair dryer. If you must, then use a hand-held hairdryer holding at least 10 cms



away from hair. Use lower setting of heat and don't concentrate the blast of air on any one area (keep changing).

5. Don't leave your hair wet or tie it while it is still wet. It can cause dandruff or fungal infection.

6. Avoid using grips, clips or rubber bands on wet hair. Traction causes breakage or permanent loss of hair. If you are using them, keep them only for a short time.

7. Use conditioner only along the ends of the hair, not on scalp.

8. Use a soft brush when the hair is dry.

9. Wash and clean your combs and brushes regularly.

10. Never share your combs and brushes with others.

11. Regular brushing of hair is essential to clean it and distribute oil evenly. The best way to brush is from roots down to the tips with firm strokes. Don't over brush your hair. Use natural bristle brushes or brushes with round tips. Avoid brushes with sharp bristles.

12. Never sleep with rollers on your hair.

13. Never use metal rollers to set hair. Plastic ones are better.

14. After swimming in sea or

swimming pool, use shampoo and rinse your hair well to remove the salt or chlorine in your hair even if a swimming cap is used.

15. Sunlight and strong wind can cause damage to hair. So protect your

hair covering head with scarves, cap or hat or using umbrella.

Whatever the time of year, treat your hair gently. Be kind to your hair, after all it is your crowning glory!



GET PERMANENT POLISH FOR YOUR OLD POOJA ITEMS

Pioneer in Lacquer Polishing for
BRASS, COPPER, SILVER & GOLD
(Lamps, Trays, God Idols, Door Handles, Chandeliers etc)

Specialists in Antique Lacquering, S.Steel Polishing can be done.
Electric Bulbs can be fitted in all type of Lamps & Samias.
SPECIALISTS IN POLISHING KERALA LAMPS. LIFE TIME GUARANTEED POLISH

Now there is ultimate & permanent solution to this problem
PICK UP & DELIVERY FREE

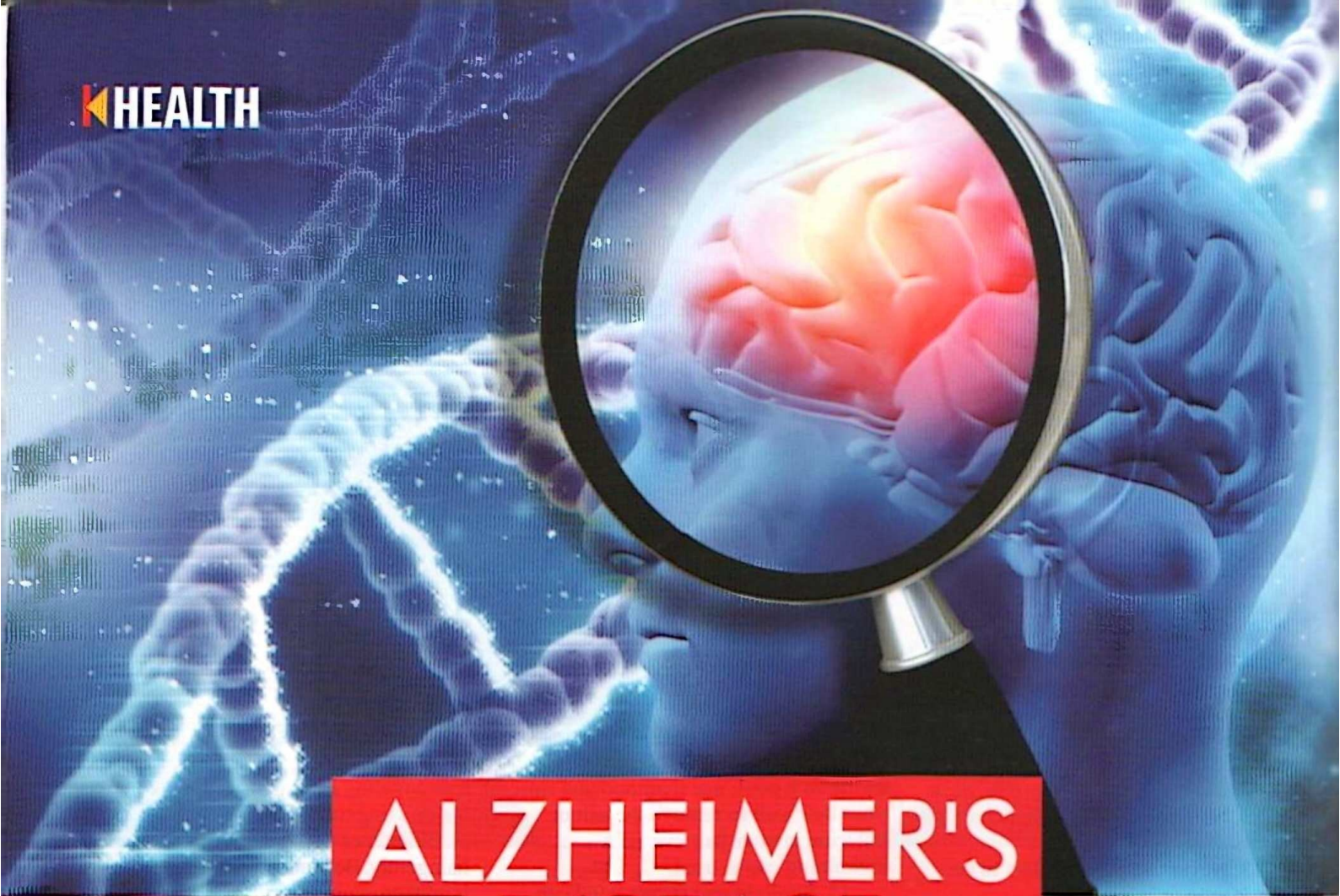
God Idols can be polished in Brass, Copper, Gold, Silver & Antique
MORE THAN 1, 50,000 SATISFIED CUSTOMERS IN MUMBAI
INSPECTION AT YOUR PLACE FREE OF COST

Please Visit or Call: **S.RAMAKRISHNA** (8.00 am to 8.00 pm.)

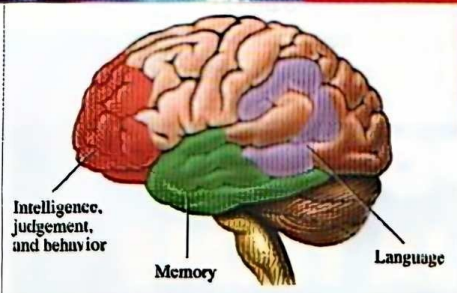
No.2, Kiran Bldg., Ground Floor, Near Murugan Temple,
Chedda Nagar, Chembur (W), Mumbai 400089.

9821418929, 9167314911, 25253106, 25255630





ALZHEIMER'S DISEASE



Dr. (Major) Nalini Janardanan

Alzheimer's disease is the most common cause of memory loss (Dementia) among older people. It begins with little things that often go unnoticed like forgetting keys, important dates, important telephone numbers, names of family members and friends. Alzheimer's disease starts in old age after 60 years in some people due to certain chemical reactions occurring in brain causing shrinking of brain cells leading to reduction in memory. As the disease progresses, the simple forgetfulness becomes more noticeable, interfering with a person's daily activities. The person becomes dependent on others to carry out even simple tasks like dressing, personal hygiene, going to market etc. Alzheimer's disease is neither hereditary nor infectious.

21st September is being observed every year as "World Alzheimer's Day" to create awareness among people about this disease.

Warning signs of Alzheimer's disease

- 1 Recent memory loss that affects job skills
- 2 Difficulty in performing familiar tasks
- 3 Problems with language
- 4 Problems with abstract thinking
- 5 Disorientation of time and place
- 6 Poor or reduced judgement
- 7 Misplacing things
- 8 Changes in mood or behaviour
- 9 Changes in personality
- 10 Loss of initiative

How to recognize Alzheimer's disease

- 1 Loss of memory could be of various types.
 - a) The person might forget what

he/she was doing 5 minutes ago and repeat the same thing several times.

b) Forgetting words while communicating or finding it difficult to name common things like flower or dog.

c) Difficulty in carrying out daily activities like dressing, cooking, washing, opening door etc.

2 Inability to carry out movements like tying shoe lace, turning tap on, fastening buttons or switching on TV.

3 Difficulty in speaking and understanding spoken or written languages.

4 Using a fork instead of spoon, knife instead of pen etc.

5 Inability to recognize people

6 Personality changes like sudden aggressiveness or frequent mood changes.

7 Wandering during day and night. Inability to identify time and space

8 Weight loss may occur in late stages due to reduced intake of food

9 In very old persons there is also a possibility of infection due to decrease

in immunity.

Alzheimer's disease is progressive and does not have a permanent cure. But memory loss can be arrested at early stages with the help of medicines. Since the disease is a progressive one, the family members should realize the need to care round the clock for their loved ones suffering from Alzheimer's disease.

Make your home a safer place

Many things in and around home could be dangerous for a person suffering from Alzheimer's disease. So make it safer by following these:

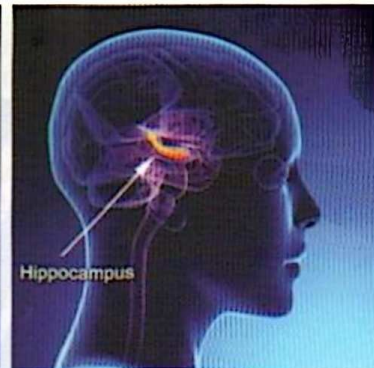
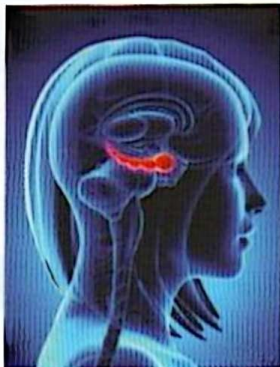
- Keep your garage locked securely. Driving vehicles can be dangerous for the patient.
- Keep the steps or corridors clean of flower pots and let there be sufficient light
- Use unbreakable plastic utensils

instead of glass utensils

- Switch off the gas as soon as you finish cooking
- Keep insecticides, phenol and other drugs locked.
- If you have sharp-edged furniture, cover them with foam sheathings

■ Express love and care to the patient by holding hands, hugging or hand massage.

Lastly, as a caregiver of Alzheimer's disease patient, the family member should also take care of himself/ herself. You need to have energy, stamina and good health to look after the patient. So



- Install safety locks on all windows and doors to keep the person from falling off or wandering.
- Don't allow the patient to smoke
- Make them do simple exercises or walking
- Encourage hobbies like listening to music, reading books, watching TV, gardening etc.

you must take care of yourself. Keep your stress at bay by taking some time off (leaving the patient in charge of someone else), talking to friends, listening to music, reading, gardening, writing etc. Do exercise regularly and try to engage yourself with some hobbies as and when possible. ■

Wish You All A Happy

Cnam



DON BOSCO SCHOOLS DOMBIVLI AND KALYAN

Bosco Group of schools is one of the well known schools of Dombivli-Kalyan areas, spreading education to thousands of young minds: Don Bosco School in Dombivli (W), Don Bosco School Adharwadi Kalyan (W), Don Bosco School Dombivli East, Rita Memorial School in Kalyan West, Don Bosco School in Kachore, Kalyan East. All the five schools follow the SSC Board syllabus, are English medium private unaided schools with reasonable fees following the same administrative policies as the Don Bosco School in Matunga under their patron saint Don Bosco and having cent percent result in SSC Board examination, promoting sports and extra curricular activities, and working for overall development of the students' personalities.





I CAN HANDLE IT



Dr Sujatha Nair

These are the four fatalistic words spoken by an alcoholic who is absolutely drunk...

And these are the very four words that more often than not take him to the

grave.

"I am sorry I will not do it again .." after breaking the furniture for the umpteenth time the night before after getting drunk

"He forced me to have a drink.. it is after all his birthday... I only had two."

"How can I not drink/use drugs... I was neglected as a child, my parents were never there when I was growing up... "how old am I today? 30

"I promise I will stop drinking from tomorrow itself.. today I am feeling a little disturbed .. I need it."

"If you do not allow me too drink I will jump from the balcony"

"I love you only, I will not look at

another female.." a guy high on drugs to his wife before calling his girlfriend after a minute.

"Marijuana is not a drug . It is a herb, it is not addictive, it is legal in many countries in the world." A student who is stoned the entire day, grades are dropping and has auditory hallucinations as a consequence of using weed.

"I will drink only 2 drinks today.. not more" this after having downed 4 drinks before coming home and kept 4 at the bar counter to gulp apart from the two had with the spouse.

"I can quit anytime" "I am not an alcoholic because I don't drink since morning " "I don't drink hard liquor hence I am not a alcoholic."

"If you did not fight with me so much I would not drink " "you never appreciate me hence I took to drinks" "She broke my heart.. what could I do but drink?"

"You need treatment not me"

"I cannot go to a rehab now, I have

my business to look after, my children need me"

Sound familiar ?

How many times have you been caught in these web of apologies promises emotional blackmails et al.... all the web of manipulations spread by the person suffering from addiction . .

As a doctor I have seen clients of cirrhosis of the liver with fluid filling in their abdomen and vomiting blood and telling me I will be fine ... I am waiting to attend the New Years bash at so n so's place ... it will be rocking! n soon drinking again without accepting help and not living to see the new year in . This is where the manipulation of the person addicted kills him ...

By being socially manipulative they manage to keep their relationships alive on false promises, persuading partners to take on their responsibilities and take care of them . Plans and family outings are made around using .. lies and deceptions and excuses made in order to

drink/ use. Many times parents and spouses even comply and get the alcohol and drugs themselves to prevent a fight or thinking if he/she uses at home he/she will remain safe. Thus the family unwittingly ends up enabling the addict.

Many times the addict starts believing his own fabricated stories which makes things worse as the lines between truth and falsehood blur.

The person risks reaching a state of mind in which the lying, making up stories and conniving are not considered wrong and seem to be a natural way of thinking and behaving. The masks become one with the face.

Causes of manipulation

- Controlling those around
- Thinking that one will not be accepted or loved if one does not control
- Attention seeking
- All these lies and manipulations are to protect, guard, progress one's usage of alcohol and drugs and throw a smokescreen on the same.

Consequences of manipulative behaviors

- Loved ones around soon cry wolf as they see through the lies and deception
- The person addicted to alcohol/ drugs soon finds oneself isolated from friends, social dos and family and gets

trapped in his/her own self deceptions and lies.

■ The disease of addiction progresses as the person addicted keeps putting up blocks and obstacles in seeking or getting help through these manipulations.

Ways to avoid being manipulated for the co dependent

- You are not responsible for the drinking /using of the person addicted to the substance nor are you responsible to get him to stop doing so.
- From your own experiences with the person suffering from addiction identify and recognize when you have been manipulated.
- Realize you have the right to say no without feeling guilty even if made to feel so
- You are not responsible for keeping the addict happy so if you see the person being extremely polite to someone then in a split second being extremely rude and abrupt you are witness to classic manipulation. Keep a safe separation and detachment for your self preservation
- if something unreasonable is being asked of you question it and probe and ask questions thus showing the mirror to the person addicted to the substance. If the person is a bit aware will realize that their manipulation has

been seen through.

- Avoid self blame

Treatment

In treatment in order to get beyond one's manipulative behavior

- Residential alcohol/drug rehab stay
- A treatment program that involves acceptance, inclusion, counseling, meditative techniques and other alternate therapies to enable the person addicted to identify, admit, accept and work introspectively towards taking responsibility of one's actions and get beyond them thereby leading a joyful, honest full life not finding the need to use any alcohol/drugs.

Addiction to alcohol/drugs is literally a life or death situation. The manipulations, lies and deceptions are primarily self directed and are cries for help. By the time usage reaches addiction, the alcohol and drugs hijack the individual physically, mentally and spiritually. Professionals who have the experience in treatment that is voluntary can facilitate the person into receiving help.

Reach out. Help is available. ■

For any clarifications contact
Dr Sujatha Nair on 09820330439



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

JK Cement LTD.

Leading Cement Producer with Significant Market Share



J.K. SUPER CEMENT



J.K. Cement Ltd. : Aman Chambers, 5th Floor, 483 Veer Savarkar Marg, Prabhadevi, Mumbai 400 025.

തിരുവോണപ്പുലരിതൻ...

Film: Thiruvonam
Lyrics: Sreekumaran Thampi
Music: M K Arjun
Singer: Vani Jairam

തിരുവോണപ്പുലരിതൻ...
തിരുമുൽക്കാഴ്ച വാങ്ങാൻ
തിരുമുറമണിഞ്ഞൊരുങ്ങി
തിരുമേനിയെഴുന്നെള്ളും സമയമായി
ഹൃദയങ്ങളണിഞ്ഞൊരുങ്ങി.... ഒരങ്ങി
ഹൃദയങ്ങളണിഞ്ഞൊരുങ്ങി (തിരുവോണ...)

Thiruvonappularithan...
Thirumulkkazhcha Vāngān
Thirumuṭṭamaṇinhorungi
Thirumeniyezhunneḷum samayamāyi
Hrudayangalaninhorungee... Orungee
Hrudayangalaninhorungee (Thiruvoṇa...)

ഉത്രാടപ്പൂക്കുന്നിന്നുച്ചിയിൽ പൊൻവെയിൽ
ഇത്തിരിപ്പൊന്നൊരുക്കി ഇത്തിരിപ്പൊന്നൊരുക്കി
കോടിമുണ്ടുടുത്തും കൊണ്ടോടി നടക്കുന്നു
കോമളബാലനാം ഓണക്കിളി
ഓണക്കിളി ... ഓണക്കിളി (തിരുവോണ...)

Uthrāṭappookkunninnuchiyl ponveyil
Ithiripponnorukkee Ithiripponnorukkee
Kotimuntututhum koṭṭoti natakkunnu
Komaḷabālanām Oṇakkili
Oṇakkili.... Oṇakkili.... (Thiruvoṇa...)

കാവിലെ പൈങ്കിളിപ്പെണ്ണുങ്ങൾ കൈകൊട്ടി-
പ്പാട്ടുകൾ പാടിടുന്നു പാട്ടുകൾ പാടിടുന്നു
ഓണവില്ലടിപ്പാട്ടിൽ നൂപുരം കിലുങ്ങുന്നു
പൂവിളിത്തേരുകൾ പാഞ്ഞിടുന്നു
പാഞ്ഞിടുന്നു.... പാഞ്ഞിടുന്നു.... (തിരുവോണ...)

Kavileppainkilippenṇungal kaikotti-
Ppāttukal pātittunnu pāttukal pātittunnu
Oṇavillatippāttin noopuram kilungunnu
Poovilitherukal pānhitunnu
Pānhitunnu.... Pānhitunnu. (Thiruvoṇa...)

Thiruvonam is a 1975 Indian Malayalam film, directed by Sreekumaran Thampi and produced by K P Mohanan. The film stars Prem Nazir, Sharada, Kaviyoor Ponnammamma, Kamalahasan, Sreelatha Namboothiri, T S Muthaiah, Chandraji, Jayasudha, K P Ummer, M G Soman, Jayasudha and Sujatha in lead roles. The film had musical score by R K Shekhar and songs composed by M

K Arjunan.

Other songs in the film are Aa Thrisandhyathan, Ethra Sundari, Kaattinte Vanchiyilu, Pachanellin Kathiru and Thaaram Thudichu. They are rendered by K J Yesudas, P Jayachandran and P Madhuri.

Velipatinte Pusthakam

■ Velipatinte Pusthakam is produced by Antony Perumbavoor for Ashirwad Cinemas with Mohanlal appearing in three different setups. It is being directed by Lal Jose. Anna Reshma Rajan, Priyanka Nair, Anoop Menon, Siddique, Chemban Vinod Jose, Salimkumar, Shivaji Guruvayur, Vijay Babu, Krishnakumar Sharath, Sajimon, Arun Jagan, Sneha, Alwyn et al are also in the cast. Benny Nayarambalam wrote the story and lyrics are written by Rafiq Ahmed, Vayalar Sharatchandra Varma, Manu Manjit, Anil Pachuran and Santhosh Varma. Shan Rahman scores the music.



Aadi

■ Aadi draws attention as the debut film of Pranav Mohanlal. It is produced by Antony Perumbavoor for Ashirwad Cinemas. Siddique, Siju Wilson and Sharafuddin are the male actors. Selection process for three heroines is going on. Anil Johns is the music composer.



Adam John

■ Prithviraj comes as Adam John. Screenplay writer Jinu Abraham directs it. Bhavana and Misty Chakrobarty are the heroines. Other artistes are Naren, Siddharth Shiva, Rahul Madhav, Jaya Menon, Lena, Shine M Tom, Abita Hussain et al. Music is provided by Deepak Dev.



Sherlock Toms

■ Sherlock Toms is produced by Prem Menon and Biju Menon for Global United Media and Biju Menon is the lead actor. Mia George and Srinta are the heroines. Salimkumar, Rafi, Vijayaraghavan, Suresh Krishna, Kottayam Nazir, Kalabhavan Shajohn, Harish Kanaran, Sunil Babu, Moly Kannamayi et al are also sharing screen space. Shafi Najim Koya and Sachi wrote the story and Bijibal scores music.



Aami

■ Based on the life of Nalappat Kamala alias Madhavikutty, the well known short story writer in Malayalam and poet in English, Kamal wrote the screenplay and now he directs Aami with Manju Warrier in the lead role. The film is hot in Ottapalam, Kochi, Kolkota and Mumbai. Paphael P Thomas and Roban Rocha produce this film under the banner Reel and Real Cinema. Prithviraj, Anoop Menon, Murali Gopi, Ranji Panicker and KPAC Lalitha are in the lead roles. Jyothi Krishna, Valsala Menon, Sethulakshmi, Nilanjana, Anita Nedumangad, Angelina, Majeed Edavanakad et al are also in the film. Rafiq Ahmed and Thoufiq Khureshi are penning the lyrics and M Jayachandran sets them to music.



Kaattu (Wind)

■ Based on the story of P Padmarajan, Ananthapadmanabhan writes the screenplay of Kaattu. Asif Ali, Murali Gopi and Unni Rajan P Dev present the main characters. Varalakshmi Sharadkumar and Manasa Radhakrishnan are its heroines. Pankan Thamarasseri, Jayasankar, Punnappa Appachan, Shikha, Raja Aziz and Sarita are the other main actors. Deepak Dev sets tune to Rafiq Ahmed's lines.



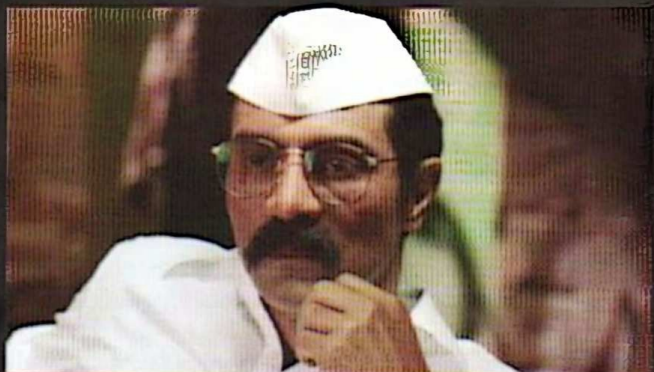


Daddy

■ **Star Cast-** Arjun Rampal, Aishwarya Rajesh, Mir Sarwar

Daddy is an upcoming Indian political crime drama film co-written and directed by Ashim Ahluwalia. The film stars Arjun Rampal, who also co-wrote the film, portraying gangster-turned-politician Arun Gawli. It also stars South Indian actress Aishwarya Rajesh in the lead role. From the rough streets and back alleys of Central Mumbai comes the sensational true story of Arun Gawli, a man who scripted his own destiny, eventually going on to become one of India's most feared gangsters. Daddy follows the intertwined fates of the world-weary Gawli as he attempts to enter politics and a frustrated Police inspector with a secret history of his own. An unfolding jigsaw puzzle, told from different points-of-view and spanning over four decades, Daddy is an unforgettable excursion into the Mumbai underworld. The film tells this story from the eyes of Arun Gawli who later turned into a politician.

Release Date: - 8th September 2017



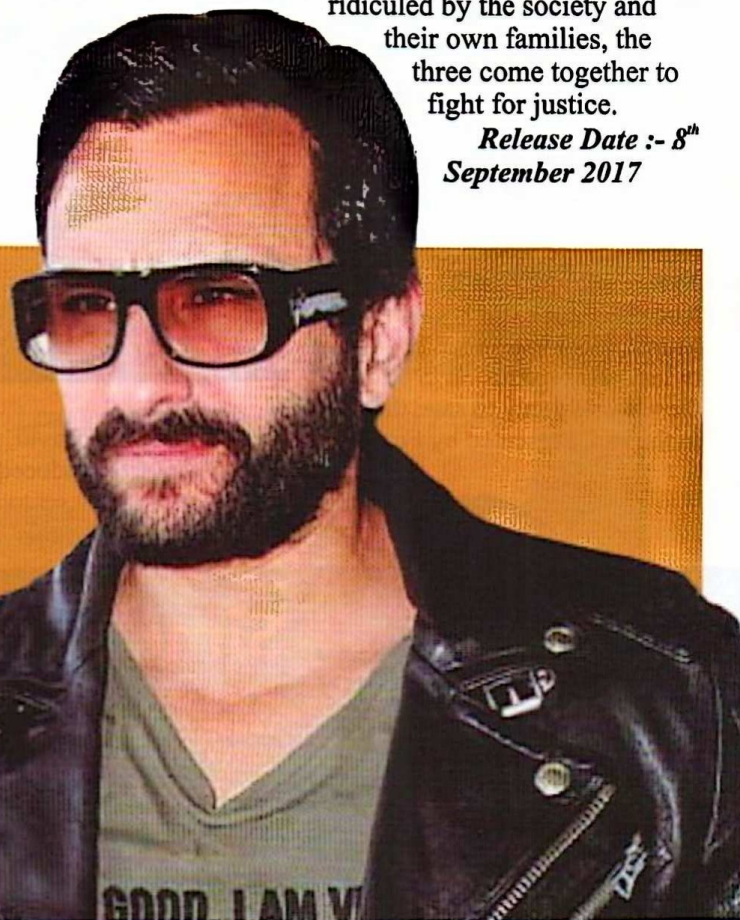
Poster Boyz



■ **Star cast-** Sunny Deol, Bobby Deol, Shreyas Talpade, Raashul Tandon.

Poster Boys is an upcoming Indian Hindi-language film co-produced and directed by Shreyas Talpade making his directorial debut. The film features Sunny Deol, Bobby Deol and Shreyas Talpade himself in lead roles. The Hindi remake of the 2014 Marathi movie Poshter Boyz, Poster Boys features the lives of three ordinary men Vinay, Arjun, and Jaagavar, whose well-settled lives suffer an unexpected blow when they find their pictures on a poster promoting vasectomy. Being humiliated and ridiculed by the society and their own families, the three come together to fight for justice.

Release Date :- 8th September 2017



Kaalakandi

■ **Star Cast-** Saif Ali Khan, Kunaal Roy Kapur, Shobhita Dhulipala, Isha Talwar.

Kaalakaandi is an upcoming 2017 Indian drama film starring Saif Ali Khan. The film is directed and written by Akshat Verma. Kaalakandi is a story where fates intertwine, destinies bump into each other, chaotic ironies result and in the end-order is restored by a beautiful stroke of poetic justice.

The story plays out in 12 hours, with six characters from different worlds, from urban, ambitious upwardly mobile Bombay and its dark, neglected under-belly.

In this dark, funny tale, the lives of complete strangers intersect for a few frantic moments and lead to consequences not improbable but extraordinary.

Release Date :- 8th September 2017

Lucknow Central



■ **Star cast-** Farhan Akhtar, Diana Penty, Gippy Grewal, Deepak Dobriyal

Lucknow Central is an upcoming Indian Hindi prison escape movie, directed by Ranjit Tiwari and produced by Nikhil Advani, under the banner of Emmay Entertainment. After being accused of murder, Kishen Mohan Girhotra (Played by Farhan) is thrown inside the Lucknow Central Jail, where he is awaiting death penalty. While serving his sentence at the prison, Gayatri Kashyap, an NGO worker, visits the jail with the idea of holding a band competition in order to form a Band of Prisoners. Kishen sees the competition as an opportunity to escape from the prison. In his quest to escape, he befriends four other inmates and lays down his escape plan, convincing them to join the band

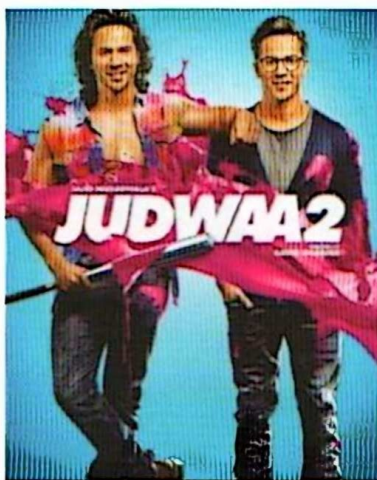
Release Date:- 15th September 2017

Judwaa 2

■ **Star- cast** Varun Dhawan, Jaqueline Fernandes, Tapsee Punnu.

Raja and Prem - the iconic Jodi from Judwaa 2 are back after 20 years. This rib-tickling comedy promises to be an all-out family entertainer. This movie is a remake of the blockbuster hit Judwa, with Salman Khan in the lead. The laugh riot is set in Mumbai and in London and the twins create confusion in both these worlds only to save the day in the end. Presented by Fox Star Studios, directed by David

Dhawan, Judwaa 2 is produced by Sajid Nadiadwala and is set to release
Release Date- 29th September 2017



Bhoomi



■ **Star Cast-** Sanjay Dutt, Aditi Rao Hydari

Bhoomi is a heart-wrenching father-daughter tale. A revenge drama that centers on the relationship between a father and daughter. Gulshan Kumar and Legend Studios presents a T-Series production and An Omung Kumar Film BHOOMI Produced by Bhushan Kumar, Krishan Kumar, Sandeep Singh. Bhoomi is a revenge drama that tells the story of a father and a daughter. Sanjay plays the father while Aditi Rao Hydari essays the role of his daughter in the film. It is a story of a father (Sanjay Dutt) and his daughter (Aditi Rao Hydari) who have been torn apart by fate. Like any father, Sanjay chooses the best man for his daughter and dreams of seeing her tying the knot but then something terrible happens which takes away all the happiness of this small yet happy family. The unfortunate incident is that Sarad Kelkar is the one who presumably sexually assaults Bhoomi aka Aditi in the film. What follows is Sanjay Dutt seeking revenge from those who ruined the life of his daughter. He is ready to fight against all the odds and even challenges the society which raises fingers on his daughter's character. But we are once again stunned in the last few seconds of the trailer as he himself accepts in the law of court that his daughter is of objectionable character.

Release Date- 22nd September 2017

Simran

■ **Star cast-** Kangana Ranaut, Mark Anthony Justice, Catherine Dyer, Evette Young, Robin Dyke.

A Gujarati housekeeping lady in the US allows ambition to get the better of her & gets involved in a world of crime. Simran is a racy, fun film with Kangana Ranaut playing the titular role. Directed by Hansal Mehta, written by Apurva Mehta and Kangana Ranaut herself, this controversial movie is all set for release.

Release Date 15th September 2017





Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —