

Back to Nature

roots

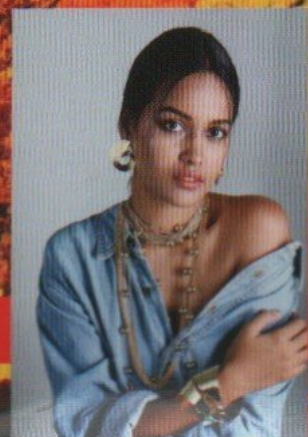
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Kerala in Mumbai

The only English / Malayalam Bi-Monthly Magazine linking Mumbai Malayalees

- Kashmir - Paradise Regained
- Kerala Students Politics - Crossing Limits?
- Sahrudaya Foundation

Happy Onam



Rising Star ■ Bombay Ravi - Music Director with a difference

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Time to ban Campus Politics?

SFI display on its flag slogans like Freedom, Democracy, Socialism but act against them. Members of this union go to college not necessarily to study what is given in the syllabus but to train the tenets given on the flag for themselves so that they could be denied to the rivals, or to their own members who are not office bearers. The best illustration is coming from University College, Thiruvananthapuram where the leaders of the union stabbed their own members who thought of practising the words mentioned on the flag. Kerala takes pride in its position as the most literate state as well as of people most educated in India. What inference we have to draw from this example?

For decades University College is suffering from SFI and its muscle and political powers. Probably this is the only college in India, that has a 'Torture Room' built with UGC funds. The well-furnished classroom underneath is found to have been used to keep deadly weapons. The Principal and the teaching staff (most of them are decorated with Ph Ds and M Phils but cannot raise their voice against these scoundrels. The Union interferes in the administration of the college, calls students out during classes, deposes them to participate in political agitations outside and sometimes to serve food in wedding parties held by ministers of their political party. The leaders need not attend the classes and yet not debarred from appearing for university examinations which insist on a minimum 75% of attendance. Still they could get very high percentage of marks. The first accused in the case secured a first rank in an examination conducted by the State PSC for the recruitment to police force. It is doubtful if God could protect His own country.

During the last five years 187 students were forced to leave and seek admission elsewhere as they found this college was not conducive for learning. Recently one female student attempted suicide but ended in medical college hospital. Many government colleges elsewhere in Kerala are also facing similar situations. Take the recent events in Maharajas College (a student was murdered), Victoria College (fake burial of retiring principal) and Brennan College (destruction of furniture) etc. The government, vice chancellor, principals and teachers failed to rein SFI and so it appears they finally joined them, as per a famous proverb. When the violence lasted more than 90 minutes, the Principal stated before the media that he was not aware of it. The minister in charge of higher education and the General Secretary of the party to which the SFI is an associate, escaped responsibility saying the national secretary of SFI had taken action against the culprits. However due to severe pressure from media and the suffering students, police were forced to take action against the culprits and arrested them a few days later. Police search resulted in recovery of more than 200 university examination papers and the official seal of the professor in charge of examinations. When the college principal decided to use the 'torture room' for holding classes and made police personnel to guard the room, the union leaders succeeded in evicting the police force. Shocking!

Now responsible party leaders remind the public that the government has taken action against the culprits and repeated the usual comment that 'law will take its own course.' No wonder, the children of these leaders do their education outside the state while followers would rot inside the jails or on the roads. Any action taken by the government would not erase the stain of the incident.

Similar incidents had taken place decades ago in BHU and University of Bombay but the VCs there took strong action against the culprits and the students are now more oriented towards their objective of earning a good degree so that they can serve the nation better. In Mumbai, it was 'Acting' Vice Chancellor Justice Gajendra Gadkar who took the right step and curbed the menace in the bud. A few years ago, former CM Oommen Chandy had declared in the state assembly that the government would bring moratorium on student politics inside the campus. What happened to that declaration, we wonder!

Casteism A Curse to India

Adverting to the extensively informative article of Sri M R Chandrasekharan (April-May 2019 issue), I am amused to read the comments of a learned and respected Comrade like M S Devadas on Sri N. V. Krishna Warriar's partiality for persons of his caste while choosing candidates in the Language Institute. As one who knew him, I can attest to his rejecting his own cousin as he found better candidates to fill the bill. No doubt, if found one from his caste to be deserving, he will disqualify him for fear of criticism.

Regarding our rich heritage, it is regrettable that the knowledge about that did not percolate down, rather it was preserved for a small minority with the result that it got stagnated and even fossilised, so much so it did not open window to the world. It would not be out of place to add that the caste system, a by-product that got so degenerated that we as a nation became known for absence of hygiene and sanitation. That work was to be done by another caste for eternity, so also is the case with discipline. We cannot form a queue because a caste Hindu is even now averse to stand behind a lower caste, especially if he is not well dressed. We lost many promising intellectuals in this process.

Dr Ambedkar and K R Narayanan would not have been known but for Columbia University and London School of Economics. In this context, I recall the question of abolition of caste posed by Sri Narayanan as a journalist

to Gandhiji before Narayanan was going to London. Gandhiji who was not against caste system, though he was against untouchability, evaded the answer by telling that once we gain independence things will automatically change. Why I broach this issue is I have seen that despite being a senior Executive from S.C., juniors started deriding him, of course behind his back when he pulled them up for negligence of duty. Even his bosses tried to put spokes in his way. This is not an isolated case. Even Babu Jagjivanram whose sharp intellect and his insight and proficiency in disposal of the files as back as 1937 as a parliamentary secretary to the minister in Bihar Government when files eventually went to Englishmen as secretaries in those days. None of them found anything wanting in him. As cabinet minister in Congress government after independence none of the files came back without appropriate remarks - sometimes running into a page or more. When Janatha Party came to power he was the natural choice for P.M. but he was side-tracked by some party men who were averse to work under him.

Another pertinent fact is, India is the only country in the world where a caste appropriated the privilege of acquisition and exercise of knowledge. But the Nobel Prize which is the touchstone to determine the proficiency in any branch of knowledge has been achieved by only a microscopic minority who could be counted on fingers, whereas the Jews - a small community - have cornered maximum prizes.

V. U. WARRIER,
CBD BELAPUR

Dedicated to Modi Bhakthas

I am a silent admirer and reader of KIM right from its inaugural issue. Though I am not happy with your decision to convert KIM to a bimonthly, I can very well understand your constraints and compulsions for taking such a decision. I must also add that the coverage, content and layout of the current issue (June-July 2019) is highly remarkable. Nevertheless, the issue, appears to be dedicated to "Modi Bhakthas" without any reservation.

C R Unny
Mulund

Aracharude Pedit

Painfully 'enjoyed' the title piece in the June - July issue. I understand and share the anguish and concerns!!

K G Kutty,
Thane (W)

Kerala in Mumbai should be back as a Monthly

I entirely agree with Shri.V. Balachandran's suggestion published in your June-July issue.

Reader's minds are fixed on Kerala In Mumbai as a monthly and we have become addicted to it as an excellent reading material. We used to await its arrival before 10th of every month and are now disappointed.

Why can you not reconsider its monthly publication and restore the status quo ante?

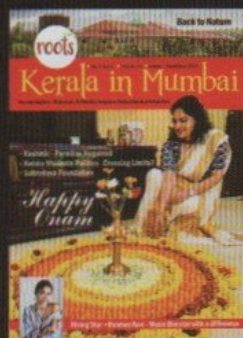
Parur S. Ganesan
Chembur

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

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KIM News Bureau

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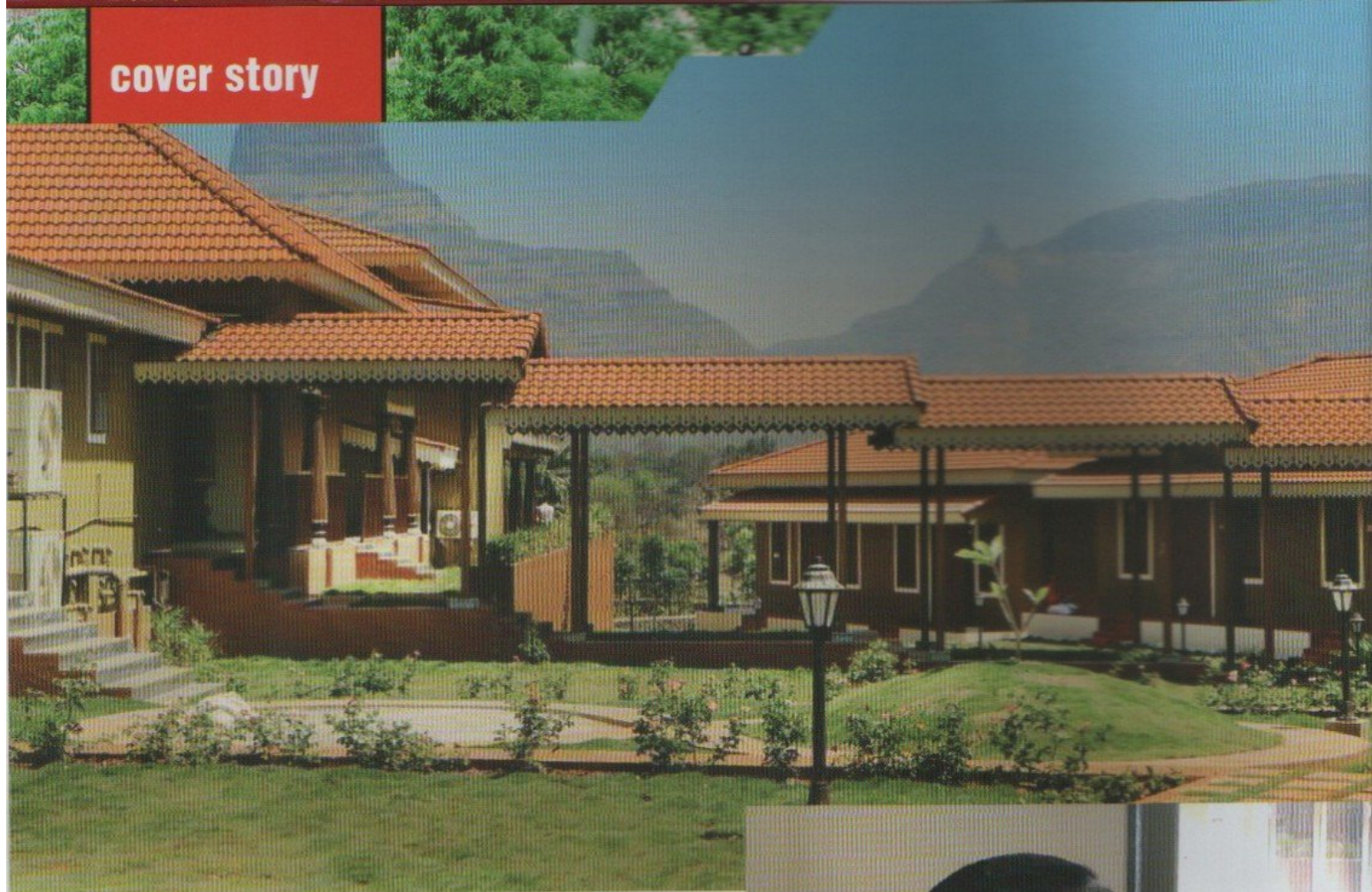
Ramachandran

T R Raghunandan

Dr (Major) Nalini Janardhanan

Kim News Bureau





ROOTS

Experiential farm living at Panvel



Sriprakash Menon

■ Mumbaikars longing to discover their roots, now, has a new destination. Just a little over an hour's drive from Mumbai (on a normal traffic day) can take you to the Roots - a boutique farm resort spread over 13.5 acre at Morbe, near Panvel. It is situated opposite Agni Ayurvedic wellness centre.

Roots - a brainchild of well known entrepreneur Goodknight Mohan (R Kalyanaraman) who recently penned a book "Mohanam" about his life experiences, loves doing innovative things to remain young. A lot of urban dwellers are not aware of what life can be at a farm surrounded by mountains, greenery, animals and of



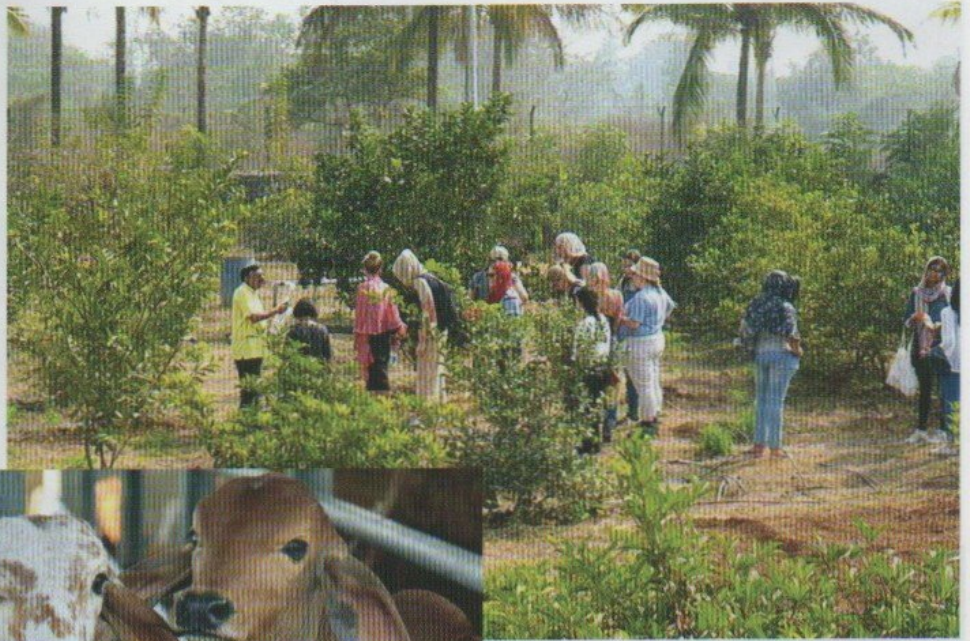
course rich organic vegetarian food.

Mohan wanted the younger generation along with senior citizens to chill out at least for a few days in the sylvan surroundings away from the artificial landscaped gardens and congested housing society environment. "I have tried to create an experiential farm for everyone from grand child to grandpa without too much of artificial attractions. Guests at my farm can enjoy the space with greenery around all developed within three years. There are about 4000 trees in the Roots with the backdrop of mountains and fields," he explains.

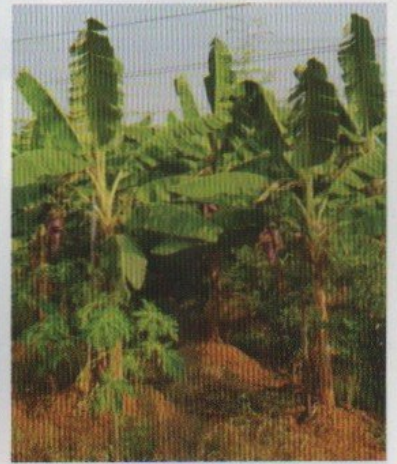
Roots has Gir cows, goats, hens, quails and ducks. The farm street lights are solar powered while MSEB supports the energy needs for the farm. "Mine is a boutique resort with only 13 rooms which is inclusive of four meals. The weekday tariff for one night for two person is Rs 6500 while weekend tariff for the same is Rs 8000. Since it's an exclusive property, maintaining it is a priority," Mohan reminds.

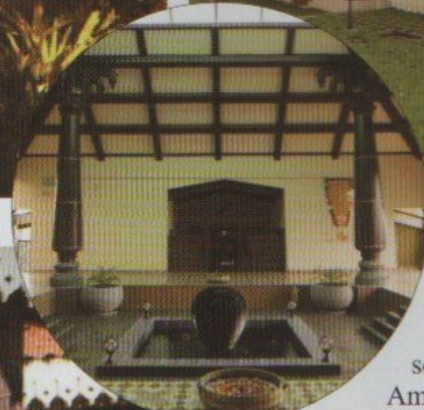
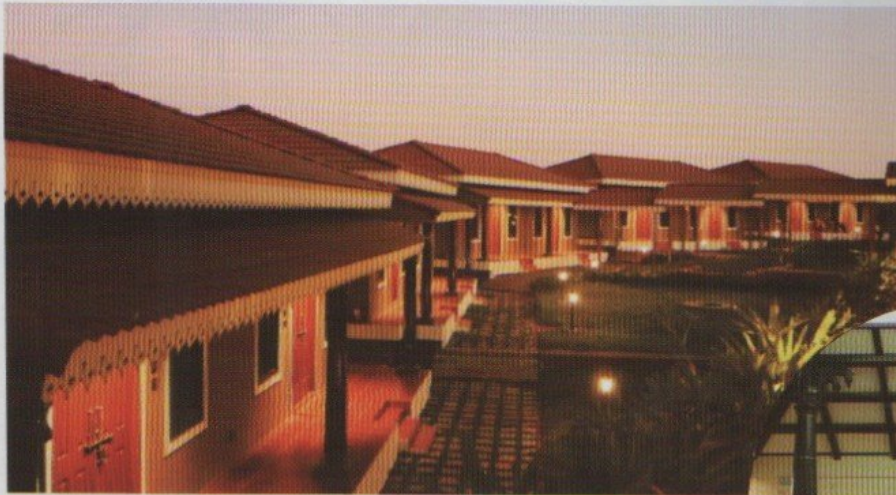
Mohan wants his Roots to be known for his cuisine, he says "we are trying to provide mouth watering food which are also organic. What we use in our kitchen most of it are from the vegetables grown in the farm". Since Roots is situated between Mumbai and Pune it's easily accessible, it is about 12 kms from Panvel. For those guests who would liked to be picked up, we are ready to do that from Panvel or Kharghar at extra cost", he states.

Another highlight of Roots is that it



Glimpses of the Roots Farm



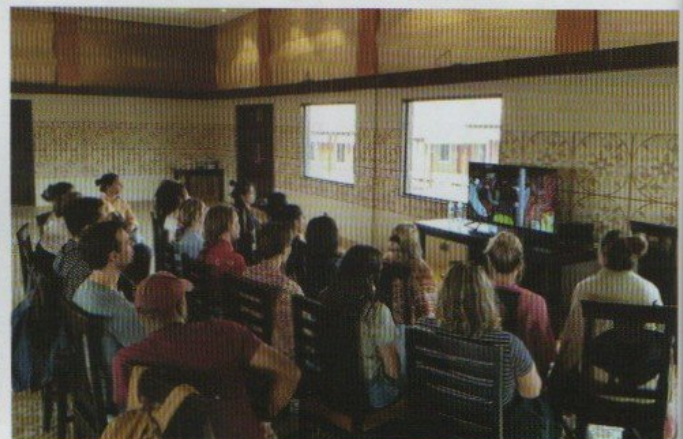


Goodknight Mohan with his son Amit Mohan and Suresh Gopi MP

has a state of the art banquet hall with advanced projection and sound system, points out Amit Mohan, who is also taking keen interest in shaping this family concern. "The hall at Roots can easily accommodate about 200 persons ideal for corporate or sales meetings. Birthday parties and destination weddings, honeymoon packages can also be planned at Roots," he observes.

Since the launch of Roots, recently, several guests have visited and stayed at this farm resort for enjoying the ecological and organic lifestyle. Once the international airport at Panvel comes up, for both domestic and international guests, Roots may become a popular stop over for staying amidst nature in a farm. Especially for urban kids who have not seen open sky full of stars, cows, how it's reared and to have that rich feel of flora and fauna, it is a perfect homely, nearby farm to reach out to. ■

For more details please visit:
www.theroots.farm



State of the art Banquet Hall



ONAM PONNONAM

Onam is one of the few festivals of India that has more secular than religious overtones. It is the most important festival for Malayalees the world over



Lakshmi Venkatachalam

■ Onam celebrates a period of happiness and prosperity and evokes a feeling of camaraderie among us. It reminds us of a golden age when the people were ruled by a just and benevolent ruler : a ruler who gave up his life to keep his word!

Today the spirit of Onam is the need of the hour. When divisions are slowly eroding our values and beliefs, the spirit of Onam reminds us that we should love our fellow human beings and live in harmony with them.

In olden days Onam was celebrated in Kerala as a thanksgiving for a bountiful harvest as the golden paddy fields swayed in the breeze, with the sun casting its bright rays from above, colourful flowers carpeted the green lands after the monsoon showers and a golden glow suffused the earth. Granaries were full with fresh produce from the fields, men and women, refreshed from the karkitaka masam of ayurvedic therapy and rejuvenation treatments, would come in the open to indulge in physical activities and outdoor sports. Women came together to draw floral patterns in front of their houses with colourful flowers and engage themselves in graceful dances

like kaikottikali. Oonjal or swings adorned the compounds where children and ladies of the house swayed in happy abandon. The kitchens were bustling with culinary activities that required long hours of preparation, elders of families were planning for gifts for their relatives and friends while the children looked forward for their gifts expectantly. Those were the days when many a silent lover has waited for his/her love and dreamt of wedlock.

But times have changed today. An idyllic picture of 'Onam ponnonam' is a relic of the past which is shown in films and enshrined in literary works.

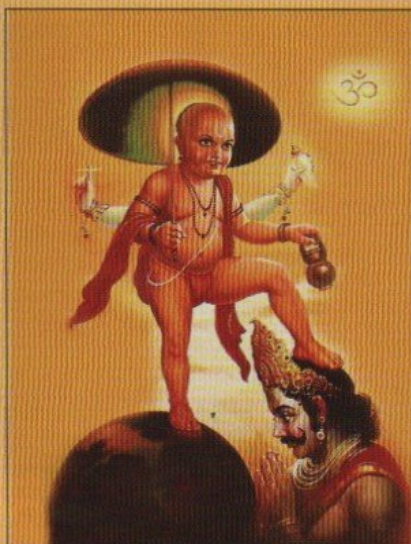
The reality is that like any other

state Kerala has also developed. Technological advances have been made. Where there were open green spaces, today we have sky high corporate and housing constructions. Onam has been now modified as a major tourist attraction in 'God's own country' and vulnerable clients are fleeced. Blockbuster films advertise themselves as Onam releases that have the film goers queueing to watch them. TV Channels overshoot TRP ratings with innovative programmes. Exhibitions and discount sales outdo one another to woo their customers who have their pockets filled with bonuses ; in short Onam has been commercialised.. However there is a silver lining here as well. Cultural programmes also find a place in the Onam festivities in Kerala. Streets are alit with lights, there are hygienic food stalls that sell payasams and other Onam sweets and savouries. The best time to visit Kerala is undoubtedly during Onam.

A significant aspect of Onam is that Malayalees of all creeds and caste celebrate the spirit of Onam with joy. There are cultural programmes and social welfare activities not only in Kerala but also in Mumbai and other places in India and abroad.

The essence of Onam, the feeling of happiness and love for fellow human beings, joyful co-existence pervades the atmosphere and this is a heartening sight.

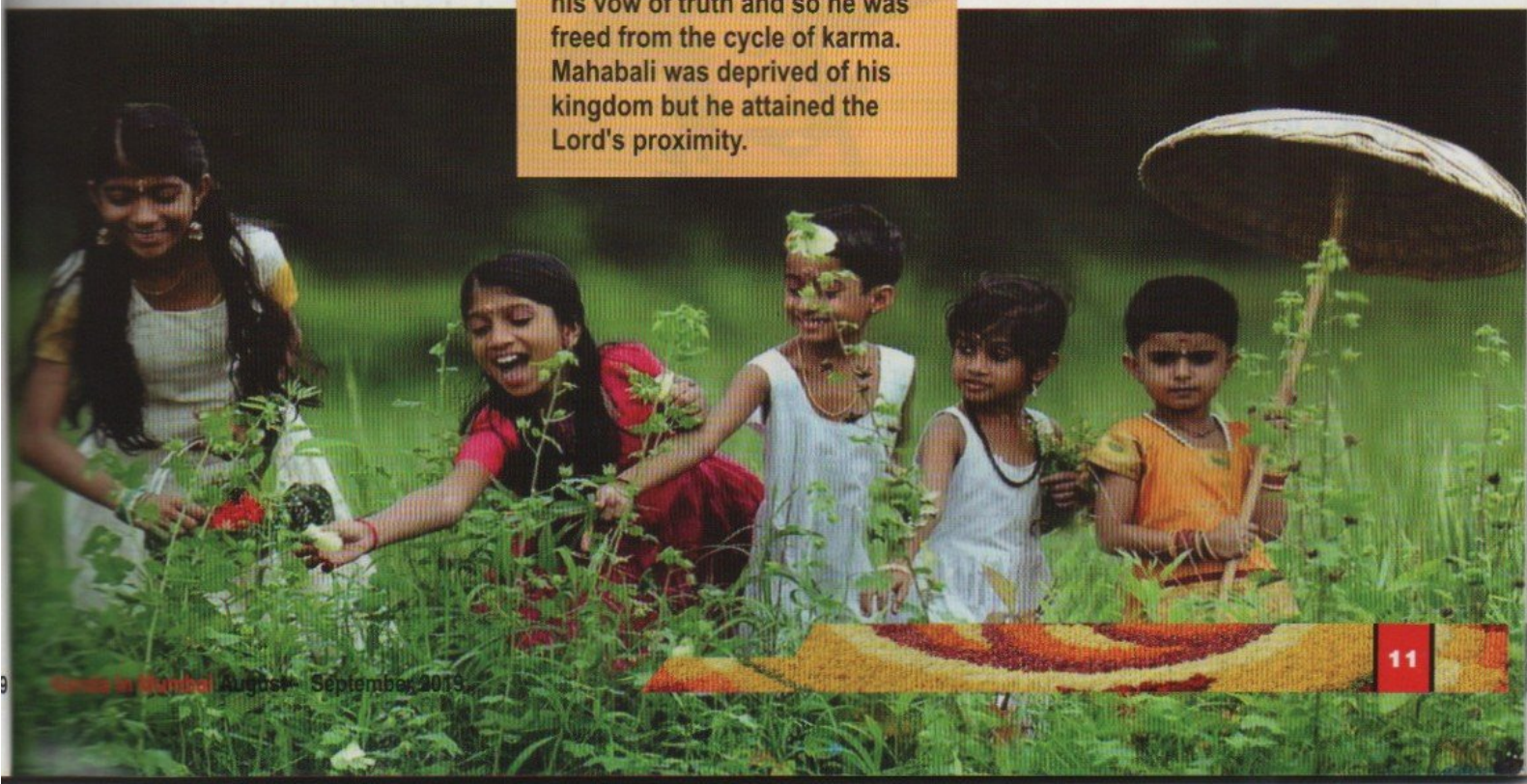
It is worth remembering that last year when Kerala was wrecked with



One often wonders why such a good king met with his downfall through deceit by the Lord Himself. But there is an explanation for this. According to Srimad Bhagavadam the Lord bestowed Grace on Mahabali by usurping his Kingdom. "Whomsoever I wish to bless, I first take off his wealth. For wealth makes a man proud and arrogant as a result of which he is led to insult the world and me..." Mahabali who was truly devoted to Vishnu remained unconcerned even in the face of total downfall. He was firm in his vow of truth and so he was freed from the cycle of karma. Mahabali was deprived of his kingdom but he attained the Lord's proximity.

floods during the festive season, many humanitarians and organizations diverted their Onam funds to help the affected victims and came forward unhesitatingly to help their brethren in distress.

In places other than Kerala, there is perhaps only one day holiday for Onam. But Malayalees everywhere in the world celebrate it with joy in their hearts. For non - resident Keralites, Onam is the golden thread that binds them to their land of birth, the nostalgic wave that overlaps their memories. So the Malayali in Mumbai, Delhi, Kolkotta, or those outside the country like New York, London, Sydney and any other place would celebrate it within his means. He would send loving Onam greetings to his family and friends, and replicate a sadya as traditional as it can be. And thanks to advance in transport and communications, items both edible and other paraphernalia included in the festival are available in any corner of the world. Jackfruit and banana products, Onam vegetables and pickles are available all over the world where the Malayali has made his home and Onam is celebrated either in the warmth of his home or as a Community festival. The younger generation is initiated to their cultural roots through Onam programmes and men and women in traditional dresses have variety entertainment programmes of music and dance where the youth also participate with enthusiasm. Last year when I was in UK, I attended an Onam programme where the invitees were served the



traditional onasadya on banana leaves and Malayalam was being spoken by both older people and many youngsters. But for a few foreigners who ate with fork and spoon, (in fact some of them deliberately chose to eat with their hands) our folks ate with their hands, performed Malayalam songs and dances, kaikottikali, tug of war, pookalam competition etc. There was the traditional lighting of the lamp, followed by Maveli varavelpu, and Welcome speech and other programmes, most of them in Malayalam. It was a heartwarming sight.

It is man's inherent character to travel forth into new shores and that is the reason for humanity's progress and civilisation. The Malayali is no exception. It is in his blood to go forth - years ago from the Land of Parashurama to Mumbai and North India. Now he has journeyed into foreign shores and settled there. But he carries within himself a little part of his native land and when he celebrates Onam in his place of residence he is reliving the Utopia that Maveli had created for his subjects. He is practising as well as taking forward the spirit of equality, brotherhood and peaceful co-existence that is the essence of Onam.



The story of Onam

Mahabali or Maveli as he is lovingly called, was a benevolent ruler of Kerala who, though an asura was a just king and a Vishnu devotee.

As in the very popular Onam song, 'maveli nadu vanneedum kaalam,' it was a truly utopian world where the people knew no suffering or hardship financially or socially, there was no illness, cheating, and there was prosperity and happiness all around. There was neither corruption nor crime during his reign.

Mahabali was the grandson of the Vishnu devotee Pahlada and son of Virocana and he was taught the Vedas

by his grandfather and later his Guru Shukracharya. He ruled his kingdom justly and benevolently.

But later he conquered the three worlds. He defeated Devendra, ruler of the Heavens and usurped his kingdom. But he was still a just and benevolent ruler. Unhappy, Devendra, the Lord of Devas, went to Vishnu to ask for his help in displacing Mahabali from his throne. Vishnu promised to come to his aid.

Soon Vishnu took the form of a short Brahmin youth, (Vamana Avataram), and visited Mahabali when he was performing a mighty yagna, for the welfare of his subjects. Overwhelmed by the majestic effulgence of his revered guest Vamana, Mahabali asked him what gifts he would like to accept for having visited him. Vamana asked three steps of his kingdom as offering. Mahabali agreed and prepared to grant the Lord's wishes. Now Vamana took Lord Vishnu's viswaroopam, and placed one foot over the skies, with his second step, he covered the earth and nether world and asked the King where he would place his third step. Mahabali understood that it was the Lord testing him. True to his word, the just ruler offered his head. Mahabali was sent to the netherworld. But Lord Vishnu was moved by Mahabali's faith and devotion and granted him the boon of visiting his kingdom of Kerala and blessing his subjects on the day of Thiruvonam in the month of Chingam (Mid-August to Mid-September) that the king requested him of. Thiruvonam is thus celebrated in Kerala as a joyful festival welcoming a just ruler and remembering his glorious rule.

WISHING

Happy Onam

to the KIM Team,
Friends and Family



With Respect and Regards
V Balachandran





This is the most accepted version of the legend of Onam.

There is no explanation for the fact that though legends mention that Mahabali ruled over all the three worlds, only Kerala celebrates his homecoming.

Trikakkara - Mahabali's kingdom

Trikakkara, situated near Kochi is a temple town and dedicated to Vamana avatar of Maha Vishnu. The word Triakkara is derived from thiru-kal-kara meaning the place where the Lord placed His Foot. According to legends, Mahabali ruled over this place and Vamana subjugated the king here. The ten day long temple utsavam starting with kodi yettu on atham day in the month of chingam coincides with the ten days of Onam festival and concludes with arattu on thiruvonam day. The festival starts with athachamayam, now called Athaghosham, a ceremonial procession from Trippunithura to this temple. There is a shrine dedicated to Shiva and it is on the southern side of the Vamana shrine. It is believed that Mahabali worshipped the Shivalinga in this temple.

Athaghosham at Trippunithura

Athaghosham, (or Athachamayam

as it was earlier called), celebrated at Trippunithura in Ernakulam District marks the true spirit of Onam, highlighting its religious and communal harmony. Trippunithura was the erstwhile capital of the Kochi Royal family. In earlier times during monarchy, the Maharajah of Kochi undertook the ritualistic Athachamayam March from Trippunithura to Vamanamoorthy temple in Triakkara and offered his special prayers there. A ceremonial parade of caparisoned elephants, colourful floats, awesome folk performances like theyyam, pulikali, kavadiyattam, classical dances like Kathakali, Bharatanatyam, Mohiniattam, percussion instruments like pandimelam, panchavadyam, tableaux depicting scenes from Mahabharata, Ramayanam etc, formed part of the procession. Representatives from all communities and religions accompanied the Maharajah in the procession, making the ritual truly

secular.

Post independence with the decline of monarchy, athachamayam sank into oblivion. However in the early sixties, the people of Trippunithura decided to revive the festival but it was renamed Athaghosham. With the formation of the Trippunithura Municipal Corporation in 1980, Athaghosham is conducted under its leadership. Today Athaghosham marks the beginning of the ten days Onam celebrations in Ernakulam



District. It is a community festival with people from all walks of life participating the ceremonial parade headed by a person dressed as Lord Mahabali. Art forms of ancient and modern times, classical and folk dances, police band, scouts parades, colourful tableaux and floats add a festive charm. Pookalam competitions and cultural programmes are also held as part of athaghosham celebrations. Conical clay moulds representing Mahabali and Vishnu are sold along the streets.

The ten days of Onam is celebrated in a grand manner in Thiruvananthapuram, the capital of Kerala. Roads are illuminated with rows of lights, shops are decorated with colourful displays of banners and bright lights, there are discount sales and exhibitions at many streets corners and squares, and there is an atmosphere of good cheer all around. ■



Dr A P Jayaraman

Smashing Swiss Science Slam

Humans are genetically programmed with a predisposition to stories. Primitive tribes were bound by the binding energy of stories. Evolution developed us as intensely inspired storytellers. We love to tell stories and we are keen to listen to stories. Kids are put to sleep by the soothing effect of bedside stories. They play a vital role in the growth and development of children. The stories they listen to and the storybooks they read and the characters they get to know can become like friends. Stories are a great way to introduce new words and ideas into a child's language, starting with picture books for the very young, working up to more complex novels for teenagers and enlightening stuff to adults.

Epic Stories

Stories are powerful tools in the

hands of a great teacher to teach elements of ethics and norms of good behavior. They also develop imagination of children. Human behavior has been influenced by epic stories from Ramayanam, Mahabharatham, Iliad and Odyssey and continues to do so. Give us good storytelling mothers; I will give you a good nation!

"I long to hear the story of your life, which must captivate the ear strangely", wrote William Shakespeare in *The Tempest*. It is wellnigh impossible to spot story-haters as stories captivate the ear strangely.

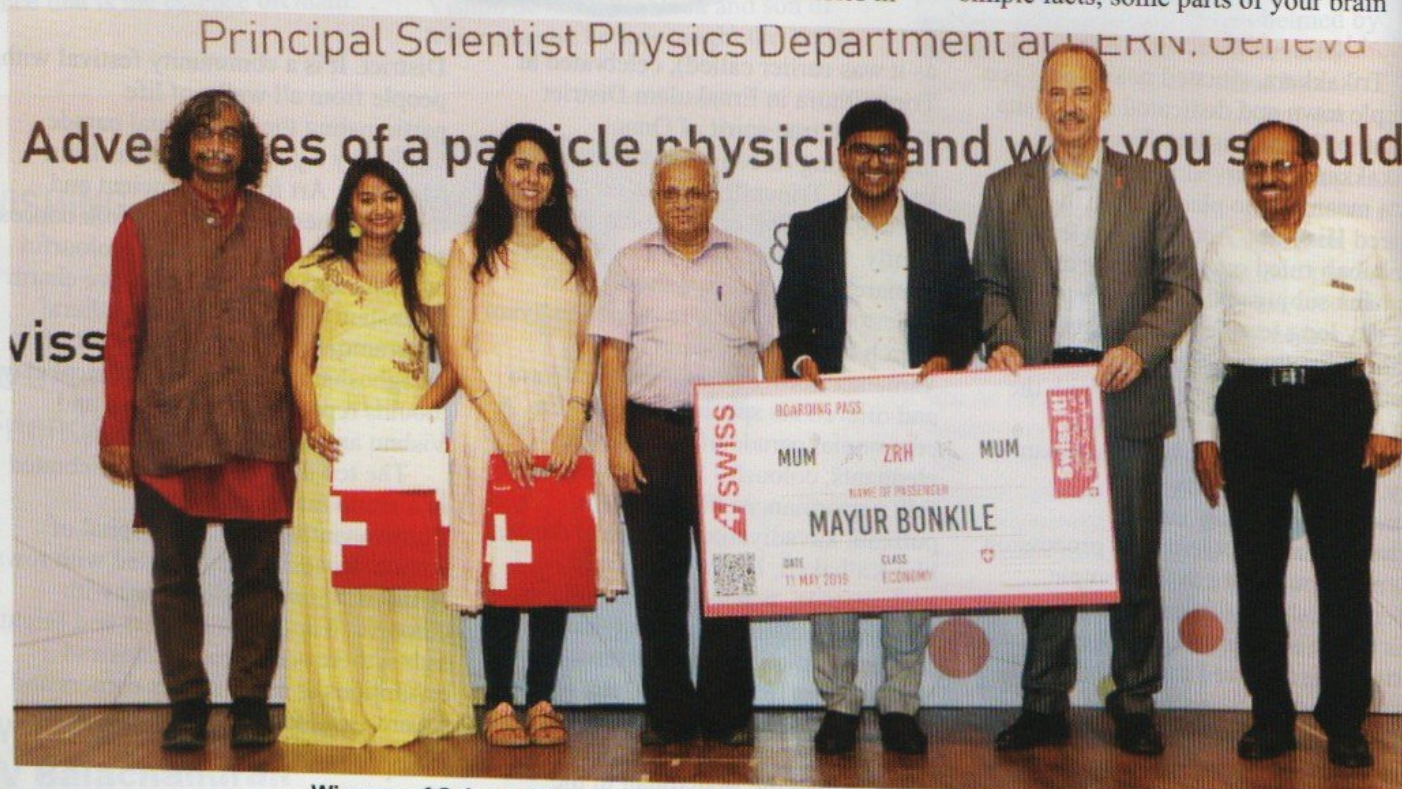
India has a venerable tradition of storytelling. Our irrepressible Vedic sage, Narada Muni was a peripatetic storyteller-musician freely transmitting breaking news and enlightening wisdom. Wandering minstrels narrating stories brought spice to the rural folk. Today Indian folk tales are classics in

world literature. Even our cock and bull stories have an embedded message to transmit. International storytelling platforms reverberate with our folk tale

Science of Stories

Storytelling is not among the job specifications of a scientist. Science and stories have an apparently oxymoronic status. Science deals with hard facts, uses minimal words and is scared to render a narrative. Stories are soft, emotional, subjective and descriptive. That dichotomy has slowly evaporated. Science of story became a serious study. How to Tell a Great Story? The analytics were deciphered scientifically. Storytelling has an effect on our brains. The deep and lasting impact implanted by a good story is not magic but neurobiology.

If you were put in an Magnetic Resonance Imaging machine and told simple facts, some parts of your brain



Winners of Science Slam 2019 with Dr A P Jayaraman and other scientists.

that would light up. These are called Broca's area and Wernicke's area. They are the data processing regions of your brain. But scientists found that, when you listen to a good great story, the parts of your brain that respond are those that would if you *were inside* the story. If the storyteller speaks about jasmine flowers you will sense the smell. Your olfactory cortex will light up. That is the function of mirror neurons. They respond when we are in action and also when someone else is doing the same action.

Science Stories

Science is what scientists do. But scientists have constraints and restraints and are operating in the Popperian regime of falsification. Science is a serious business and scientists are stereo typically expected to display the sober face in public space. By tradition, science has not been forced to pose added value beyond a general appeal to reason and enlightenment. Science has the authority and legitimacy with no obvious needs or motives to add external values to its impact in and on society.

Fact-Fiction Fusion

With the birth of People's Science Movement in Kerala, science stories were mass-produced for student consumption. Scientific facts and technical truths were woven into the colourful fabric of stories and a new genre of science communication emerged. Creative Science literature for children became a super sub specialty. Eureka, the world's first all science magazine for children carried exciting science stories based on Sivadas-Jayaraman model. Starting in the seventies the model developed and the newest is a collection called *We are 118*, a delightful autobiographical narrative of 118 chemical elements beginning with Hydrogen and ending in Oganesson. It was created in celebration of the UN proclaimed International Year of the Periodic Table IYPT-2019.

Paradigmatic Shift

Driven by the historical imperative of democratization of science and the enlightened self-interest of practitioners for securing better share of diminishing resources for their work, scientists have

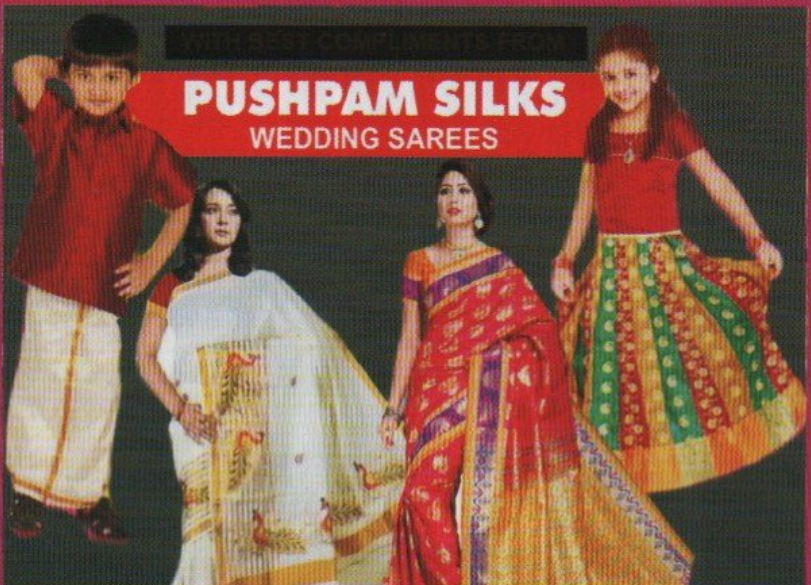
come out to the stage and to the marketplace from their haven of ivory tower. Yet another novel science communication crucible was created where scientists transmute their incomprehensible research lingo into attractive narratives. Then they added aesthetic spice to augment its flavor and fragrance as a Master Chef does with the mark and seal of culinary skill. Research scientists cook up their stories, garnish them and present them to produce the finger-licking effect without the loss of quintessential science. This is Science Slam.

Science Slam

The concept of Science Slam originated in Germany in 2006 and it instantly attracted the attention of the young scientific community. It emerged as a vibrant science communication platform and the first European Science

Slam took place in Copenhagen in 2014. The success of the newfangled complex medium of Science Slam is partly due to the fact that it offers an opportunity to the researcher for direct communication to the general public. They present their work in an understandable and attractive and even romantic mode far removed from the classic, fossilized and pedantic journal style.

Science Slam is designed to be unalloyed fun and has its own Do's and Don'ts. It should be theatrical and the histrionic talents of the actress or actor should be in full sway. Power points are frowned up on as it is not a classroom lecture. No scope for dullness, boredom, ennui or any of its elegant variants. The overarching aspiration is engaging entertainment. It is a perfect fusion of facts and fiction with props, costumes and music. The Slam is an innovative initiative concocting a curious amalgam



PUSHPAM SILKS
WEDDING SAREES

D. S. CUTPIECE & R. M. SHOPPING
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SILK, COTTON, POLYSTER, KERALA SAREES, SET MUNDU,
SKIRT WITH BLOWSE, CHURIDAR, POOJA CLOTHES AVAILABLE

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

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

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of sportification, gamification and finally eventification.

Swiss Initiative

The Consular General of Switzerland to India organized Swiss Science Slam Mumbai 2019. It was an impeccably planned, seamlessly organized and elegantly executed creative science communication event. Historically it was the historic introduction of the genre to the Indian scicom community.

Prestigious centres of higher

education and leading private colleges entered the science Slam contest with their path breaking offerings. IIT-Bombay had the most energetic and enthusiastic participation with five entries. IITs represented 42 % of the entrants. Natural sciences dominated with few entries in social sciences. Female and Male students competed in full parity. Slam participants produced video of what they wanted to convey and the production of science videos received an impetus in the process.

Winners

Mayur Bonkile, a PhD scholar from IIT-Bombay, was the first prize slammer with his Science slam titled the Adventures of Lithium Ion. He began with a lively dance to the tunes of a rap music and as the climax was approaching the battery fails. With deep anguish writ large on the face and muttering a curse he goes for recharging. The need for a long lasting battery light in weight and low in cost was well established and he describes the lithium ion battery. He uses the metaphor of love between anode and cathode and weaves a lovely story of attraction of ions to oppositely charged electrodes. The gripping narrative never left any dull moments despite the dry nature of the topic.

Charu Seth, a doctoral student from the Tata Institute of Fundamental Research was the second runner up with her "Hunny, We Shrunk the Circuits." It utilizes the framework of oral traditional storytelling with a granny and Hunny. It was a freewheeling conversation free from jargon and the research finding in molecular electronics was well explained.

Ms Ami Lalit Mehta pursuing her second year for PhD of IIT Bombay-Monash Research Academy slammed to become third. Fabrication of Nature-inspired Patterns for Bio-mimicry was her title. She started with a contemporary high-energy cinematic dance on a tessellated floor and followed the contours of a fractal pattern. Then she showed a wide array of slides depicting fractal patterns from the universe to blood vessels all of great visual appeal. Fabrication of multiscale fractal-like structures by controlling fluid interface symmetry is the daunting title of her publication!

Poetic Justice

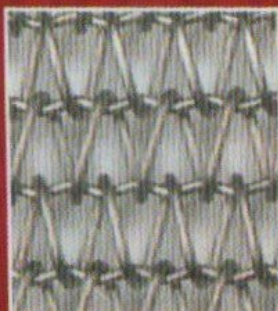
"Science arose from poetry....When times change the two can meet again on a higher level as friends", wrote Johann Wolfgang von Goethe. Swiss Science Slam showed that times have changed. A new way of thinking in science communication by differently knowing and doing things has taken birth. Swiss Science Slam was a smashing success story. The modern avatar of Muni Narada could be found in Science Slam Stages across the globe today. ■

With best Compliments from:

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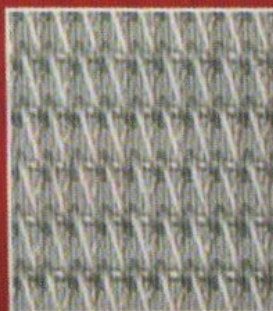
Metal (Mesh) Conveyor Belts



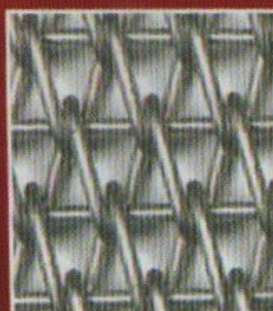
Balanced Weave
Type L.K.8



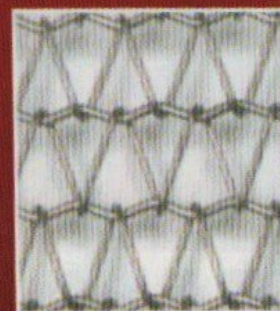
Compound Balanced Weave
Type L.K.3 in 3,4,5 Rod Series



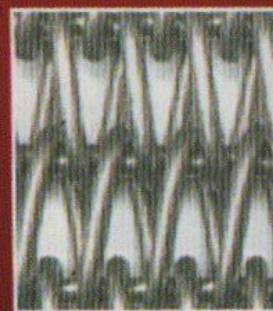
Duplex Weave
Type L.K.52



Rod Reinforced
24-24-12-12



Balanced Weave
Type L.K.6



Balanced Weave
Type L.K.16 Flat Lehr Belt

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Prof M R
Chandrasekharan

Anti heroes of MT Vasudevan Nair

(This is the second part of the article 'Malayalam Novels A Review' published in our June-July 2019 issue.)

The main incident of *Ummachu*, the work of Uroob, was a murder but what interested the readers was its tone of humour. The grand novel of S K Pottekkat, *Oru Desathinte Katha*, which earned the Jnanpith award, also had humour of pompous level. However, Thakazhi's *Aenipatikal* cannot claim any trace of humour. Yet it succeeded in drawing appreciation from the readers. Kesavadev's magnum opus *Ayalkkar* is also of the same genre. Thakazhi's *Kayar* was a vast spread like *Mahabharatham*.

As a writer, M T Vasudevan Nair is devoid of humour. He appears in all his novels as himself with his mouth tightly closed and face contorted. Does *Nalukettu* have any sense of humour? NO. *Asuravithu* is also of the same mould. There is no space for humour in '*Kalam*.' *Rantamoozham* and *Manju* too are also similar. *Vilapayathra* has not even a trace of it. *Varanasi* is not grounded but floats in sky. *Varanasi* has no link to the author; it has a fabricated storyline. When the life of author links with the work, the novel turns realistic. When the work is devoid of self, it becomes romantic. Hemingway represents the realistic path while Tolstoy takes the romantic path. That is the stand taken by overt critics.

Barring *Rantamoozham* and *Varanasi*, all novels of Vasudevan Nair are based on storylines touching his own experiences. In his first novel *Pathiravum Pakal Velhichavum* we can observe the spearhead of social criticism. The isolated status of Muslim community, not synthesising with the social fabric as depicted in it, follows the path of Basheer-Thakazhi-Dev style. It was his first work. By the time he reached *Nalukettu*, he was

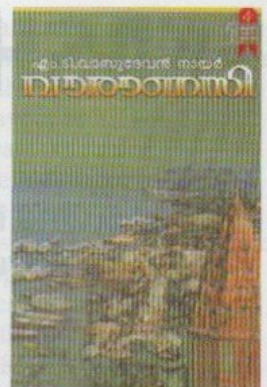
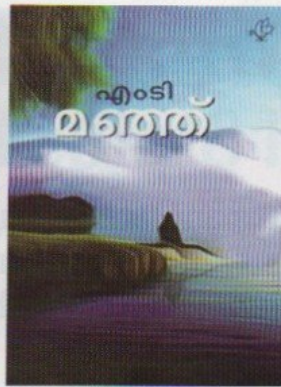
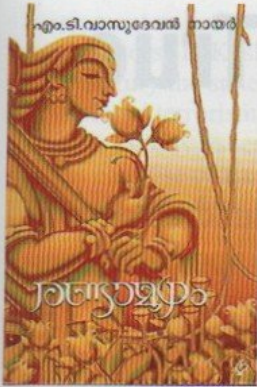


influenced by the new developments in the annals of novel creation. One of those influences was the elimination of unnecessary jargons and tightening of the narration. In the analysis of fiction writing, the loose fabrications in the works of Tolstoy and Dostoevsky have been pointed out. By the time Hemingway came on the scene, that style was abandoned. Vasudevan Nair was immensely influenced by Hemingway. The only book Vasudevan Nair authored on analysis of novels is *Hemingwaykkoru Mukhavura*. He has not mentioned anything beyond *Mukhavura*.

Vasudevan Nair has written about some skills of writing. His prose with a lyrical touch graced his essays and they are endearing to readers as his short stories. His main characters in novels are Appunni, Govindankutty, Sethumadhavan and Sudhakaran. We will take up Sudhakaran first. It is not necessary for the fishing man to know

everything about the float of the fishing hook. I have seen it. Float helps the hook remain in water more or less on the same level in which the fish swim. It is made of some hollow stalk and has the role of a witness. Sudhakaran of *Varanasi* is like a float. He is a witness to many events but never was a part of them.

In comparison, Sethu's standing is better than Sudhakaran. Sethu had ambition; had a tendency to capture them. His deeds had a touch of negativity. It could be termed human tendency. Govindankutty was branded 'Asuravithu' (dragon seed). It was not his fault. Mother and Kumarettan injected inferiority complex in him. Govindankutty asked his elder sister for a loan of Rs 10 to go out in search of a job. She and her husband together disgraced him. It resulted in his loss of equilibrium. Afterwards all his deeds were wrong. Nevertheless, those deeds exposed his mental strength.



Path of Appunni was creative. No other character of MT is creative. Vimala of *Manju* is his female version. Kumarettan and his mother Kunhikkaliamma transformed Govindankutty into a coward, because of their false pride of ancestry. Vimala also was in the same plight. Her father, once a powerful officer, became bedridden. Mother lost her way. Younger brother and sister followed mother's path. Disappointment and self-depravation could have taken Vimala into the arm-fold of Sudhirkumar. She had nothing to aspire for. So, she was least concerned about her future. Simultaneously She was adamant not to concede defeat.

It is the time of anti-heroes. Bhima became an ordinary man. Dharmaputhra was the son of Vidur. Male characters of epics had only a sense of bravery. Vasudevan Nair created characters befitting the modern world. For nothing the readers saw themselves in this author.

I named my book 'Daivathinte Chiri' (God's grin) not without thought. There is no grin in MT's works; only sighs and tears. Without shedding tears, we cannot read his books. Then, where is 'grin'? MT never grins. It is with God. There is ample proof for my statement. Dr M M Basheer in his 'MT - Kathayum Porulum' (MT Story and substance), quotes a speech by Vasudevan Nair, delivered on the occasion of receiving D Litt from University of Calicut. "My mind whispers: This moment is a blessing or consolation of God to this village lad who could not get opportunities to study as much as he wanted. Even in my birth He had a hand. I have heard in family gatherings a story flying around even before my birth. I recall it now,

when I reached the evening of my life.

"My mother became pregnant after giving birth to three boys and everyone aspired for a girl. Then my mother was not in good health and according to physicians, another delivery could be fatal. They decided on abortion. Within their knowledge of local medicine, they prepared strong drugs but the child in the womb refused to die. Months passed by the time they realised the failure of treatment. The good physicians then decided to abort their further treatments.

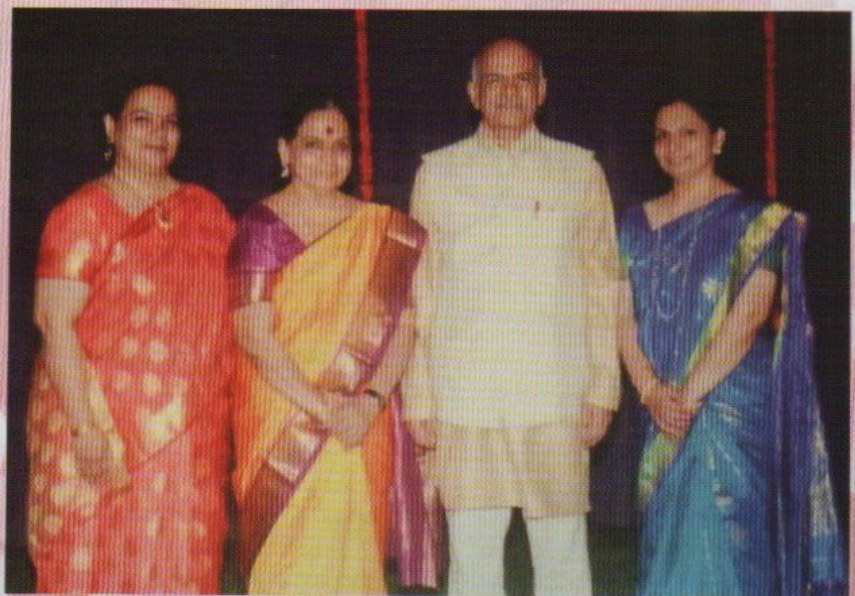
"My mother, her brother and

younger sisters, grandmother et al were staying in an outhouse near our ancestral home when I was born. My mother was more troubled with my bad health than the thought of another boy in place of a girl. She had expressed her anguish if the medicines she had taken for abortion would allow me to lead a normal life.

"Later years, when I was a grown-up boy, I heard her telling other women, "this is the boy whom all wanted to kill."

There is saying, "Man proposes and god disposes." ■

Wishing all a very Happy Onam



**Shri T P Kunhiraman Nambiar & Smt. Prasanna Nambiar
with daughters Smt. Ajitha Nambiar & Smt. Amrutha Menon**

KASHMIR - Dream Comes True

Special Status Lifted

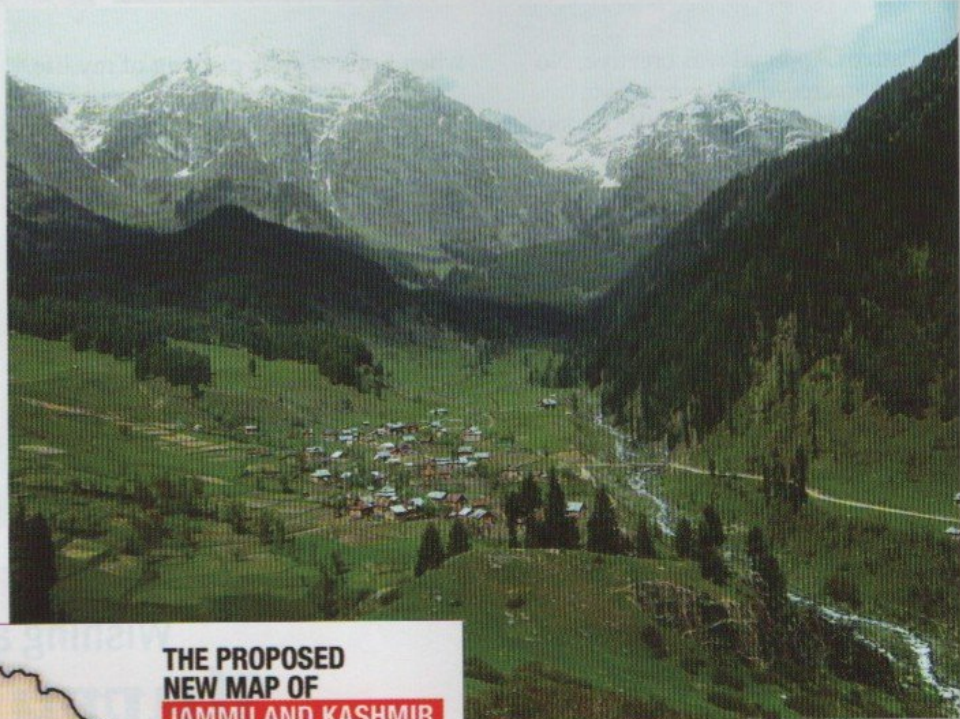
August 5, 2019 is an eventful day in the annals of India's history. Within hundred days of assuming power, the BJP has fulfilled its election promise of ceasing the special status that Jammu & Kashmir enjoyed for the past 69 years.

Lakshmi V

With a presidential order, President Ram Nath Kovind exercised his power under Clause 1 of Article 370 and made all provisions of the Indian Constitution effectively applicable to J & K. Rather than abrogating or repealing Article 370, the Government has essentially read down its provisions. Article 35A has also been scrapped.

The actions in August this year looked like they were played out on a drama script. Prominent Kashmiri leaders, including former chief ministers Omar Abdullah and Mehbooba Mufti were placed under house arrest. Internet and mobile services were curtailed, and section 144, which prevents a gathering of more than four people in public spaces, imposed. Suspension of the annual Amarnath Pilgrimage, clearing tourists from the state and massing troops on the border, curfew being imposed on the state were the basic groundwork activities before the denouement that was acted out on August 5.

The climax reached on August 5, when Union Home Minister Amit Shah introduced a Bill in the Rajya Sabha to abolish J & K as a state of the Indian Union and replace it with two separate Union Territories: the UT of Jammu & Kashmir with a legislative assembly and the UT of Ladakh. Few of the Opposition



parties protested in parliament and there was complete shutdown in Kashmir valley.

The Constituent Assembly referred to in Article 370, whose sanction is essential for any constitutional change regarding the State, has been replaced by the 'legislative Assembly' of the State. In the absence of the legislative assembly, the Governor's consent is required to fulfill the requirement.

This is the first time that a state has

been relegated to two Union territories after the 1956 States Reorganisation Act.

Basically these developments would mean the following: J & K will have no separate flag or Constitution. The Indian tricolour will be the only flag. The natives will have only Indian citizenships. Tenure of Assembly will be 5 years, not 6. Minorities in the state will be eligible for 16% reservation. Panchayats will have the same rights as in other states. RTI will be applicable. Indian Penal Code will replace Ranbir Penal Code. People from other states are eligible to purchase land and properties, outsiders can be employed in state Government companies and non permanent members can permanently settle there. Students from other states are eligible for scholarships in the state-run educational institutions.

As of now, opinion is divided as to how far the bold move taken by the

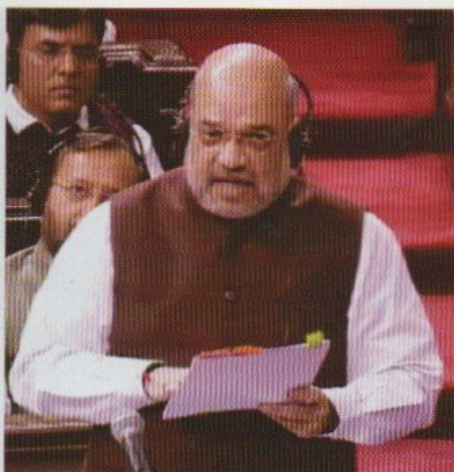
Government will alter the situation for better or worse in Kashmir. For about half a century the state has been torn by violence and terrorism and this step should hopefully usher a better future for this paradise on earth.

Article 370 which conferred special status on J & K, is redundant and in effect was arrogation of power by a tiny Valley elite, with a feeling of being alienated among the common people and even feeding separatist sentiments, stoked by Pakistan.

The history of this state can be traced back to 1846, when Maharajah Gulab Singh, a Dogra ruler bought the region of Jammu & Kashmir from the East India Company after signing the Treaty of Amritsar.

Fast forward to 1930 when Maharajah Hari Singh ruled the kingdom. The Muslim dominated subjects felt that their ruler was prejudiced against them. This was the time when the first political party National Conference (N C) founded by Sheikh Mohammed Abdullah was formed and Quit Kashmir Movement against the King was launched.

In 1947 when India won Independence, and became divided into two separate countries, the princely states were given three options: Stay independent, or join either Pakistan or India. Maharajah Hari Singh signed a standstill agreement with Pakistan opting for status quo. In October 1947, Pathan tribesmen, masterminded by



Pakistan army attacked Kashmir. By the third week of October about 5000 of them had entered Kashmir. On October 24, the Maharajah made an urgent appeal to the Indian Government for help. V P Menon was the administrative Head and Secretary of the States Department. On October 25 after a Cabinet Defence Committee meeting, the Indian Government on October 26, rushed to Kashmir not only with two companies of troops to assist the Maharajah but also with the Instrument of Accession. To ward off the invasion to his kingdom, Hari Singh signed the Instrument of Accession and thus joined India.

Sheikh Abdullah took charge of an emergency administration in Kashmir and former Kashmiri PM. N Gopalaswamy Ayyengar was appointed as Cabinet Minister to look

after Kashmir affairs. He was also one of the chief architects of Article 370. In 1949 Maharajah Hari Singh abdicated the throne in favour of his son Karan Singh who became the ruler.

In 1950 the Indian constitution came into force. Under this, Article 1 defined J&K as a state of India, Article 370 accorded special status to J&K.

In the sixties several amendments were added to the Constitution with regards to J & K. The Supreme Court and Election Commission extended jurisdiction over the state, the titles of Prime Minister and *sadri-i-riyasat* changed to Chief Minister and Governor respectively. Two wars with Pakistan and one Chinese aggression happened in the sixties. Sheikh Abdullah's NC merged with the Indian National Congress. But in 1977 Congress-JKNC split; Congress withdrew support for Sheikh Abdullah's government and imposed central rule there. In the elections the same year, Sheikh Abdullah was re-elected.

The late 80's and 90's J&K saw a steady rise of militant outfits, several unstable governments, and arrests and killings of militant youth. Kashmiri youth, discreetly backed by Pakistan, took to streets to protest against Indian administration and hundreds of them died in clashes with Indian troops. Central rule declared just as outfits like JKLF gained strength. Kashmiri Pandits (Hindu Brahmins) fled their hometowns in Kashmir valley in the face of rising



militancy. The central government imposed the Armed Forces Special Powers Act, giving armed forces unprecedented powers to counter armed militancy.

Militant insurgency was on the rise. Several separatists, including Yasin Malik, arrested. The government of India tried to hold talks with various leaders in J&K. All Parties Hurriyat Conference, an alliance of 26 social and political movements, was established in 1993. A large number of civilians, armed personnel, and militants died in incessant violent clashes.

In 1997, the national human rights commission set up a J&K chapter to investigate human rights violations there. India and Pakistan tested nuclear weapons in 1998. And the next year Indian prime minister Atal Bihari Vajpayee visited Pakistan.

But the with Pakistan's infiltration in Kargil, there was another war. The



crisis reached its zenith when the Parliament in Delhi was attacked by armed militants. By 2004, Indo-Pakistani relationship stabilised after decades of instability. Indian Prime Minister Manmohan Singh met Pakistani President General Pervez Musharraf. For about five years clashes between armed forces, militants, and protesting civilians continued in J&K,

but not on the same scale as during the peak of militancy. Slowly, the state witnessed a fragile kind of normalcy and tourists once again warily started going there.

Meanwhile in 2015, the BJP formed a government in J&K with People's Democratic Party for the first time. And Mehbooba Mufti became chief minister after the death of Mufti Mohammad Sayeed, her father. Violence continued with militants being killed by the armed forces and the militants attacking the army base in Uri, and pilgrims on their way to Amarnath. The army retaliated with surgical strikes across the LoC.

By 2018, BJP government pulled out of alliance with PDP, legislative assembly was dissolved and Central rule was declared in the state.

In February 2019 a vehicle loaded with explosives crashed into an Indian paramilitary convoy, killing 40 personnel. India carried out retributive strikes on terror camps across the LoC in Pakistan's Balakot region. An Indian Air Force pilot was captured by Pakistan and later released.

Thus the history of Jammu & Kashmir since 1947 has been one of turmoil, and simmering uncertainty. The Paradise on earth became a battleground of violence and bloodshed.

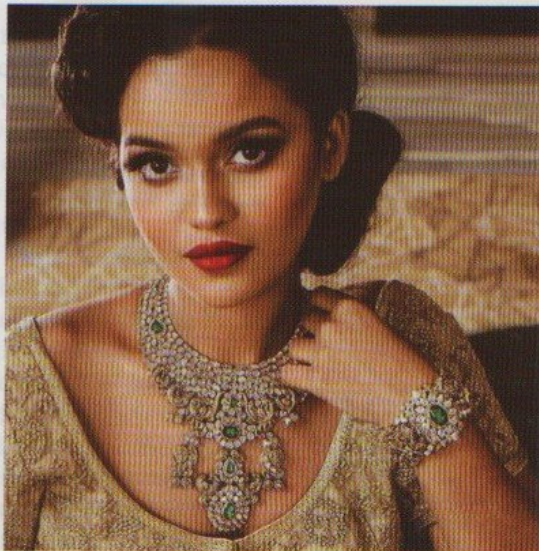
With this new development of history being re-written in Jammu and Kashmir, let us hope peace, prosperity and progress would return to this war ravaged beautiful land. ■

എല്ലാവർക്കും എല്ലേയും നിറഞ്ഞ
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ANAIKA NAIR

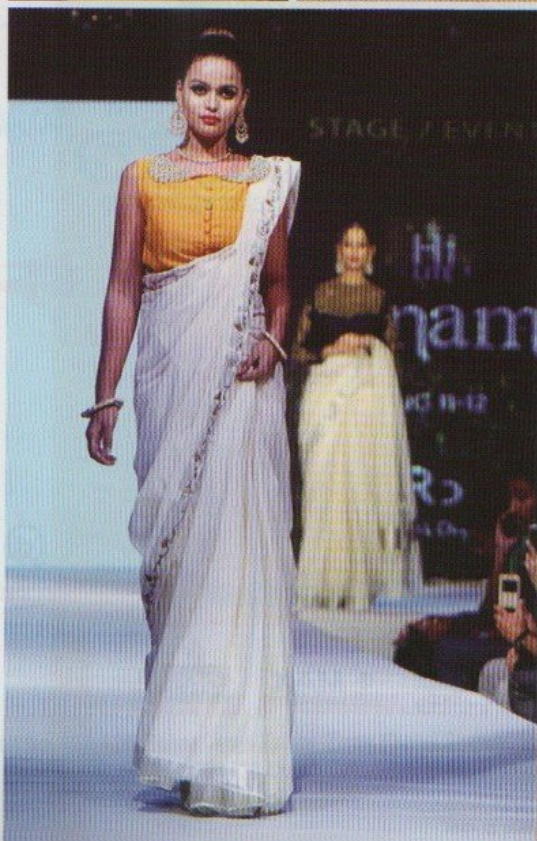
Fashion Model

Anaika Nair is a talented young and top model in the Mumbai fashion scene. Born and brought up in Mumbai, she is currently working with Toabh Model Management, a modelling agency in India. Femina, India's popular Women and Style magazine, published a ten page photo feature recently in one of its issues.

Anaika has modelled for branded jewellery products, done

commercial ads for silks and textiles brands and walked the ramp for leading fashion designers.

She was born and brought up in Mumbai though her mother hails from Thrissur and her father from Malappuram. She did her schooling here, scored very well in her board examinations and took admission in a good engineering college. But she soon realised that her interests were elsewhere. So after six months of joining the Engineering stream,

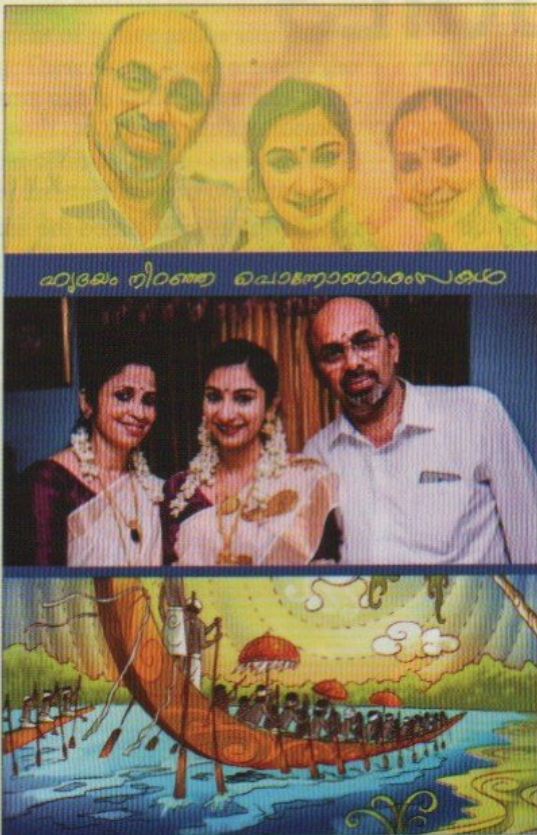
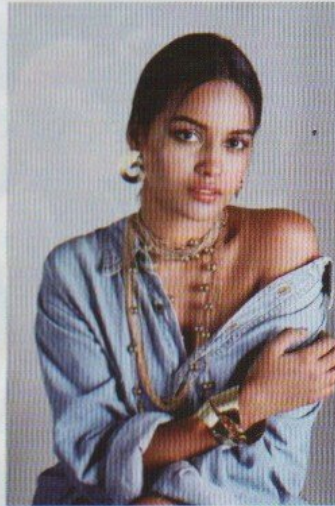


she quit and completed her Bachelors in Mass Media graduation from Rizvi College Bandra. Modelling came by chance. She got her portfolio done at the suggestion of her photographer friend, started doing shoots for smaller brands and later signed up with an agency. Anaika is a trained Carnatic singer, having learnt under Smt. Prasanna Warriar and has learnt Bharatanatyam for about 8 years under Smt. Smita Nair. She is active in Bombay Keraleeya Samaj activities and participates in their competitions and programmes.

Her ambition is to become one of the top models in India, 'a super model' and also a professional playback singer.

Her advice to aspiring models is to work on grooming themselves, dreaming big, being smart

and socially active. "Dreaming is what got me here, today. I'm a very passionate person, passionate about my dreams, in fact sometimes I don't get sleep thinking about work. So if you have the hunger to make it big, you definitely will! Be positive! That's my mantra," she says.



Krishnan Kutty Nair (Unni) & Family
Ulhasnagar



എല്ലാവർക്കും ഓണാശംസകൾ
Subhash Menon & Family
Goregaon (W)



KERALA BOILS

WILL SANCTITY EVER RETURN TO THE COLLEGE CAMPUSES?

- K V Satynath

In ancient India, unlike the other countries, education had a three-pronged objective; learn the profession of the community the student belonged, acquire as much knowledge as possible and develop one's character and personality. This approach made foreigners to come here to acquire the skills. As the time passed, this benevolent approach diminished and reached a stage, it appears, where education is only a means to gain employment, wealth and power. It further deteriorated to power so that other two aspects automatically follow. When we witness the present events in the state of Kerala, we are certain that we are not far from reality. What happened recently in Kerala is a pointer in that direction.

Kerala pointer

Kerala was in turmoil during the

month of July 2019. Majority of the people over there were aghast at the events happening and the state government was in dilemma over action to be taken. While the ministers and the party leaders deplored the violent events happened in the police station where a pravasi Malayali committed suicide over the refusal of the Anthur municipality to grant permission to the convention hall he built in the town, investing about Rs 10 crores, following rivalry among leaders of the ruling party. Also, a student of prestigious University College was tortured and stabbed thrice on his chest on July 12, brought majority of students against the leadership of their own students' own union SFI.

Though initially the ministers tried to blame the personal enmity between the victim and the group of perpetrators, they were soon compelled to change their reaction. After a few

days, the ministers blamed the accused as infiltrators to the union and capturing the official positions.

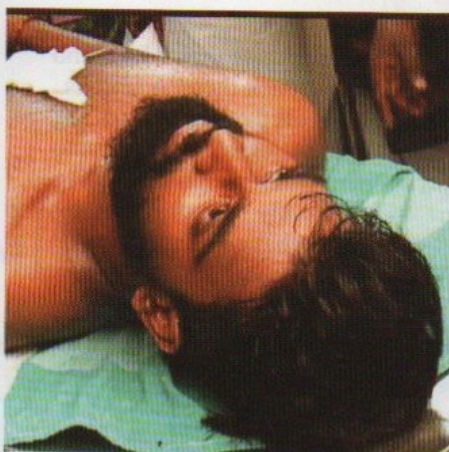
The students, majority of them girls, accused the perpetrators as tyrants and running the affairs of the union in a fascist manner. Though the slogans on the flag of the union were 'Freedom, Democracy, Socialism', all three are non-existent in the union. Barring SFI, no union of students backed by other parties, is allowed to function within the campus. Elections are annually held but only candidates proposed by the top hierarchy can file the nominations and none else is allowed, even from the same union, to file his or her nomination. If anyone show defiance, torture and even stabbing would be used against him.

When the media questioned the Home Minister and the Secretary of CPI (M), the response was shocking. Instead of asking the government machinery to

take necessary action against the culprits, the leaders stated the Union itself has taken action and suspended the alleged culprits. For a number of days, the victim was not in a position to depose to the police. Based on the statements of the students, the police said about ten students are involved in the crime and issued warrants against six. Then three of them surrendered before the police, on orders of the Party as is the practice but the accused number one avoided arrest.

When the media reporters visited the house of accused number one, his father threatened them with weapons. When the police raided his house and office, they were shocked to find written university answer papers, blank sheets and the seal of a professor in charge of examination. Professor later claimed that the seal was fake.

The media reported that the leaders of SFI in college seldom attended the classes and never turned up in college but always received the minimum required attendance of 75% and always passed the examinations. The Accused No.1 was the topper in a PSC examination held for recruitment to the department of police and waiting for the posting. There are accusations that the professors of the college are hand in gloves with the Union while a former Principal claimed that to survive in the college, the staff have to obey the orders of the Students Union. Some pointed out that the same situation exists in Brennan College (Thalasseri), Victoria College (Palakkad) and



Maharaja's College (Ernakulam) where the union activists attacked the office of the Principal, held fake funeral of the retiring Principal and broken glass panels of Principal's office.

While the CPI (M) leaders blame a few bad elements in the Student Union, other members of the same union, accused the Union leaders of subjecting the students, not obeying their unjust demands or opposing them, to undescrivable torture. Such students are not allowed to attend the classes or appear for the examinations or fail in the examinations despite performing well. None in the state dare to oppose the student leaders of SFI.

Sometimes, the students are asked to leave the classes and attend outside duties allocated to them. On one occasion, students were asked to attend to a wedding reception of a minister's son, to do services there and the professor could do nothing to prevent the students leaving the classroom.

During the incident that incited the violence, the victim was stabbed for singing without seeking permission, outside the classroom under a tree during recess. The victim was asked to stop by a leader and when the former did not pay heed, he was dragged to the Union Office within the college and tortured and then stabbed. He was dragged by the student leaders while he was enormously bleeding. There was no attempt to provide him medical assistance, as the videos which went viral, indicated. They even prevented the injured student being taken to the hospital. The official office room of the college union was literally converted to the office of SFI union and the suspected non-backers of the Union's directions were brought there and threatened. Such incidents were recorded and even TV channels played them to the horror of the parents and the general public.

All these occurred with the clear knowledge of the political masters. The villains have total support of the party leaders and on their directions, the accused surrendered to the police, a practice followed from time immemorial to save the political masters. It started from the time of KPR Gopalan and CA Balan and Gandhiji intervened with the Viceroy (he had their mercy petitions) and got their sentence converted to life imprisonment. Both Gopalan and Balan were members of Indian National Congress but joined CPI when it was founded. When CPI formed the first Communist government in 1957, EMS refused to take KPR Gopalan into the ministry, quoting his death sentence. CA Balan of course wrote his memoirs (Thookkumarathinte Thanalil/In the shadow of the gallows) and joined movie world to act in a few comic roles.

History tells us that the leaders of the left wing always send their supporters to dangerous agitations and many died in police fire while the leaders remained behind. Are we seeing a repetition of the past?

Pre-independence agitations were for the freedom of the country but what for the student unions agitate now? Who is asking them to join violent agitations? Are they being trained to be political leaders of the future?



Time to think

The student community of Kerala is not doing what they are primarily sent for. Most of them are getting fee concessions under various schemes and reservations and hence the parents are not financially burdened. Is it a reason for the parents to be indifferent? From the look of their appearance, many of them are not going to colleges for studying but to indulge in hooliganism. They start working for the Union even before the colleges reopen after the institutions. They do not have the necessary attendance to appear for the examinations but they have the requisite attendance on record. They do not write answers during examinations but they get much higher marks than hard working students and get even top ranks. They have government answer papers in their custody and even the official seal of the professors. The Principal and the teaching staff are under perpetually scared of the Union. Certain student unions do not allow other unions under other political

parties, to propagate their ideals and occasionally attack them. A serious matter is that all these agitations are occurring in colleges under the state government while the private colleges are comparatively peaceful. Principal of a government that completed one century of existence, told to this writer



that the Union does not allow him a free hand to administer the institution. Early subjugation makes the staff more subservient. In the recent events, we have seen the police treat the arrested student leaders with kid gloves.

When the Principal tells that he is not aware of what is happening inside the campus, what conclusions we

should draw? When the students' union leaders push and drive the policemen and the inspector, anointed to protect the college property, out of the campus, they obey because their higherups instruct them to go out and stay outside and do their duty there. Secretary of the ruling party and a minister excuse themselves

by saying that the national leaders of the student union are taking action against the guilty. Will they say the same thing if the students of another union indulge in similar violence? Probably not. Nearly 200 students, mostly girls, left the government colleges and joined private colleges to continue their education in a peaceful atmosphere. Is it the Union's intention to promote private

enterprise at the cost of government?

During the early sixties, there was an attempt in Govt Victoria College to plant their students' union there but the majority of students jointly prevented that initiative. Now the time is changed. No unions of students under other political parties are allowed to start their activities in the campus.

A retired Principal of University College wondered what a professional politician do inside the campus when he makes continuous visits to the Union Office inside the campus, after discontinued his studies more than forty years ago.

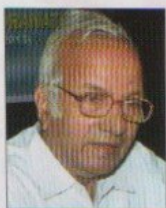
It is time for the parents to wake up, especially if they are from BPL, to discourage their wards to participate in campus politics. Students are meant to do their duty of learning the allotted curriculum and develop their personality. There is time for the students to work for their favourite parties once they are out of the campus. Now they are fighting for a cause that is unknown to them.

May the students come out of the campus with flying colours and then embrace their favourite profession. If they do their duty sincerely, they can achieve their goal and a bright future. Then India can progress well. ■

Wish You All
Happy Onam



**P. C. Nambiar &
Mrs Vijayalakshmi Nambiar**
Pune



P.R. Krishnan

VERDICT IN KATHUA GANG RAPE AND MURDER CASE

The Pathankot district and sessions court in Punjab has on June 10, 2019 delivered the judgment in the Kathua gang rape and murder case. This was a case of gang rape, torture and murder of an eight year old girl by eight men in Kathua village of Jammu and Kashmir on 10th Jan. 2018. This shook the country and shocked its consciousness when sordid details of the girl's torture, rape and killing started tumbling out after chilling events of that January 10, 2018. More shocking was that the crime took place in a temple, for which, the priest of that place of worship, was the main conspirator. Eight men were involved in this ghastly crime. Three of them have been given punishment of life imprisonment and other 3 are given 5 years of jail. In addition, each of the first 3 has been directed to pay Rs. One lakh and the other three, Rs. 50,000 as penalty. The 7th accused, Vishal Jangothra has been acquitted. The eighth accused who claims to be a juvenile is yet to face trial, because, his plea for determination of his age is pending in the Jammu and Kashmir High Court.

Amongst the three who got life imprisonment, the main accused is Sanji Ram. He is a retired revenue officer and the priest of the temple where the girl was kept, tortured and raped. The second accused is Parvesh Kumar, a friend of Sanji Ram. He helped kidnapping the girl. The third accused is Deepak Khajuria, a special police officer. When the child was about to be killed after gang rapes, he begged to be allowed to rape the girl once again last time. They have been held guilty under section 302 (Murder) 376 (rape) and 120 B



(criminal conspiracy) of Ranbir Penal Code (RPC) which is in operation in Jammu and Kashmir. This is a replica of Indian Penal Code. They are awarded multiple sentences for different related types of crimes. But the punishment will run concurrently together with life sentence. They will thus be in jail till the end of their life.

The five-year term punishment awardees in jail are Surender Verma, Anand Datta and Tilak Raj. In that, Anand Datta is an assistant Police sub inspector. He took Rs. 5 lakh from Sanji Ram for tutoring the juvenile kidnapper and destroying key evidence. The other policeman is Tilak Raj. He is a head constable. He too helped destroy evidence. The third one is Surender Verma. He is a special police officer. His role too was destruction of

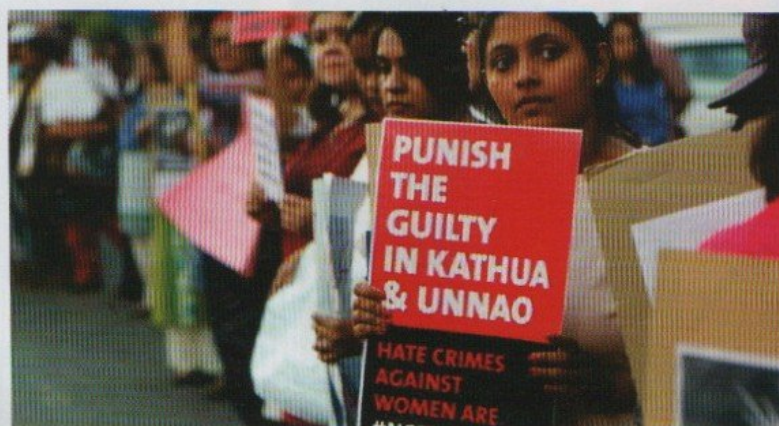
evidence. They were held guilty under Ranbir Penal Code section 201 (destruction of evidence). Vishal Jangothra who got acquittal is son of Samji Ram, the priest of the temple, the main accused in the case. All the accused pleaded not guilty of the charges.

The brief details of the case are: The victim, the eight-year old girl who belongs to nomadic Bakarwal Muslim community had gone to graze her horses on 10th January 2018. She was kidnapped, taken to a village temple sedated, gang raped and killed in that place of worship. On January 12, the girl's father filed a complaint in the Hiranagar police station stating his daughter is missing. The incident infuriated the people. They came on the streets and started protest demonstrations demanding arrest of the culprits. They comprised of people from all political parties, except BJP.

The arrest of the culprits in Kathua, made far reaching twists and turns in the case which had political and religious overturns. Communalism started surfacing because the arrested persons were Hindus. It was the PDP - BJP coalition government headed by Mehbooba Mufti which was in power when the incident took place. The home portfolio including crime branch was under the control of chief minister. The Hindu Ekta Manch organized a protest demonstration on February 10, 2018

against the arrests of the temple priest and other persons and demanded their release. But Chief Minister did not heed to their demand.

Against this stance of Mehbooba Mufti, the Hindu Ekta Manch again organized a protest demonstration on March 1st. Two ministers of BJP, Choudhary Lal Singh and Chander Prakash Ganga, participated in the





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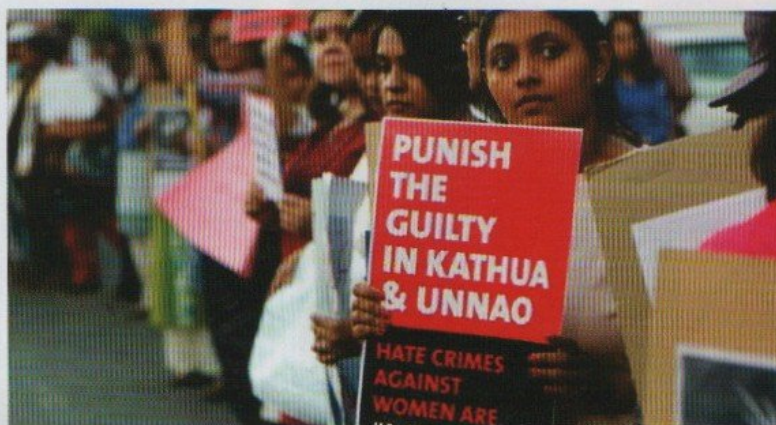
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Against this stance of Mehbooba Mufti, the Hindu Ekta Manch again organized a protest demonstration on March 1. Two ministers of BJP, Choudhary Lal Singh and Chander Prakash Ganga, participated in the



demonstration. Not only this but on April 9 and 10, a section of lawyers obstructed the attempts of police filing charge sheets in the case. As a result, the police had to take the culprits to the residence of the magistrate to file the charge sheets for trial in the Kathua court. This attracted countrywide protest and international outrage. The UN Secretary General, Antonio Uterus described this incident as "a horrible one for civilized society". As a result, these ministers had to resign from the coalition ministry on 14th April 2018.

Regardless of these obstructions from the lawyers, the Kathua district and sessions court started trial proceedings from April 16, 2018. But no lawyer came forward to take up the case for prosecution, because the bar association in Jammu & Kashmir took a decision that its member lawyers will not appear for the victim's relatives. They also threatened of dire consequences if any witness came forward to give evidence in favour of the victim. At the same time the bar association allowed an advocate Asim Sauni to appear for the arrested culprits. This being against professional ethics, a lone and a bold lady advocate, Deepika Singh Rajawat came forward and took up the case of the murdered girl. However, threats to her and the witnesses continued. Hence, on instructions from advocate Deepika Singh Rajawat, the relatives of the girl filed a petition in the Supreme Court for transfer of the case from Jammu and Kashmir to any other state. The Supreme Court by an order dated May 7 2018, transferred the case to Pathankot court.

The Pathankot district and sessions court presided over by judge Tejwinder Singh accordingly started the trial from June 2018. But in the midst of trial, the accused persons moved the Supreme Court demanding a fresh trial of the case by another judge. But their petition was dismissed by the Supreme Court on October 5, 2018. The proceedings went on for 275 days in which a total of 178 witnesses came to be examined. The conduct of proceedings took place in closed door court room, as per Supreme Court order. The trial ended on June 3,

2019.

The judge in his verdict has observed: "In the present case, facts are many, but the truth is one, that, under a criminal conspiracy, an innocent eight-



year girl has been kidnapped, drugged, raped and ultimately murdered. Perpetrators of the crime have acted in such a manner as if there is a law of the jungle prevalent in the society. Comparing the victim to a young chick who wanted to fly high, the judge has quoted a Mirza Ghalib couplet. Translated into English it means "Near the bird's nest, the young chick was caught in a hard net placed by the hunter before it could take a flight."

The prosecution had sought death sentences for all these accused persons.

Adv. Mubeen Farooqui Khan appeared for the family of the girl and advocates J.K. Chopra, S.S. Badra, Harminder Singh and Bupender Singh appeared for the prosecution. They have said that they

would go in appeal to the High Court to get the punishments changed to death sentences for all the six convicted. The prosecution has also stated that it will challenge the order of acquittal of Vishal Jangothra. The convicts too are bound to appeal against the verdict.

Above all these, what is revealed from the charges proved in the case is that this was part of a pre-determined conspiracy

of the Hindutwa forces to create fear amongst the Bakarwal community of Muslims to force them to leave the place of their inhabitation.

An extra ordinary development in the meantime was that the Jammu and Kashmir government under president rule, appointed the lawyer, Asim Sauni, who appeared for the accused persons in Kathua court, as Additional Advocate General (AAG) of the state in June 2018. This happened soon after chief minister Mehbooba's resignation. ■

Wishing You All A Very Happy

Onam



Rajan V Nair and Family, Thane

The Quest and Conquest of Happiness



Prof Dr John
Mathews Vazhappilly

The Spiritual Roots of True Happiness

True happiness is to understand our duties toward God and man; to enjoy the present without anxious dependence upon the future; not to amuse ourselves with either hopes or fears but to rest satisfied, for he that is so wants nothing. The great blessings of mankind are within us and within our reach but we shut our eyes and like people in the dark, fall foul of the very thing we search for without finding it. Tranquility is a certain quality of mind which no condition of fortune can either exalt or depress.

Seneca

True happiness comes from the serene joy of a deep spiritual life. It comes from an abiding faith in a compassionate God, love for our fellow men, and doing the very best we could every day of our life. Happiness is found neither in fast living nor in the frantic acquiring of

the things of this world. We are truly happy when we have found a fundamental meaning in life. Happiness comes to us when we are aligned with the spiritual truths of life. Happiness cannot be travelled to, owned, earned, worn or consumed. It is the spiritual experience of living every minute Happiness with love, grace and gratitude. Happiness is the harvest of a peaceful and loving life. Happiness comes from the full blossoming of our body, mind, heart and soul.

When we rid our mind of all kinds of tangled thoughts, and fill it with real courage and love, we begin to feel the stimulating, warm glow of happiness, and life begins to flow like a stream between smooth banks.

True happiness and inner joy are specifically human attitudes because the happiness of pigs, which the enemies of Epicurus accused him of seeking, is not possible for men. If you try to make yourself content with the happiness of the pig, your suppressed potentialities will make you miserable. True happiness for human being is possible only to those who develop their godlike potentialities to the utmost.

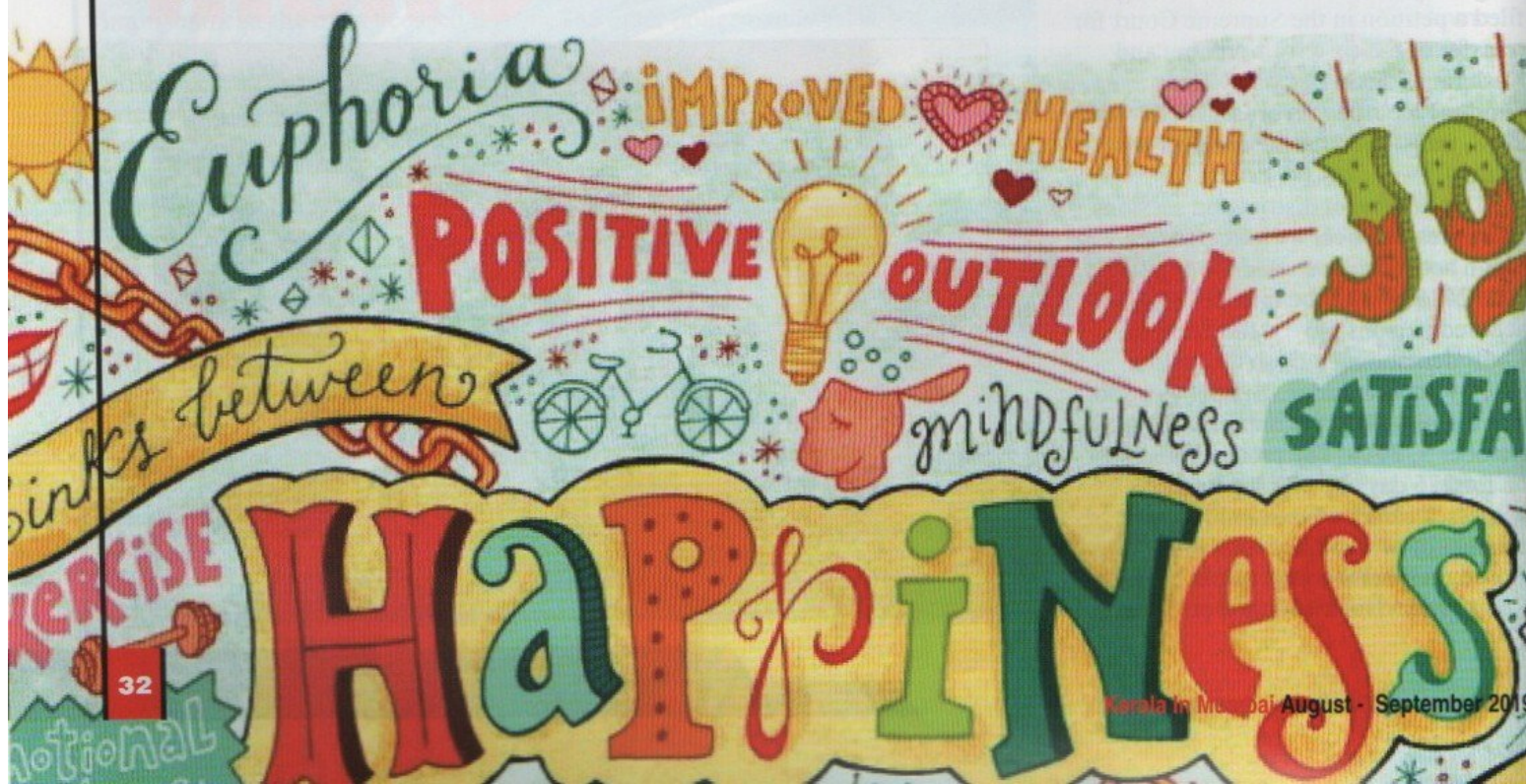
Happiness as a Virtuous Life

Virtue alone is happiness below.

Shakespeare

Everywhere there is speed, noise and confusion, but nowhere deep happiness and quiet hearts. In the modern world most of us think that happiness can be found in the pursuit of thrills; but true happiness is achieved through a principle-centered, virtuous living. A virtuous life is not intended to restrict life, but to expand and enrich it. A good reputation, a clear conscience, appreciation of nature, a peaceful heart, the knowledge of having given happiness to others, a trained and well-filled mind, satisfaction from duty well done, faith in the outcome of right, contentment, well-adjusted social relationships - these make for true happiness.

It is a matter of experience that happiness and virtue have a kind of reciprocity- they rest upon each other. The good are usually happy and the happy are usually good. A good person's heart is filled with love, his mind free from worry, his life simple, his expectations very modest and he scatters sunshine wherever he goes. Such a person is bound to be happy.



Happiness at its core, is about discovering meaning in life. Once you have discovered meaning of life, a life of virtue is easy. Virtue is the discipline that helps you to distil meaning out of life. All kinds of virtuous activities - practices in which people actively choose to reach out and engage with and serve others can offer a promising route to lasting happiness. Happiness then is simply about saying a heart-felt "yes" to all of life, to more positive emotions, to more engagement to more meaning and purpose, to more caring relationships.

Be open to the Transcendent Dimensions of Life

Oh God! You have made us for yourself and our hearts are restless until they rest in Thee.

St. Augustine

True happiness comes from one's inner life, from one's openness to the transcendent, spiritual dimensions of life. Admittedly, a good inner life is difficult to achieve, especially in these trying times. It takes reflection and contemplation and self-discipline. With all our cunning and deceptive designs of the ways of the world, we cannot muffle the whispers of the infinite that come from the inner recesses of our soul. Nothing can satisfy the spirit of man except the infinite, the ground of all existence.

When God made us, someone has suggested, we were made like Swiss cheese. We have a lot of holes in us that only God can fill. If we do not ask God to fill our emptiness, we will foolishly try to fill it ourselves. We brag, we lie, we gossip, collect trophies, drop names, show off, compete for the limelight, try to gain power over others, gulp at the fountains of sensual pleasure, and look for kicks. But in the end, we are left with the painful emptiness that only God can fill. In this context I am reminded of the words of the spiritually sensitive psychiatrist C.G Jung:

About one third of my patients are suffering from no clinically definable neurosis but from the senselessness and emptiness of their lives.

Too many think of happiness as some sort of will-o-the-wisp thing that is discovered by constant and relentless searching. It is not found by seeking. It

is not an end in itself. Pots of gold are never found at the end of the rainbow, as we used to think when we were children; gold is mined from the ground, or panned laboriously from a mountain stream. Jesus once told His disciples, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you". The "things" He spoke of were the things that make men feel happy and secure: food, drink, clothes, shelter. He told us not to make these the chief goal of our lives but to "seek the kingdom" and these needs would be automatically supplied. "Seeking the kingdom of God" means looking for the treasures of the human spirit. It means an existential thirst for truth, goodness, love, compassion, justice, wisdom and a life of holiness. These spiritual realities constitute the foundation of true human happiness and peace. This spiritual insight about human happiness is confirmed by the perceptive observation of Abd-Al-Rahman:

I have now reigned above 50 years in victory or peace, beloved by my subjects, dreaded by my enemies, respected by my allies. Riches and honors, power and pleasure, have awaited my call, nor does any earthly

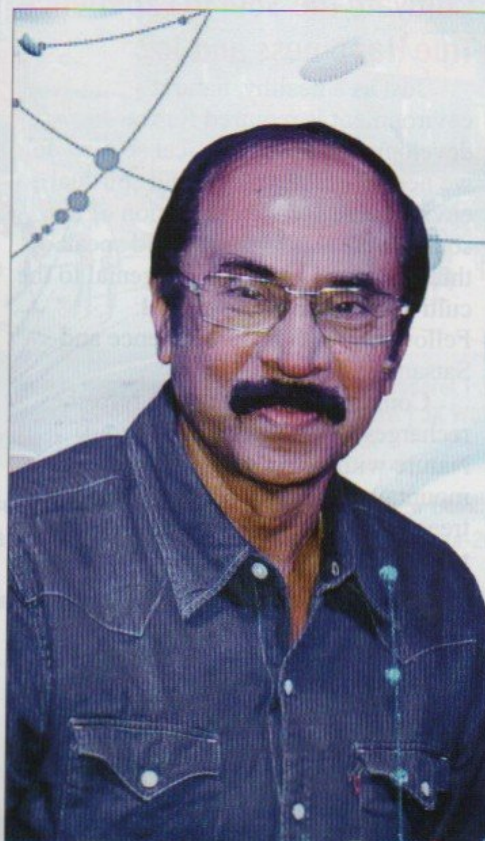
blessing seem to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness that have fallen to my lot; they amount to 14. Oh man! place not thy confidence in this world.

The Role and Relevance of Religion in a Happy Life

During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life - that is to say, over thirty-five - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

Carl Gustav Jung

Religion gives direction and meaning to life. It is the answer to the anguished cry of human reason which no philosophy, however subtle and deep, can silence, that soaring aspiration of the soul which no created thing can satisfy; By means of religion we link ourselves



Wishing Everyone
a Very Happy

Onam

Upendra Menon

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with the inexhaustible motive power that spins a hundred billion galaxies.

Freud made a profound observation about religion: "Life for mankind is hard to endure. It is religion that humanizes nature, and with that, much is already won." We must not forget that all higher culture flows from religion. It is religion which provides the individual with a sense of identity. Without the concept of God, there would be no civilization.

Even great scientists like Einstein, Newton, Sir Humphrey Davy understood the relevance of religious values and spiritual insights in living a life of fulfillment, joy, peace and happiness. As the waves on the surface of the ocean leave the deeper parts of the ocean undisturbed, so too a spiritually strong man is unruffled by the vicissitudes of his personal life. He has a firm hold on the deeper realities of life. This truth is beautifully brought out by the scientist Sir Humphrey Davy:

If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.

Psychologists are urging us to lead religious lives to avoid hell-fires not in the next world, but they are urging us to lead religious lives to avoid the hell-fires of this world- the hell-fires of stomach ulcer, angina pectoris, nervous break-downs and insanity. Religion gives us faith, hope and courage. It banishes tensions, anxieties, fear and worries. It gives purpose to our life and direction. It vastly improves our happiness. It gives us abounding health. It helps us to create for ourselves an oasis of peace amidst the whirling sands of life.

If we were to be as sincere and passionate about our religion as we are

about our profession and business, it would turn out to be the richest source of our blessedness and joy. When we experience the positive power of religion, life ceases to be a drill, and becomes a thrill, an ecstasy and an exaltation.

The Real Enemy

I believe that a man or a woman who has deep faith in God has an enormous strength in facing the crises of life. Many years ago I read a book- *The Real Enemy* by Pierre D' Harcourt, a French Catholic. He recounted his experience in a Nazi concentration camp. Those with convictions survived, and those who had no deep convictions died. The two groups who had convictions were the deeply religious of whom he, a Catholic, was one and the communists. They had the same unshakable conviction that they would triumph. The Others- famous doctors, talented musicians and so on - they would trade their food for cigarettes, knowing that if they did that, on a morning they would not be able to go out into the cold for the roll call. But they had given up. The communists and the deeply religious fought on and survived.

Cultivate the Soul to Experience True Happiness and Joy

Just as a healthy, natural environment is required for the development of the physical self, so do we need a healthy moral and spiritual environment for the cultivation of the soul. A spiritual Master would speak of three essential elements congenial to the cultivation of the human soul: Fellowship with Nature, Silence and Satsang.

Communion with Nature refreshes, recharges and rejuvenates the soul. Nature with its rivers and rivulets, mountains and hills, green forests and trees is not only aesthetically appealing to the eye, it generates energy which brings calmness, lightness and detachment from the gross physical realities. Walking through the forest soothes the nerves, a stroll at the river bank makes you reflective, watching reflections in flowing waters; sitting at a hilltop makes you still, as it distances you from worries and problems. It makes you positive towards your inner

self. Rain and clouds are joyful reminders of the beauty that is of the spirit. The miracle of clouds transforming salty sea water into pure water reveals the amazing secrets of the cycle of nature. With admiration comes love. This is the start of a beautiful bonding with nature. Then every flower, every tree, every hill and river appears sacred.

Lao Tse, the great Chinese sage said, "Silence is the great revelation." The soul grows in an atmosphere of deep interior silence. In modern culture there is a conspiracy against silence. Every second and inch of time and space is filled with noise. Silence induces a spirit of deep reflection. Silence is a great purifier. It opens doors for communication with the mysteries of life. Silence creates circles of positive energy; it is not passive. It creates ethos for performing dharma. Silence heals. Silence gives and so you, too, learn to give. Saint Meher Baba observed silence for 40 years. For in silence the waters of the spirit flow.

Much of today's restlessness is due to absence of silence in the outer and inner environment. There is clamour for activities both inside and outside of the mind. In such a whirlwind lifestyle, the soul feels suffocated and yearns for silence, for stillness.

Satsang is a companionship with spiritual aspirants. It means being in the presence of an enlightened Master. It means participation in prayers, group kirtan, chanting. It means doing charitable works, meditation sessions, reading of the sacred scriptures etc. Satsang is being in a positive environment charged with divine vibrations.

In conclusion it can be said that in order to experience authentic happiness and joy we have to nourish and nurture the roots of our inner life. True happiness lies within us. This is a fact mostly ignored by modern man. William Blake spoke about "cleansing the doors of perception". When we become reflective and contemplative we initiate this process of inner purification and gradually life becomes open to the transcendent, spiritual dimensions of life. Life slowly transforms itself to become a thing of beauty, grace, peace, happiness and joy. ■

Krishnan looks backwards

Ashwati

The latest book of political activist and trade union leader P R Krishnan is true reflection of his convictions and character. The book is a historical account of his acquaintances with divergent views on political, social and cultural affairs. It is a matter of common knowledge that people generally do not pursue books of this genre. If they do, the ideas shared in the book do not stay in their memory. However, books of this nature should be bought and preserved to refresh one's memory and also educate the next generation. The author therefore deserves gratitude of this period for his perseverance.

The issues covered in this book were earlier published in various periodicals across the country. Hence, it is a compilation of those articles, of course selected for their relevance. The only drawback is that it is in Malayalam and hence is restricted to a small fraction of the population. Had it been in English, much more people could have accessed to it and thus benefited.

The book is divided into three sections. They are (1) personal, (2) political and financial and (3) legal.

The first section covers personal ties the author shared with personalities across a spectrum of fields. Though Krishnan is known for Communist inclinations, his acquaintances are all from different, sometimes even with opposite idealism, shades. He does not restrict friendship only with people of similar views, unlike his party leaders. This trait often made him to undergo disciplinary action from his party but those punishments were not enough to break those links. We cannot suppress our chuckles when he mentions about those suspensions imposed on him by the leaders for visiting their political foes. How mean those leaders, we wonder.

E M Sankaran Namboothiripad, Vajpayee, Sudha Chandran, Dr K K Damodaran, Justice V R Krishna Iyer, M V Raghavan, G Karthikeyan, O N V Kurup et al are some of the personalities mentioned in the section.

The section deals with analyses of various elections to Indian parliament, state assemblies and by-elections etc, not

only of India but Bangladesh too. Krishnan analyses them, both victories but defeats also. To give conviction to them, he seeks the statistical data for reinforcement. He also discusses the impact of globalisation on development, business and NPA of banks, Narendra Modi, Jayalalithaa, the emergence of BJP, autocracy in democratic system, success of Aam Admi Party, turning points in the relationships between India and US and also between India and Bangladesh. Death trap of Kerala, solar case of Kerala, rise of Nitish Kumar and many more issues.

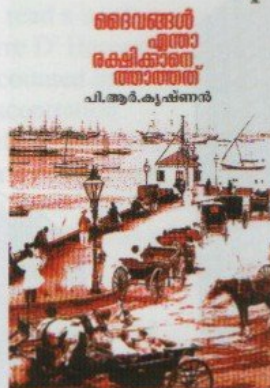
The book is titled 'Daivangalantha Sahayathinethathathu' (Why Gods do not come to aid us?). It is about the massive death of

pilgrims at Mecca on September 24, 2015 in which 77 Indians including 9 Malayalees, also met their end. Krishnan has a question to Gods. Can't they save the pilgrims who come to house of Gods and pray to them? Are they running away to safety?

The third section tells about the cases fought by Krishnan defending the rights of unorganised employees of Christian cemeteries of Mumbai and also of ISKCON against famous advocates of Mumbai courts. He succeeded in doing so in spite of not being a regular lawyer. The last article is about raising objection to the appearance of an advocate in an industrial dispute. Krishnan tells us that both the judge and defence lawyer C J John questioned Krishnan's objections, when the latter read out the clause 36 of Industrial Disputes Act and demolished their objections. When the defendants approached the High Court in appeal, there too they had to concede defeat. However, Krishnan tells us that he does not revel in his success as it would lower the status of the legal practitioners leading to a reduction to their income.

The book carries a well written Introduction by Dr C N N Nair. ■

[*'Daivangal Entha Rakshikkan Ethathathu'* by P R Krishnan, published by Currents Books Thrissur. Pages 283 and priced at Rs.300/-]



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Grin of God

-Ashwathi

When University Grants Commission insisted on a degree of M Phil as the minimum qualification to become a teacher in a college, preferably a Ph D to become a professor, to be eligible for promotion from lecturer to professor and also eligible for new UGC pay scale, many post graduates run here and thither to acquire such qualifications. For them the new pay scale and better opportunity to acquire a higher position became immediate priority than acquiring better knowledge and capability. The result: many substandard theses appeared. The valuers cannot be blamed for not reading all the papers on the subject under innumerable universities. Many scholars even indulged in plagiarism. Even thesis on old Malayalam film songs was attempted, if such valuers are to be believed.

When Prof M R Chandrasekharan approached the novels written by the notable author M T Vasudevan Nair, he did have such compulsions. He was already retired from service. He had no reason to copy thesis written by someone else. If all essays of *Daivathinte Chiri* were compiled into a single paper, it could have turned into a fine thesis. Any university in Kerala would have pleasure in granting him a Ph D as the essays in this book are of a higher order.

MRC approaches MT with a lot of respect and appreciation while evaluating the novels written by the blessed novelist. MT was not a prolific writer. During his college days, MT started penning short stories and even published his first book of short stories, *Raktam Puranta Manntharikal*. This writer had the opportunity to hear about the story of the publication of the above book from its publisher Gangadharanunni. It was more or less like a thriller. The printer never got his remuneration for printing the book.

A few years later, one of the



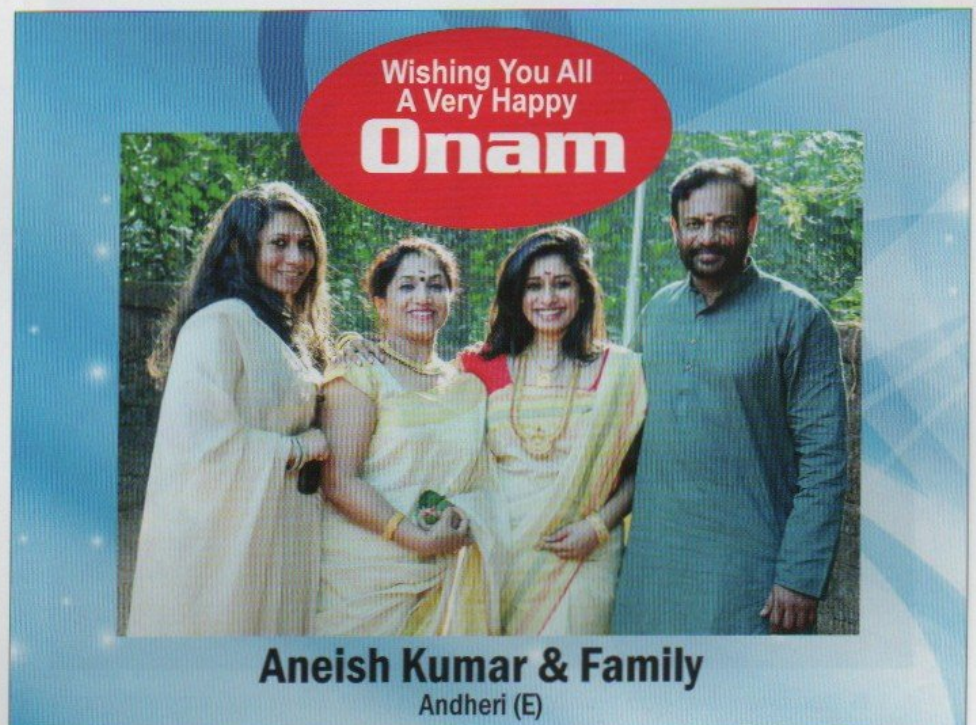
stories from the above book was expanded and came MT's first novel, *Pathiravum Pakal Velichavum*. It was serialised in one of the weeklies (*Malayali*) and later published in book form. It had an interesting storyline though the narration was primitive. MT was a voracious reader and he read not only novels in Malayalam but went around and studied the English translations of most of the well-known novels from other languages and from other countries. We need not go into allegations against him of stealing storylines from them and transplanting here in Malayalam.

MRC tells us that MT became a hero of readers as his short stories were realistic. Most of them had a touch of MT's personality. All his heroes were ordinary people and failures in

materialistic world. MT used the events occurred around him, across his village and towns or incidents heard from reliable people, for his stories. MRC shows that MT did not win our hearts with his stories but how he handled them in his narration. His stories did not change the society unlike the writings of V T Bhattathiripad, MRB or MP (Premji). His narration was tight, simple, attractive and short. He often left things to his readers to ponder over them.

MT wrote only a few novels. After '*Pathiravum...*', he wrote *Naalukettu*, *Asuravithu*, *Kalam*, *Manju*, *Rantamoozham*, *Varanasi* and *Vilapayathra*. His characteristic style could be seen in all his writings be it short story, novel, screenplay, or essays.

The female characters of his novels



poem



M Rajan

Cries of a discarded Voter.....!

*When the whole city
Readied to vote,
In the recent hyped up
Lok Sabha election,
The theft of my name
From the electoral roll of 2019
That drove me helter-skelter,
To know
Who stole my right to vote
That would freeze me as a voter
A basic right of mine
That stems from the constitution
That makes an ordinary man feel,
A lone man in the crowd
Also has his weight
And is worth
That can sometimes
Make or break a government*

*A right that propels democracy
To stay, remain and flourish
For all times to come
As a means of governance
The right that is very much necessary
But denied to me
For reasons unknown
By some errant
Election Commission Officer
To make a mockery of democracy
That flourishes only
When the right to vote, and
The right not to vote,
Is not left to some ones prerogative or
Somebody's likes and dislikes
That would someday cause the
death knell of democracy.*



are strong whereas heroes are weak or antiheroes. According to MRC, *Nalukettu* is not MT's best but it was the most successful among all his novels. More than six lakh copies were sold so far and 22nd edition is running now. Yet readers are asking for it. It was the only Malayalam novel that witnessed a golden jubilee celebration. *Manjui* is not an excellent work as it is written in telegraphic codes but the readers cherish it whereas *Vilapayathra*, a comparatively better one, is ignored. The last mentioned hides a part of MT.

Gopi, Appunni, Govindankutty, Sethu, Bheema, Sudhakaran and Rajan are the prime male characters but none of them could be called a valorous hero. Most of them come from a pathetic past but struggle to reach the top. None of them had seen a pleasant day and they hardly enjoyed their lives. Though Bheema was the most powerful among the Pandavas, he was denied his right place. Whenever Pandavas were in trouble he was there to save him but during his bad plight, none of them came to console him. He was cajoled to refuse the position of the King of Indraprastha, when Yudhishtira refused to ascend the throne. Whenever MT attempted to change that status, MRC states, he failed and the hero was brought down from the high pedestal. MRC calls the end of *Nalukettu* unbelievable.

After his scrutiny of the characters of the novels by M T Vasudevan Nair, MRC concludes that all heroes of MT are surrounded by a cloud of sadness. All men at some time of his life come across sadness but they also experience some sort of happiness. However, MT's protagonists had no such luck. When the reader goes through his books, he feels a gentle touch of sadness and starts identifying with the character. That is the victory of the author and it offers something to cheer. But MRC calls it the grin of God.

MRC calls his book a criticism of MT's novels. We could experience it but it also displays appreciation and admiration. This is in fact a thorough study of the MT's novels as never done before. ■

[Published by MRC Books, SGRA/21, Cherumukku Ambalam Road, Chembukkavu, Trissur 680 020. Pages 111 and priced Rs 120.]



Summer blossoms



J K Roseline

*Blossoms colour mother earth in hues
Celebrating seasons in various moods
The Summer flowering trees stretch on
Slowly silently spreading above on trees
The laburnum, a glorious golden bright rage
Igniting passions with a flash of your blaze
Glow like yellow lanterns in the air
The Lively spirited laburnum softly hums
My lovely mane can beat the sun in the game!
Cascading branches full with flowers
The flowering bunch brightly stare at the sun April to June
A time when much flora is dry and shrivelled brown!
thrive on heat and suckle on humidity!
O Sun! you are powerful and refined
Yet it is in the flower to decorate nature colours
broad petals are flashy, yellow,
For It gives out brightness, beauty and colour
Blow O hot dusty breeze
The earth is waiting to quench the thirst
To re coupe in the soothing shower of rains!
These bloom bright yellow defying the sun
Dance in glory braving sunshine*

Having engaged a couple of years diligently writing poems in different forms and genres, thereby discovering for myself a particular art form and sharing it was indeed a wonderful experience. Understanding the role of poetry in culture and society, in my research I was surprised to learn about the poetic contests throughout history. To enable to write and read poetry there are devices that work the magic in poetry. I feel learning of different forms and styles of writing poetry helps the writer initiate into the mysteries of writing poems or developing once style!

You can make your poem anyway. There is no hard and fast rules. Try and find a way to make it interesting for the reader or the listener about what you have to say, it helps you discover your own talent in the process. Like any art form to master it, one has to make a beginning. Poetry has many definitions but to put it in a simple way it could be said as an arrangement of words to bring out an emotion, an idea or may be a story in the mind in few words.

Consider meaningful events in one's life or write on just everyday

happenings, each of us have a way of looking at the same thing differently. Imagination has no limits! It could be just a thought which you can expand and write about.

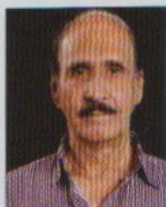
For example in my poem, given below Summer blossoms of Laburnum tree, I talk about the power of bright flowering blooms during the hot

summer months, how they are pleasing to the senses, they stand as if they are truly daring the Sun! The wonders in nature are often source of inspiration to many poets!

The Summer flowering trees, how they stand up to the heat of the sun and bloom. Bringing colour when everything else is dry and hot. ■

Lateral Entry Into The Union Services

A WELCOME STEP



V. Balachandran

■ On April 14, 2019, the newspapers carried reports about the selection of nine candidates by the Union Public Service Commission

(UPSC) for appointment as Joint Secretaries (JSs) in the various Ministries of the Government of India. Six of them are drawn from the private sector with special knowledge, and experience in the fields of wind energy, finance and banking, agriculture, and environment. All of them are professionally qualified engineers and will hold office for a limited period of five years. They represent the first set of specialists entering the Union Government laterally, on the recommendation of the UPSC.

The JSs are two steps lower in the hierarchy of a Union Ministry headed by a Secretary. They are mostly drawn from the Indian Administrative Service (IAS) cadre.

The SCs play a crucial role in influencing the policy decisions of the Government. There is a long history of the resistance of the IAS men to the entry of newcomers into the fortress they have built for themselves.

An interesting aspect of the present innovative recruitment is that the selection was made from about 6000 applicants; the announcement was made in June, 2018. The inference is permissible that the talented in the private sector are not averse to taking a risk in their career and that the Government, on their part, are bold enough to break the rigidity of a system.

Genesis of the IAS

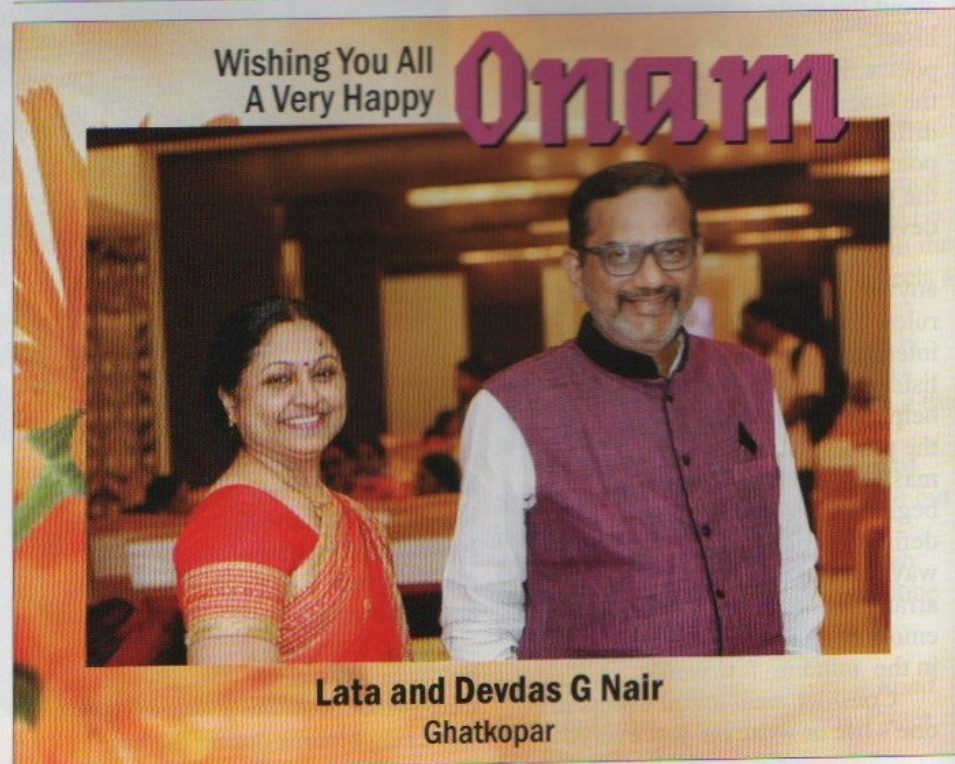
Part XIV of the Indian Constitution deals with 'services

under the Union and the States'. Article 312 empowers the Parliament to create one or more all-India services (including an all India judicial service) and specifically mentions the Indian Administrative Service (IAS) and the Indian Police Service (IPS) as services 'already in existence'. Art 320 assigns the duty of conducting 'examinations for appointments to the services of the Union' to the UPSC. (It also mentions State Public Service Commissions with which we are not concerned in this article). The importance given to 'examinations' (which include written tests and personal interviews as the means of judging one's knowledge) needs to be noted; 'Social Justice' has come to prevail over 'knowledge' in course of time.

To the initial two services, the IAS and the IPS, was added the Indian Foreign Service (IFS) owing to the need for an independent country to have contacts with other countries in the

interests of world peace, economic development and cultural progress. The list of the services gradually expanded so much so that there are today 23 services. The examinations are common for all the services and the selected candidates are allotted to the various services according to their ranking based upon the marks obtained by them. The toppers are assigned to the first three 'prestigious' services (IFS, IAS and IPS) and the rest to the others. Quite a number in the latter try to get into the former by going through the selection process again (At present, six attempts are allowed for 'general' candidates).

There have been changes in the aims, methods and syllabi of the examinations. These may well be attributed to the compulsions of democratic politics. The theoretical basis of recruitment to the ICS (of which the IAS is the successor) was that youngsters (between 21 and 24) who were intellectually brilliant (judged by their performance in the written



Lata and Devdas G Nair
Ghatkopar

examinations and viva voce) could be depended upon to discharge their duties, mostly administrative and regulatory, and partly judicial, with efficiency and loyalty. Assured of a permanent tenure, they will gain in experience and keep the Government machinery well-oiled and moving.

This view of the bureaucracy (not used in a pejorative sense) continued for almost two decades after Independence. With English as the main language of examinations, there was a common standard of judgement of the intellectual calibre of the candidates. The sense of complacency changed under three circumstances. First, the topmost two services turned out to be elitist classes, almost cut off from the people at large, and came to be looked upon as prestigious in the common man's scheme of values.

Second, professionals, like engineers and doctors who got into the Government, found themselves subordinate to the generalists of the IAS; the generalist technocrat conflict became the subject of public debate. One of the reasons why this conflict sharpened was that, in the context of planned development, the technocrats had a predominant and decisive role to play. At one stage, engineering graduates started competing for the IAS. About this, Dr. P. C. Alexander, one of the early entrants into the IAS, had this to say: "To-day the civil service examinations are taken (also) by those with degrees in technology, engineering, medicine, management etc. These candidates are some of the best that our examination system produces every year. The civil service has certainly become richer by the fact that the base of selection has been considerably widened". (Bhavan's Journal, July 15, 1998). It needs to be added that there is yet no study of the beneficial result, if any, of the widening of the base. The loss of professionalism in technical subjects, acquired at great cost, bothers none.

The third circumstance has

minimised or attenuated the importance of knowledge as the basic criterion of selection to the Union services, the IAS in particular. It has been overshadowed by 'social justice' which is inscribed in

did not wait for an answer.

As it happened, after the SCs and the STs had their 'claims' met, other 'backward' and even some 'forward' (or economically advanced) communities

started pressing for reservations. They resorted to agitations leading to loss of life and property. Even after the Supreme Court had put a cap of 50% on reservations in regard to education and employment, a few State Governments, partly due to helplessness and partly to keep their vote-banks intact, have exceeded the limit and touched the level of 63%. The examinations have thus ceased to be competitive in the true sense of the term. 'Equality of status and of opportunity' in the Preamble remains a dead letter.



Smt. Harita V. Kumar

the very Preamble to the Constitution. This was envisaged, or at any rate provided for, under Art 335 which says: "The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration". What is efficiency? asked the Jestling Pilate and

The Quota System

The quota system implies that merit is not the sole criterion for selection to the coveted services. The following are indicators of a changing trend:

1. The age-limit is extended to 32 (from 24) for all general candidates. It is further extended by five years for SCs

Wishing You All A Very Happy **Onam**



Sunil Kumar and Family
Sion

and STs, three years for OBCs and 10 years for the 'physically impaired' persons.

2. The general candidates can take six chances and the others, except STs, can have nine chances; there is no restriction for STs.

3. The scheme of examinations consists of: (1) Two papers for the preliminary exams with one of them seeking to test 'aptitude'; (2) nine papers for the main exams including two (any Indian language and English) not counted for ranking and seven papers, five of them of a 'general' nature and two papers on any one 'optional' subject. The optional subjects number 48.

4. The papers can be written in any one of the Indian languages listed in the eighth Schedule of the Constitution. (It is difficult to imagine how there could be a common standard of evaluation when the answers are written in various languages).

A Case Study

A case-study of the first rank-holder

in the 2012 selection confirms the trend towards the change from high mental calibre of the candidates to their social backwardness and not very high intellectual traits.

Smt. Harita V. Kumar, hailing from Kerala, who topped the list of the selected civilian service candidates in 2012, was a B. Tech. Degree holder in Electronics. For her optional subjects, she took Economics (which she had not studied earlier) and Malayalam. She made four attempts to get into the IAS first in 2009 without success, second in 2010 when she was selected to the Indian Revenue Service, third in 2011 without success, and the fourth in 2012 when she topped the list.

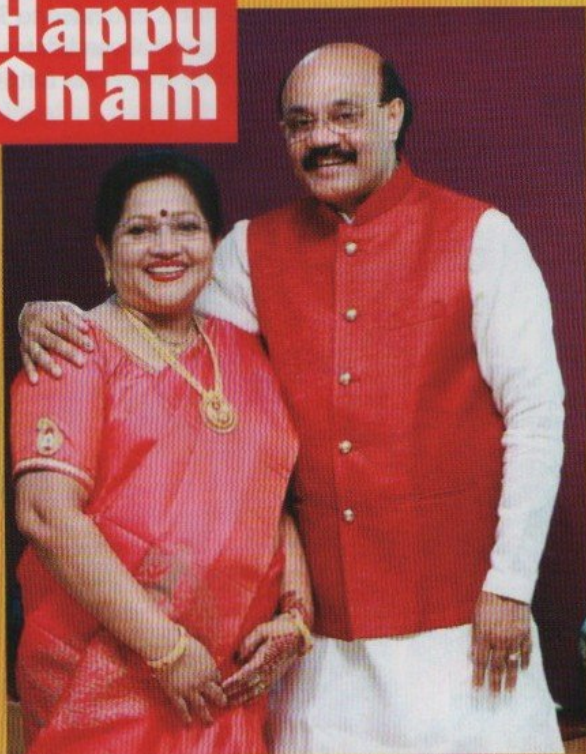
At the personality test in 2012, she excelled. She was asked: "Why is Kerala referred to as God's own country?" To put it in her own words: "My passion aroused, I felt like a singer given an opportunity to sing my favourite song. Not concealing my delight and pleasure, I delivered a short speech with gesticulations, highlighting the good aspects of Kerala. The Board

members, warming up to my animated speech, were shaken up from their sober position and, what began as a formal interview, ended with the Board members and me all in smiles." She also says that she trained herself to speak fluently in English. (Malayala Manorama Year Book 2014, pages 490-1).

Conclusion

Amateurism at the top and professionalism below is said to be the distinctive feature of democratic governance. But if 'generalists' are to be recruited to the services, as is being done at present, lateral entry of specialists seems to be indispensable. There is reason to hope that with more specialists on job in Government, the people will stand to benefit immensely. It is a misnomer to call generalists as professionals. Careerism rules the roost, perpetuating inequality of status and opportunities. ■

**Happy
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Sobha Shaji and A N Shaji
Hiranandani Powai

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Parur S. Ganesan

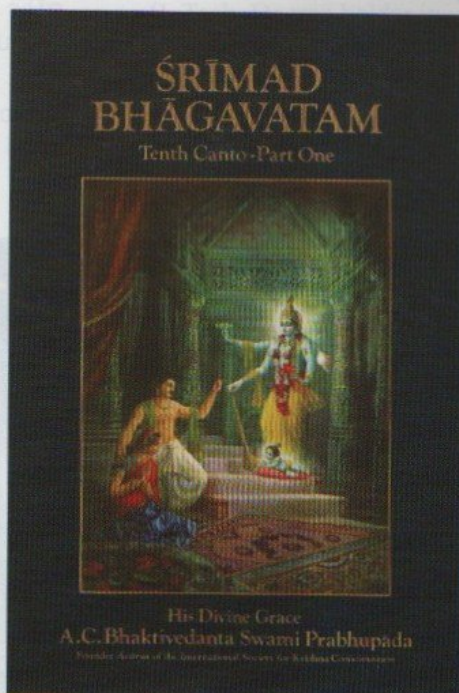
Sreemad Bhagavatham Reading between the lines

Why Srimad Bhagavatham ?

Even as he completed the great epic Mahabharatham with Lord Ganesha the able stenographer assisting him, Veda Vyasa felt a little uneasy that his great work has not served any noble purpose. It was no doubt an interesting reading material, for populist consumption peppered with palace intrigues full of episodes for the people to enjoy, but lacked cultivating devotion to God or send any noble message of Bhakti.

The Bhagawat Gita sandwiched in the great book at the beginning of the Great war between the cousins was at best a political advisory, a treatise on state craft, conveying the message that 'the end justifies the means'. Vyasa stood a frustrated person devoid of any excitement over his literary piece. In all his earlier works, God was glorified only incidentally- none of his works brought tranquility to his distraught mind. Vyasa was sub-consciously aware of this crucial lapse and it tormented him. At this moment Saint Narada appeared before him and provoked him to introduce and propagate the Bhakti cult through parables describing in detail the ten avatars (incarnations) of the Lord: "Deal on His incarnations, both principal and other important ones- you will attain equipoise, mental harmony and elusive tranquility," Narada exhorted. Bhagavatham, the greatest of the 18 Puranas brought peace not only to Vyasa but also later to Parikshit and other sages assembled at Naimisaranya. Touching upon the incarnations, Vyasa deals in detail about Krishna Avathara and the connected philosophy.

To begin with, Brahma administered to Vyasa the synopsis of his Epic (known as Chathuslokee) in four verses which Vyasa elaborated into a narrative of 18,000 slokas



capsuled in 12 volumes.

Why Saptaham?

Vyasa who composed the Bhagavatham comprising 18,000 slokas, administered the entire work to his son Sukabrahma Rishi. In turn Suka recited the entire Purana to King Pareekshit who under a curse was counting his last seven days along with an elite assembly of sages at Naimisaranya on the banks of river Ganga. Sage Suka recited before Pareekshit the Bhagavatham in seven days. At the end of the seven days Pareekshit turned enlightened and surrendered his life to the inevitable fate and attained moksha. This has given origin to the Saptaha yagna (seven days recital) all over India, now a very popular religious practice. Naimisaranya near Ayodhya where it was first recited is the most favoured spot, where devotees flock to participate in the seven days yagna, followed by Guruvayoor in Kerala. Of late the yagna is conducted also in certain foreign countries with substantial Indian population. Padma Purana details the

schedule and procedure for each of the seven days.

200 years after Sage Suka recited before Pareekshit, Gokarna, a learned sage performed the same yagna and got liberated and attained heavenly abode with his brother, who under a curse was wandering as a ghost. Centuries later, Narada too performed the yagna with a view to revive and inculcate jnana (knowledge), Bhakti (devotion) and Vairagya (detachment) and obtained Lord Vishnu's blessings. The Bhagavatham therefore attained a spiritual and glorified status as the first among the epics.

Like Ganga among rivers, Lord Vishnu among devotees, Kashi among Temples, Bhagavatham stands out as the first among the Puranas. Composed over 5,000 years before Christ it is a treasure house reflecting the culture of ancient India and its glory containing among others, facts less known to the ordinary people.

By sheer time constraints, yagnacharyas of Saptaham these days restrict themselves to the spiritual aspects and often skip the other mundane, though revealing and very interesting contents of Bhagavatham.

The Book highlights the power of Brahmin's curse through King Pareekshit and Lord Krishna himself and the Yadava clan. Lord Krishna with his Sudarshan could save Pareekshit even when he was in his mother's womb from Aswathama's deadly weapons showered on it several times, but could not save him from the Brahmin boy's (Sringi son of sage Sameekan) curse of death through the serpent king Thakshaka's bite in spite of seven days available to him. Even in his own case Lord Krishna's offsprings got cursed by Brahmins when they frolicked on them and being a part of the Yadu clan, the Lord himself was not spared and got killed by an arrow.

In an interesting story linked with Balarama (elder brother of Lord

Krishna) the Epic lists out all the important places of worship in India, establishing that all these holy temples and spots existed at the Bhagavatham era and that they carry a tradition of over 5,000 years. The story goes that to avoid being involved with the war between Kauravas and the Pandavas, Balarama - essentially a peace lover and never a war monger starting from Prabhasam in Gujarat went on a pilgrimage visiting all the important temples of India. The Temples he visited and listed in the Epic include Tirupathi (Venkatesa), Tiruthanni (Skandha), Sri Sailam (Siva), Kancheepuram (Goddess), Srirangam (Vishnu), Madurai (Goddess Meenakshi), Rameswaram, Kanyakumari and Trivandrum (Sri Padmanabha). He had his dips in the rivers Kaveri, Tambraparni and also in the Padmatheertha tank in Trivandrum attached to the Padmanabha temple as also Gokarnam and Mahishmathi (Rewa) before he got back to Prabhasam from where he started the itinerary.

This apart, the pan Indian coverage of Bhagavatham is also established in Gajendra Moksham. Gajendra moksham took place in South India in the river Tambraparni which flows near about Tirunelveli. The elephant involved was King Indradyumnan, a Dravidian (Pandyan) King and Vishnu devotee who ruled the land.

The Book composed 3,000 years ago before Christ contains references to various parts of India as they are known even to-day such as Dravida Nadu, Karnataka, Maharashtra and Gujarat, even describing their topography including a desert land between Mathura and Dwaraka and description of the inhabitants.

The cultural and intellectual height and civilization of India is fully described in many places. The description of cities, town planning, cleanliness, environmental protection and so on (Swacch Bharat!) are highlighted as chief concern of town planners. Newly created and developed cities like Dwaraka and Mathura had recreation centres, water and sanitation systems. In addition, it also speaks of development of thousands of villages,

and rural homes. The Epic lists out over 50 important rivers and mountains spread all over the continent. which we reverse even now.

The origin of the seven continents and the seven mighty oceans of the world is fully described. Even beyond Bharat territory it speaks of a tribe of fair skinned and pink haired islanders India, originally known as Ajanama and later Jamboodweepa and was renamed Bharatha-varsha in honour of the popular king Bharatha of the lunar dynasty.

The Epic in the first chapter speaks of the knowledge of the Aryans regarding large areas of the Earth, the speed of the Sun, Moon, Earth, Planets

with their movement, speeds and location wise as also, calculation on Sun's movements., the velocity of light, laws of reflection, gravitation and other geometrical details.

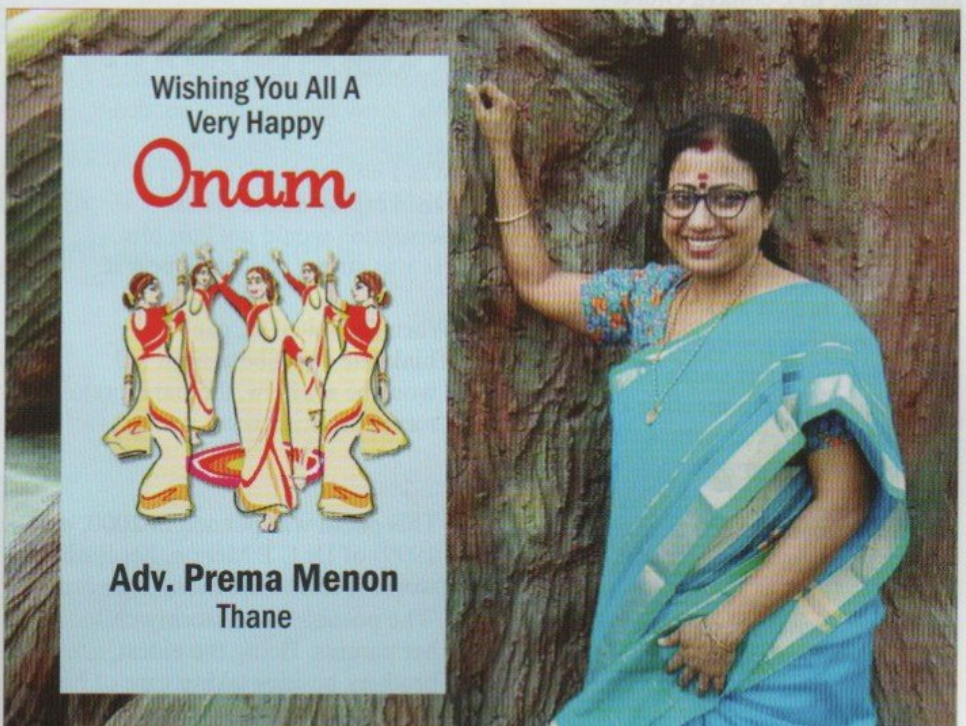
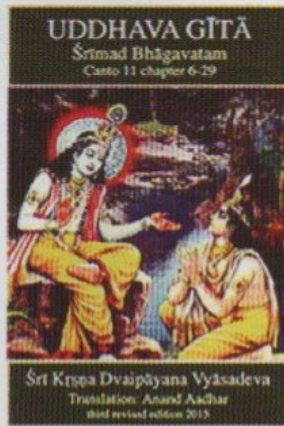
It is Lord Krishna who is the inventor of Yoga as well as Siddhi. In the Dasama Skandha, as a part of Lord Krishna's advice to peer Uddhava, YOGA is propagated and described in detail - the types of Yoga, the postures and the manners. (We all believe that it was Patanjali who introduced Yoga, which is not true.) Patanjali's "Yoga Sutra" a collection of 196 verses

(slokas) remained neglected until 19th century and had in fact, fallen into obscurity. But in the 19th century it got a revival thanks to Swami Vivekananda and made a comeback in India.

Thereafter it has grown stronger with mass appeal and has gone global. Since Narendra Modi's exhortation in the United Nations a couple of years ago on the practice of Yoga, it has gone worldwide and a record 175 countries have adopted Yoga. Yoga has become a universally accepted practice for self and spiritual upliftment

In recent times, we often connect and sometime even criticise Manu with the caste system. Manu (500 BC) only codified the caste system through his immortal book "The Manusmriti". In fact it was Lord Krishna, who in Bhagawat Gita has acknowledged that "Chathurvarnammayasrishtam.." (The four-caste system is my creation) based on the skills and aptitudes and capabilities for the community to progress with a social balance. It was later given a holy armour through Purusha sooktham during the Vedic era, with the sacrifice of the Virat Purusha. Intercaste marriages and the status of the progenies thereof are also detailed in the book. Interestingly, the Epic contains a radical observation that all men are born equal and birth alone does not make one a Brahmin. It is the virtuous conduct that decides the caste!

That India will be ruled for a certain period by Yavanas/ Garundas (Muslims)



and also that a Brahmin (Chanakya) would cause the destruction of Nanda Dynasty and install the Maurya Dynasty (with Chandra Gupta and Ashoka) is prophesied in the Epic.

Lord Krishna never married Radha and she was not his wife. Her name never appears in the list of his wives in Bhagavatham. She was his admirer and perhaps at one time his girlfriend later turned devotee! At a later stage, some devotees (Jayadevan Gitagovindam) and in recent times organizations including ISKCON seem to have coined the "Radha Krishna" concept eulogizing the same with several poems and songs.

Foster parents are a really blessed couple - they are a specially ordained lot by God to bring up someone else's child as their own and enjoy the childhood pranks. The real parents of Krishna were no doubt Devaki and Vasudeva. But they were not destined to enjoy his childhood and Yashoda and Nanda were the blessed couple.

The Epic gives a graphic account of the growth of foetus in the womb from day one when the sperm gets in till the day it comes out as an infant - stays inside the womb upside down with neck and both legs bent. It recalls its earlier life and the connected deeds at this stage and comes out with a blank mind. The Epic speaks also of Hatakam a sex stimulating liquid, available in Pathalam (underworld).

In a discourse by Avadhoota, (the Lord's devotee) he elaborates that ego should not stop you from acquiring knowledge. In Uddhava Gita it is further highlighted that man should adopt knowledge and virtue even from insects like spider, bees, python and even from a prostitute (Pingala)

The stories of Sudama and Uddava highlight the sentimental peer values, which the present generation is lacking.

An interesting story of how serpent Thakshaka on his mission to bite Pareekshit, bribed a needy Brahmin (Kashyapa), possessing the rare skill of cure from poison of snake bites and dissuaded him from meeting Pareekshit, establishes that even in those days, corruption was a practice - as old as mankind.

As Dwapara Yuga comes to an end with the demise of Lord Krishna and Kali Yuga begins., the Epic forecasts a morally degenerated community, which we are witnessing now. ■

poem

Tearful Tribute



Dr M Leelavathy

A year ago you left me
Not to return ever again
Cannot bear anymore
To realise the truth or to suffer.

Out of two, one will depart alone,
It is the rule of nature
I thought I will be that one,
Why did I think so?

I sought my own happiness,
Could be that the reason behind?
My friend had more sustenance,
Was it my fault to think so, dear?

Was I intolerant of thought of
Dislikes, my nature was so?
Separation would not hurt him,
He was strong enough to bear it.

When He united us, can't I
Think fate won't be against us?
I won't be a widow, the stars foretold
I turned fearless; was I wrong?

My long past was a long story¹
Full of misery and lots of sorrow
Sufferings turn to happiness in stories
Was I wrong to believe in tales?

All these mixed thoughts in me
Made me blind to the ways of future
Death struck him unguardedly
Left me alone, to guard myself.

Coming on this earth alone and hence
Going back too alone, certain that is.
That's the law of nature, say the wise
But will it console the bleeding mind?

All the knowledge in this world
Would go waste, so we've seen
I realise now, the united would part
And move alone, leaving the other single.

Though bodily two but with a single soul
We lived here all these years
Forty and one years we were together
Without any rift, unstained unity.

This poem was penned in 2000, one year after the sudden death (Sept 29, 1999) of Dr C P Menon, her husband. Today, her status in Malayalam literary world is due to the moral support lent by him during their togetherness.

¹The poetess had a stormy childhood because of the friction at home between her parents. Being the eldest, she had the responsibility of her four young brothers besides taking care of her own education and career.

Raindrops Dance Festival

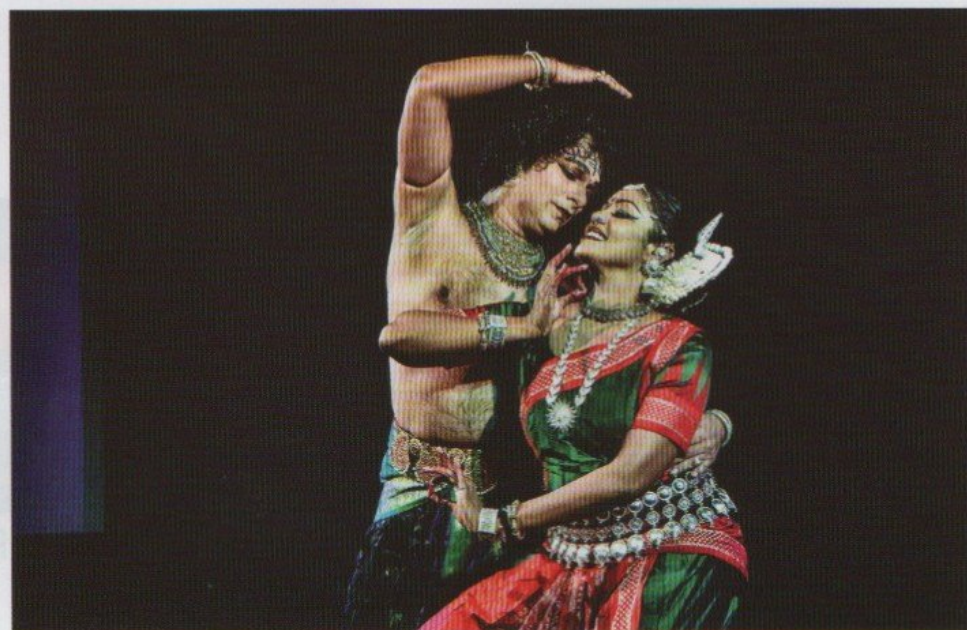
The 29th Raindrops Dance Festival was organised by Samved Society for Performing Arts founded by veteran Kathak exponent Uma Dogra in collaboration with Bhavan's Cultural Centre and Inklingidea at SPJIMR auditorium on 12 and 13th July in Andheri. It is one of the most popular dance festivals of Mumbai and attracts the attention of dancers from varied parts of the country and abroad as well.

The two major annual festivals organised by Samved are Raindrops and Pandit Durgalal Festival. Raindrops features young talented dancers in different styles and Durgalal festival features established dancers and musicians which is organised as mark of tribute to the great Kathak maestro Pandit Durgalal, who was the torch bearer of the Jaipur Gharana. The young representatives of Samved are Suhani Singh and Indrayani Mukherjee.

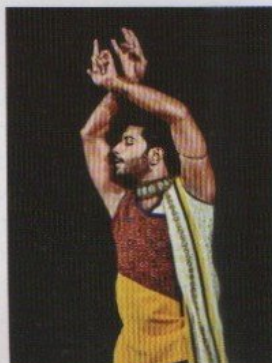
In spite of the monsoon, it was surprising to see the turnout of people as the auditorium was packed to its limited capacity. The festival commenced after some senior mentors of Mumbai lit the traditional lamp, as a symbol of light and auspicious beginning. The first performer of the festival was Eesha Pinglay who performed Bharatanatyam with execution of precise and sharp movements, revealing her command over the technique. After the Marathi abhang, Eesha performed 'Mogaduchi' a Kshreyyapadam with sincerity and natural expressions, winning the appreciation of the select audience. The second performer of the day was Rohini Banerjee, disciple of Odissi exponent Sharmila Biswas. Rohini was



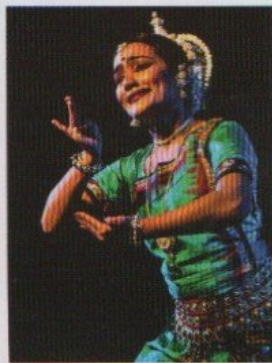
Joy Krishnan and Vineeta Srinandan



* Ratheesh and Sandhya Manoj



Ayan Bannerjee



Sarita Mishra



Sakshi Pujari



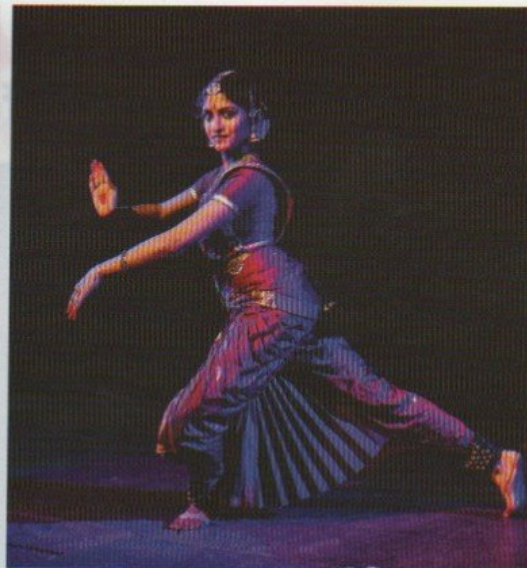
Prachi Sathi



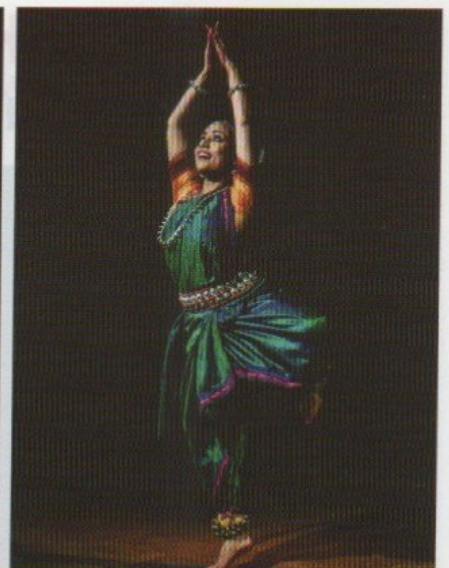
Easha Pinglay



Sangita Chatterjee



Sukanya Kumar



Rohini Banerjee

commendable in 'angika abhinaya' and characterisation of Jatayu, Ram, Ravana and Sita in the Ramayana. She danced with joie-de-vivre winning her a standing ovation from the audience.

The highlight performance of the first day was duet performance by accomplished Bharata natyam and Kuchipudi exponent Ratheesh Babu from Bhilai and brilliant Odissi exponent from Malaysia, Sandhya Manoj. They performed Ardhnanarishwara that incorporated the masculine aspect of Lord Shiva and feminine beauty of goddess Parvati and depicted the episode of sage Bhrgu Maharaj who worshipped Lord Shiva but ignored the goddess. With melodious music composed by Shivaprasad, the dancers performed extremely well. While Ratheesh performed the vibrant Kuchipudi, Sandhya impressed the audience with 'lasya' and elegant movements and subtle expressions. The audience was thrilled. It was nice to note that Prachi Saathi has groomed on to become a fine Bharatanatyam exponent.

The most vivacious performer of the evening was Ayan Banerjee from Kolkatta. Ayan danced with the complete musical orchestra and created a lasting impression while displaying his command over taaldhamaar.

The first performer of the second day was Sukanya Kumar. Slim and trim Sukanya danced with ease and effortless grace. She is the disciple of the renowned Bharatanatyam exponent

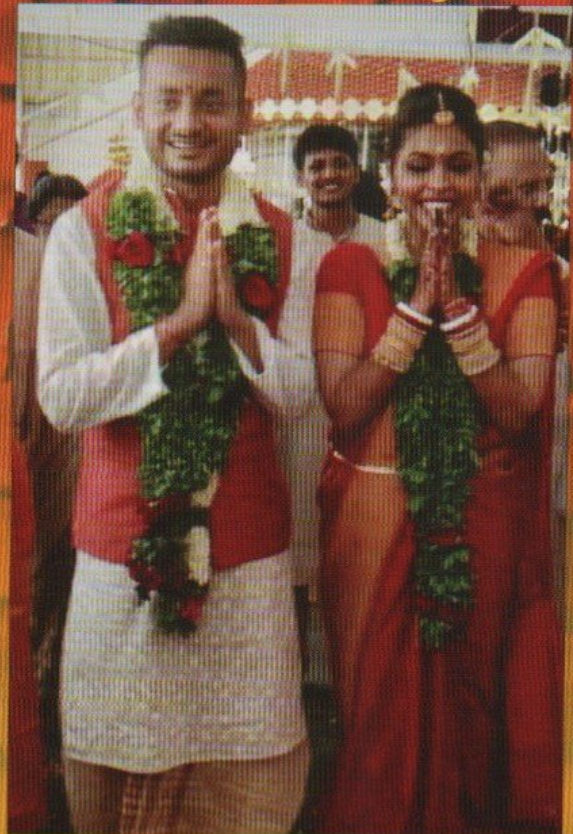
Priyadarshini Govind. Her interpretation of Varshini, a composition of Muthuswamy Dikshitar was impeccable and powerful. Sarita Misra, disciple of Guru Bichitrnanda danced Megh Pallavi with choreography by Ratikant. Her dramatic exposition of Ganga created a great impact on the audience.

One of the most charming dancers of the festival was Sangita Chatterjee. Her pretty and serene face and her command over the technique of Kathak was commendable. Varsha, beautiful poetic rendition of Surdas, was well appreciated by the audience, as Sangita danced with complete devotion and involvement. Sakshi Pujari, disciple of Guru Gayatri Subrahmanyam danced with clarity of movements and subtle expressions in the Swati Tirunal number 'Chaliye Kunjanmo' and the Lalgudi Jayaraman Thillana was performed with perfect execution of intricate and rhythmic movements.

One of the most powerful and dynamic performance of the festival was the duet by Joy Krishnan in Keralanatanam style that combines elements of both Bharatanatyam and Kathakali and the Mohiniattam performance by Vineeta Srinandan. While Joy incorporated the Tandava style, Vineeta performed the graceful lasya style while interpreting Swati Tirunal's 'Bhavyami Raghuramam'. Their dramatic presentation with amazing characterisation won the fine duo a standing ovation.

Guru Vijay Shanker

Wedding



Film star **Divya Unny** tied the knot with Somesh Saha on June 16 at Navynagar Colaba. Divya Unny from Mumbai is a journalist and actress who has acted in Hindi film Traffic and acted, written and directed the short film 'Her first Time' which won an international Award and good reviews. She is the daughter of Damodaran Unny and Bhamini Unny. **Somesh**, son of Lt. General S Saha (Retd.) and Mrs Soma Saha, is a free lancer, associated with various processes of film making. He was instrumental in providing music for the short film "her First Time" (short film). Divya has a sister Dipti Unny.

CHARANAMRUTHAM

Lata Surendra's Sterling Performance

The Experimental Theatre NCPA showcased on July 19, Bharatanatyam exponent, teacher, choreographer, veteran curator and writer Kalashree Lata Surendra's Charanamrutham - an ode through dance, unto her mentor, the legendary Vidwan Kalaimamani Guru Kadirvelu Pillai.

Kalashree Lata Surendra is acclaimed for her creative dance choreographies, taking dance beyond specific boundaries, as the Section President of the official Section of the International Dance Council in India affiliated with Secretariat, Athens and Head quarters in Paris.

Charanamrutham was a fitting visual prayer against the backdrop of Guru Poornima celebrated by all artistes, a reverence through dance for her teacher who was an artiste par excellence.

In her performance Lata



brought to life the intricate cross rhythmic variations of her Guru and enthralled the audience. She spoke about her teacher as one who awakened her to "Silence which is the seed of all sound and the pulsating stillness- the heart of all movement." She therefore commenced her performance in a very unusual way through a silence that gave birth to the sound variations that followed with her clear, crisp and energized footwork complimenting the rendered shollus and nattuvangam and mridangam by her Guru's sons Kalishwaran and Dakshinamurthy Pillai.

The highlight of the evening was her performance of the Varnam in Anandabhairavi ragam where she held the audience spellbound with her command performance. With unflagging stamina complimenting her Guru Kadirvelu Pillai's cross rhythmic patterns she defined his challenging choreography. The interesting usage of his Jathi in the oft presented battle scene at Kurukshetra leading to the dilemma within Arjuna was very absorbing in the manner it was dealt with, within the Varnam. The mellifluous voice vocals by N N Shivaprasad, power packed nattuvangam by the Maestro's son Kalishwaran K Pillai competent mridangam by his other son Dakshinamurthy K Pillai, flute by Nandakumar and violin by Balasubramanian added lustre to the dancer's commitment.

The performance concluded with a standing ovation by the audience for the artiste in Lata Surendra. Charanamrutham was truly a diksha, an initiation, defined by a disciple through dance to her Guru that was truly 'To Sir with love.' ■

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EXPRESSIVE DANCER SMRITI VARIER



and established the "vatsalya" with mother Yasoda, Swati Thirunal's Chaliye Kunjanmo depicted Radha who pleads with Krishna to join her in the garden, on the banks of river Yamuna. Smriti completed her performance with the intricate Thillana revealing her command over rhythmic and stylised movements.

Smriti received fine orchestral support from Guru Geeta Venkateshwar on nattuvangam, Shivaprasad for vocal, Shankarnarayan for mridangam, violin by Narayan and flute by Bhaskar. A talented dancer indeed.

Guru Vijay Shanker

Bharata Natyakalalaya presented one of their foremost disciples, Smriti Varier in a Bharata Natyam recital at Veer Savarkar auditorium in Shivaji Park recently. The performance was noteworthy for its expressive quality and command over the technique of Bharatanatyam.

Bharata Natyakalalaya is headed by accomplished Bharatanatyam exponent and mentor Geeta Venkateshwar. Over the years Geeta has trained several aspirants in the field of Bharatanatyam. Smriti has been her disciple for more than ten years and has imbibed the necessary qualities on to become a fine exponent. Smriti has completed her 12th from Dhirubai Ambani

International School and will shortly be going abroad for her advanced studies. Smriti completed her Arangetram four years back.

After the invocatory Kautvams in praise of the presiding deities of Hindu mythology, Smriti performed Swagatham Krishna, followed with Krishna Leelamrutam Varnam that incorporated the varied episodes of the life of Krishna and as to how the Lord appears as the savior and the protector of all mankind. Smriti's sparkling smile, natural expressions and clarity in the execution of movements was a pleasure to behold.

While Krishna nee begane Baro interpreted the naughty little Krishna



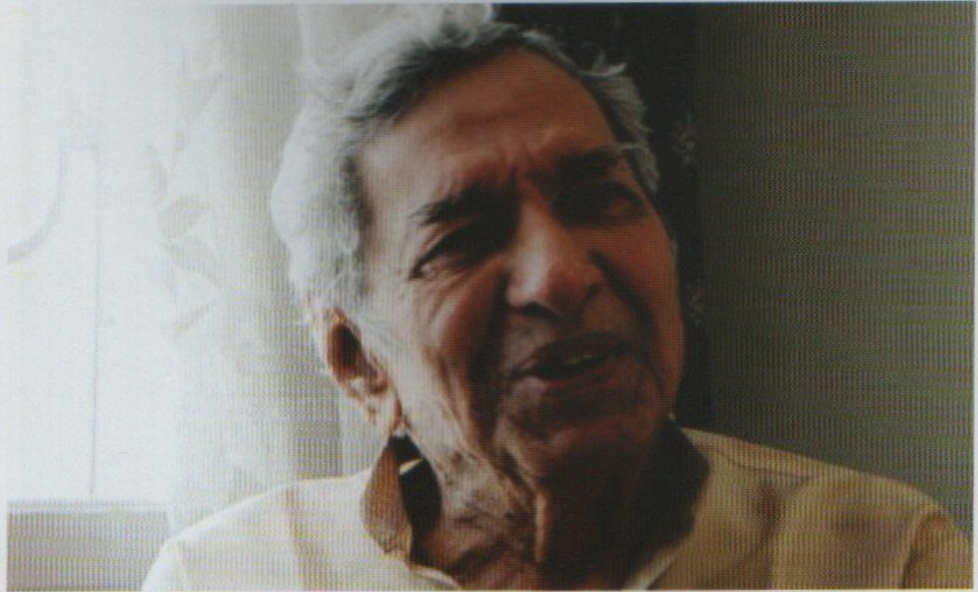
BOMBAY RAVI

A Music Director With A Difference



Damodaran Unny

“Manjal prasadavum nettiyil charthi manjakkuri mundu chutti”, the melodious song rendered by one and only Chitra is lingering in the ears of an average Malayalee even today and every music lover gets delighted when he or she hums this song. Hariharan who was the maker of the Malayalam film, *Nakhashatangal* requested Ravi to come to Guruvayur to get himself accustomed to the surroundings in which the song was to be picturised with Vineet and late Monisha Unny and the composer Ravi readily agreed eventually creating a divine atmosphere in the scene when the song was picturised in the vicinity of Guruvayur temple. Monisha won the National award for this the movie, her first film. Surprisingly this song was composed by a non - Malayalee but a Malayalee's pride Ravi nicknamed Bombay Ravi after his superlative performances by composing music for 17 Malayalam films which include super hits Panchagni, Vaishali, Oru Vadakkan Veera Katha etc the last one again being a national award winner. *Chandanalepa Sugandham*, *Neeratuvaan*, *Sagarangale*, *Aareyum Bhava Gayakanakkum* are some of his famous melodies. Already an established Music Director in Bollywood, Ravi had a humble beginning when he came to Mumbai from Delhi looking for greener pastures. Ravi was doing an electrician's work for some meagre wages for survival. He had a flair for singing and he got a chance to sing in some films like *Vachan*. (Incidentally, his house is named after this movie). However, his ambition was to become a Music Director in Mumbai. One day he came in contact with the great singer cum composer Hemantkumar who also migrated to Mumbai from Kolkatta and Hemantji realised the potential in him and gave him a break as his Assistant and Ravi was very happy now that his dream is likely to materialise. When India got Independence in 1947 a function was arranged in Red Fort New Delhi to celebrate the occasion where Mukesh



and Mohammed Rafi were invited to sing. Ravi was in Delhi at that time and Rafi Sahib was staying in Fathehpur and a message was sent to him by Ravi through his friend expressing his desire to become a Music Director in Mumbai. Mohammed Rafi cautioned him that he will have to go through so many stages before he could fulfill his dreams and wished him the best. When after four, five years Ravi actually made it and

composed a song for Rafi for the first time in *Vachan*, it was a dream come true. However, unfortunately, he could not tell Rafi during his lifetime that he was the same Ravi who once sent a message to him when he was in Fathehpur pleading with him to help him to become a Bollywood Music Director for that was his ultimate aim.

Ravi made tremendous contributions in various Bollywood films which

Wishing You All A Very Happy **Onam**

Pradeep Kumar & Family (AIMS Group)

included the ever popular Man dole from the Vyjayanthimala Pradeepkumar starrer Nagin, the tune of this song became so popular that some of the local theatres spotted snakes when the song was going on in the theatre, they say. Hemantkumar point blank told Ravi that he was capable of greater things in the film industry and therefore encouraged him to become an independent Music Director and wished him success. Ravi initially was hesitant but finally followed his advice and commenced composing tunes independently for various well known producers and directors including B R films with whom he had a special affection. Ravi turned out to be one of the most successful music Directors in Bollywood tuning songs penned by Shakeel Badhayani, Sahir and several other well-known lyricists. His great compositions eventually paid the way for several super hits like *Wagt, Gumrah, Hamraz, Nikah, Ek phool do mali, Dus Lakh, Yeh Rasthe hai pyar ke, Aaj aur kal, kajal* etc. While chalo ek bar phir se was taken from one of Sahir's famous poems which was written much earlier because the situation in the film perfectly warranted this song, that is adultery, a story of a woman who is constrained to marry her brother in law who was a busy lawyer after the unfortunate accidental death of her sister, the main purpose being looking after the small kids; eventually her former lover visiting her often. Once during such a visit her husband introduces him to the wife as his close friend, an artist very good at singing and painting and making lifelike portraits. Ironically, the Lawyer husband presents his wife with her own picture created by the friend and the wife is astonished and started wondering whether he has already found out her extra marital affair with her ex-lover. The dialogue *Tasveer ko kya dekhthi ho, tasveer bananevae ko dekho* the sarcastic dialogue in the film embarrasses the heroine. The film was Gumrah which was later made in Malayalam as Vivahitha, Satyan and Prem Nazir doing the Lawyer and the lover's role done by Ashok Kumar and Sunil Dutt respectively, Padmini and Mala Sinha doing the heroine's role in respective versions. Mahendra Kapoor did full justice to the unforgettable Ghazal from Gumrah *Chalo Ek Bhar Phir Se Ajnabi Ban Jaye Hum Dono*. When the film *Chaudvin Ka Chand* was

being made, one day an idea struck Ravi. "Why not use the title of the film in a romantic song to be picturised on Guru Dutt and Waheeda Rahman"? Immediately he summoned the lyrics writer, he promptly visited Ravi's house when he told him "I want to record this song on a war footing, I want to start it with the title of the song *Chaudvin ka chand*. Thus was born the lovely song *Chaudvin ka chand ho, yabtab ho, jo bhi ho tum khuda ki kasam lajawab ho*". The lyrics writer was surprised at the dedication of Ravi and promptly completed the lyrics and the song was recorded precisely in only 7 minutes, Rafi singing the romantic number with his heart and this scene is the beauty of the whole film. I remember during my college days my brother and I used to visit Laxman theatre in Ernakulam often just to listen this song through the mike outside the theatre and Rafi's inimitable voice is still lingering in our ears. *Cholene do nazuk hotom ko, Yeh meri johrajabi, Aage be jana na tum, Tumhi meri manzil* (This was Lata Mangeshkar's most lovable number loved by her also) and *Dil ke Arman aazuvom be pe bah gaye, Tuje suraj kahum ya chanda* etc. were all unforgettable gems.

Ravi had the special ability to sing one line of the song slowly followed by the same line in high pitch which invariably added to the beauty of the song. This is what differentiated him from other music directors. Ravi had

some interesting incidents with Rafi sahib. Raviji's two favourite songs were *Aaj mere yar ki shaadi hai* and *Babul ki duvayem lethi ja*. While recording the latter song, as soon as he rendered the first line that is *Babul Ki Duvayem Lethi Jaa Ja Tujo Ko Sukhi Sansar Mile, Maike Kee Kabhi Na Yad Aaye Sasural Mey Itna Pyar Mile* there were tears in his yes. Ravi called for his assistant and pointed out to him this experience and the assistant said that Rafi sahib had just returned from his daughter's engagement and that feeling obviously reflected in his voice and expression. One would observe that the entire song he sang in such a way it conveyed the feeling of a father while his daughter departed to the sasural.

Ravi had a special bond with Rafi sahib. His song *Aaj mere yar ki shaadi hai* is even today played in so many marriages. Whenever Rafi liked a particular number, he used to hug Ravi expressing his appreciation. *Is bhari duniya me koi bhi hamara na hua, Raha ghardishomein hardam mere isq ka sithara, Woh dil kaham se lavum, Kal chaman our aaj yeh* etc. were some of his sad numbers. To sum up Ravi clarified about Rafi in one of his poems *Koi gayak aap ke baad bhi aayenge, lekin koi bhi aap thak na pahunj payenge*. He was right. There is no substitute to Rafi sahib, the compliments coming from none other than a famous music director. Yes Ravi was a composer with a difference. ■

Wishing You All A Very Happy **Onam**



K G Vallabhan & Family, Bhandup

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K G Vallabhan & Family, Bhandup

Sahrudaya Foundation brings cheaper treatment for Big C

■ Sahrudaya Charitable Foundation, Dombivli is coming forward with their project for a super speciality hospital with all modern equipments so that cancer afflicted patients from Mumbai Metropolitan region could get cheaper treatment. Thousands of cancer patients face death as they cannot afford the present expensive treatment. Lack of sufficient number of hospitals with modern techniques and costly treatment discourage poor people of this city from approaching the limited number of hospitals. Though hundreds of patients from different parts of India land in Mumbai in search of cheaper treatment, only a small percentage could avail these facilities. Though Mumbai can claim superior quality of treatment, they are beyond reach of poor patients.

Last year about 67,000 cancer patients sought treatment in Mumbai.

Sahrudaya Foundation will seek the guidelines of expert doctors specialised in cancer treatment while preparing the plan of the project. The Foundation regularly holds seminars and meetings to educate people about this disease and on how to escape from this deadly malady. They also provide free meals to the poor patients.

There are allegations that the poor do not get proper diagnosis and treatment and the death toll is ever increasing. These factors compelled the Foundation to plan the establishment of a multi-speciality cancer hospital in the city, said Foundation President Paul Parappilly. He was addressing a meeting held in Sarvodaya Hall, Dombivli. Well known cardiologist Dr James Thomas chaired the meeting. He talked on the importance of life style to control the diseases.

The Foundation expects the government to come along to help the project. Once on the roll, this would be a great boon to thousands of poor patients coming from the



remote villages of the state, said Vice President Dr Oommen David. When the admission gets delayed, many patients are forced to return to their village as living costs in the city are beyond them.

Dr Arun Patil was a special guest at the meeting. Secretary P N Suresh, Treasurer C P Babu, Assistant Secretary Premalal et al were on the stage. E P Vasu and Rajan Panicker provided necessary impetus to the programme.

P V Vijaykumar of KIM, Loka Kerala Sabha member Adv Prema Menon, industrialist E Preman,

Sudhishkumar, Krishnankutty Nair, Suma Mukundan, Patuthol Vasudevan Namboothiripad, Gopinathan Marar, Vijayakumar Sudhakaran, Pauly Jacob, Manoj Ayyaneth, Rajan Nair, O Pradeep, T R Chandran, C G Varier, Sathyan Nambarath, Ambika Varasiar et al were felicitated during the event.

Saptaswara presented a musical programme during the event. Singer Premkumar directed the show in which Asha Mithun, Athithi Premkumar, Rahul Menon and Malavika Azhakesan participated.



Trustees of Sahrudaya Charitable Foundation Paul Parappilly (Director Don Bosco School, Global Secretary World Malayali Council), Dr Oommen David (Director, Holy Angel's School), E.P. Vasu, social worker and Rajan Panicker, businessman with Swami Krishnananda Saraswathi of Sree Ramadasa Ashramam, Ramagiri, Badlapur.

Metaphysics and Politics Conference

■ The ninth chapter Conference jointly organised by Backwaters and Collective on Metaphysics and Politics and Mumbai Sree Narayana Mandira Samiti was held at Le Meridian Hotel in Mumbai. The objective of the collectives is to propagate the teachings of Sree Narayana Guru worldwide. This conference is held every year.

During the discussion of two days, Ashish Nandi, Ganesh Dive, Vinaylal, Sasikumar, Riyaz Komu, T M Krishna, Avanilal, Roby Rajan, Milind Wagankar, J Devika, George Thadathil, Hanna Urbanska, M C Dinakaran, Nisar Ahmed, K R Meera, Anita Thampi, Prahlad Taipanania, Purushotham Agarwal, T T Sreekumar, Shabdham Veeramani, Venkat Rao, Gautam Das, C S Biju, Suresh Madhavan, K C Bindu, C S Venkateswaran, Rajni Bakshi, Sunny Kapikkad, Mukhthiar Ali, et al



Second book of Backwaters Collective, 'India and Civilizational Futures' is being released by Ambassador M K Bhadrakumar.

participated. A book titled 'India and the Unthinkable', second part of earlier 'India and Civilization,' published by

Oxford University Press in 2016, was released by M K Bhadrakumar. It was edited by Dr Vinaylal.

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HGABS distributes books to tribal students

■ Hill Garden Ayyappa Bhakta Sangam (HGABS), Thane has been in the field of social service for the last eleven years. This Trust has been giving free books required for the whole year needed for each class to economically weak tribal children, numbering close to 165 of the Konknipada Municipal School, Thane West. This year also they distributed books to the children. The function was inaugurated by Dr Velumani, CMD of Thyrocare along with Dr Rajashri Joshi, KG Kutty, Madhuri Sajnekar, Sashikumar Nair, Milind Joshi, K Sivan, C Sukumaran, Asha Ranjiv and Digantika. The Trust also gave away free umbrellas sponsored by Thyrocare, to the children of the school.



During the function

Onam Celebrations

■ Vasai South Indian Cell Kerala of Bharatiya Janata Party is proposing to celebrate Onam on September 1st at Swami Narayan Mandir Hall in Vasai West. There will be pookalam and payasam competitions. Ministers, eminent personalities from social and entertainment fields are expected to attend the function, according to the Cell President Utham Kumar.



Wishing You All A Very Happy **Onam**



THE PALLISSERYs (PC FAMILY) VASAI



M Mukundan addressing the gathering

Mathrubhasha Sneha Sangamam

■ A cultural festival was organised jointly by Malayalam Mission and Indo-Arab Cultural Centre at CIDCO Auditorium, Vashi on July 14. The event was inaugurated by Minister for Cultural Affairs A K Balan. Dr Abdul Mohsin Al Mubarak Al Asmi, representative of World Fund for Development and Planning of UNO (WFDP) inaugurated the Indo-Arab Cultural Centre. Malayalam Mission Director Prof Suja Susan George addressed the invited guests.

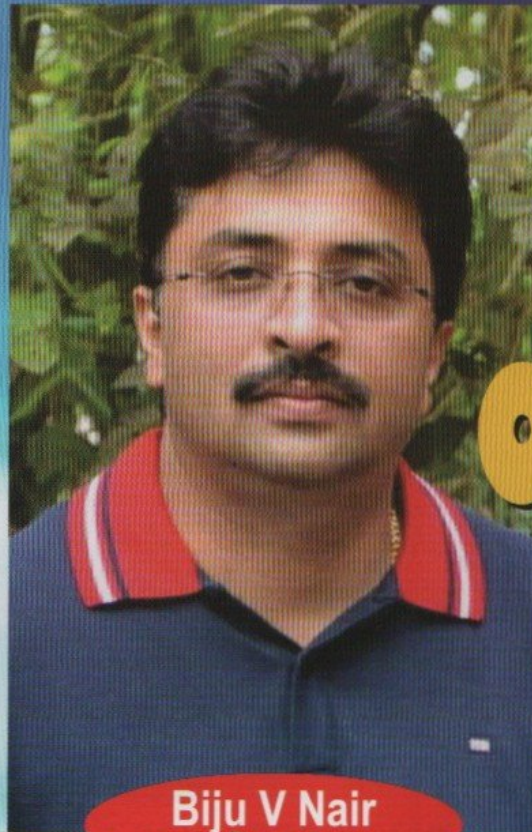
Winner of Ezhuthacchan Award M Mukundan was felicitated during the

event. His first film as an actor, 'Bozhoor Mayyazhi' (short film) was exhibited during the proceedings. E M Ashraf, director of the film and Middle East Director of Kairali channel, film director R Sharat and K J Johny of Current Books also attended the function.

A visual presentation of 'Veena Poovu' (Fallen Flower) of poet Kumaran Asan was presented during the programme. It was directed by Suresh Varma and choreographed by Dr Aiswarya Preman. Music and recitation were done by singer Premkumar.

Annual Day of Pratheeksha Trust on Sept 21

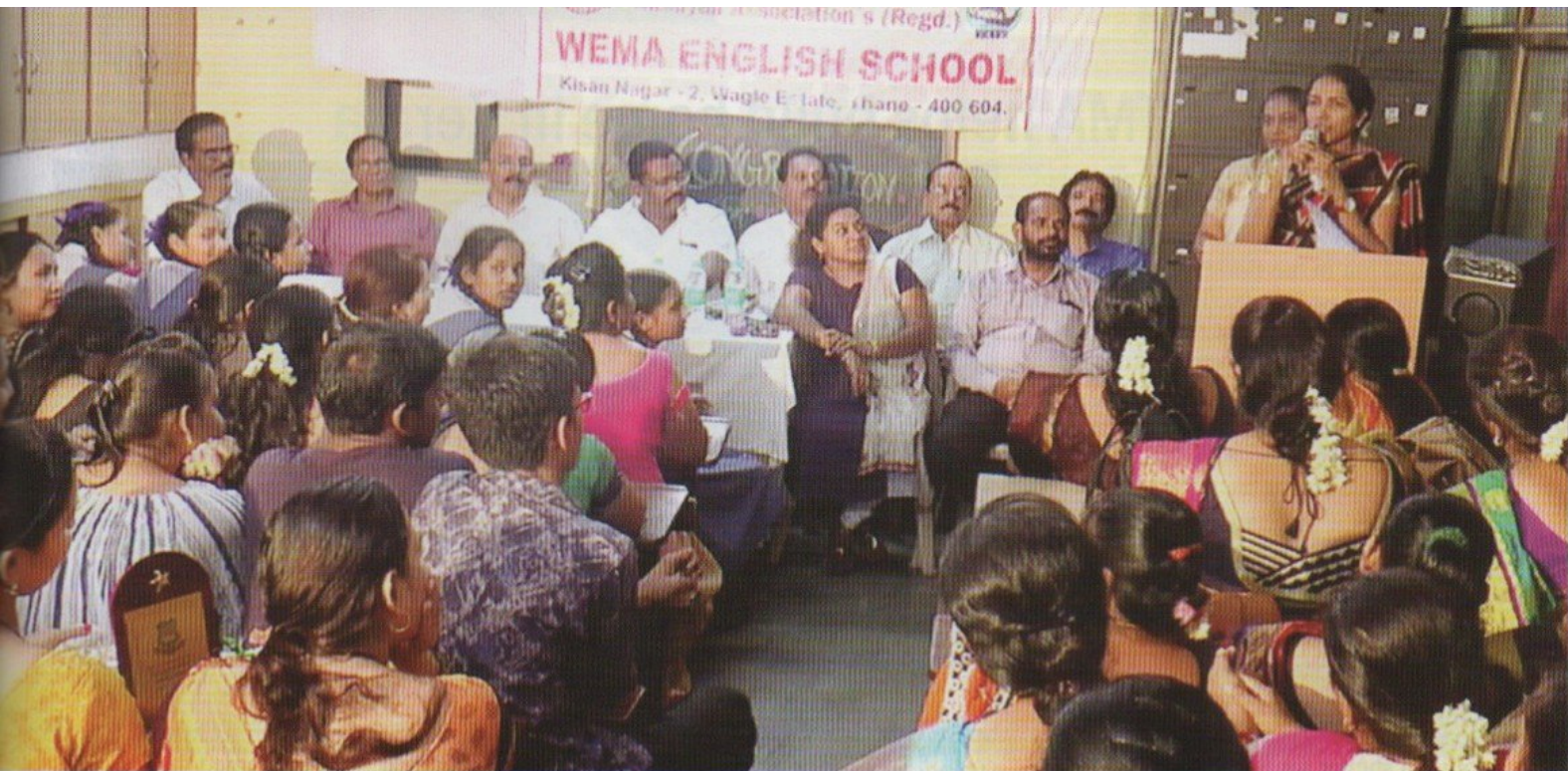
■ The seventeenth Annual Day and Onam celebrations of Pratheeksha Trust will be held on Saturday September 21 at Vasai. There will be an exhibition of Kerala Art, Boat songs, Onam songs etc besides distribution of Pratheeksha awards for those who proved their mettle in various fields of activity. Pratheeksha Trust has been giving these awards for many years. Malayalam film artistes, well known social activists and union and state ministers will be participating in the festivities. For details contact: 9323528198



Biju V Nair
Panvel

Wishing You
All A Very
Happy

Onam



WEMA English School gets cent percent pass

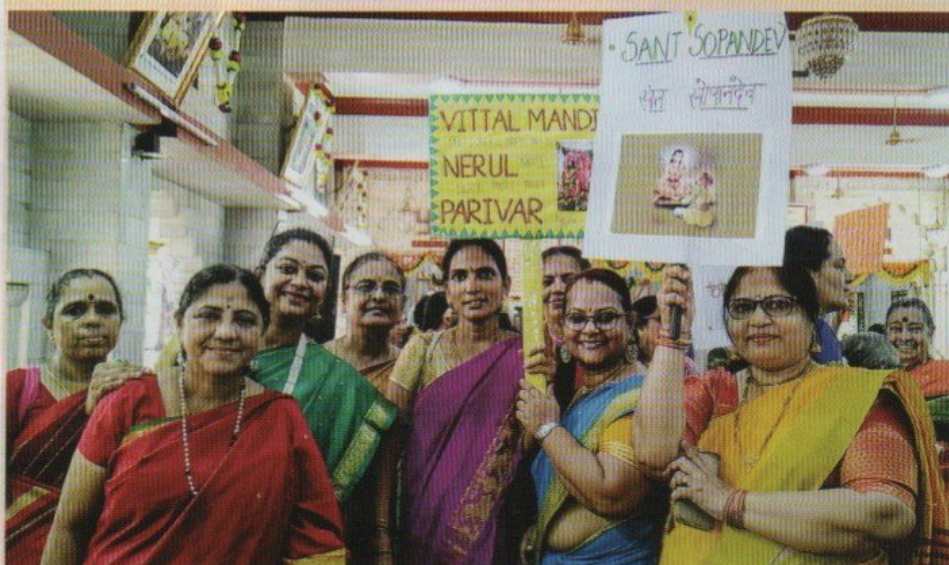
■ WEMA English School managed by Wagle Estate Malayali Association got hundred percent success in SSC exams. It is the seventh year that the school received cent percent result. Master Panchal Mahendra with 93.80% is the topper of the school. Master Manna Pritam Devdas with 92.2% and Miss Tiwari Ruchhi Pradeep with 86.20% becomes 2nd and 3rd rank holder respectively in the school. WEMA English School was one amongst the other schools to receive cent percent result in Thane.

WEMA English School organized felicitation ceremony to honour the students and teachers for their achievement. Head Master Jacob B congratulated the students and teachers for their hard work and commitment and wished success for their future. Association President Rajan Nair, School Chairman K R Harikumar, Secretary Prameela Surendran distributed prizes and sweets to the students. Headmaster Sri. Jacob Sacariya was also felicitated during the ceremony. Association ex-President K V. Kunhiraman, Vice President Narayan N, Treasurer K Chandran and other Committee Members were also present during the function.

Ekadashi Celebrations

■ It was a day of celebrations and observing fast for Vittal Mandir group of ladies from Nerul to take part in Ashadi Ekadashi in the most disciplined manner. This organisation VVP Vishwa reflect the meaning 'World' in a most religious way as this group wish to observe fast on all Ekadashi days and pay a visit to Pandharpur on Ashadi and Karthiki Ekadashi days. This movement was initiated by

Raghunathji Maharaj under the able guidance of his father Tukaram Ganapathy Maharaj in the year 2004. This group is led by Guru Smt. Gita Viswanathji, who is an excellent teacher and has groomed many students in the city of Mumbai. The ladies group is very active as they participate in religious events in Nerul, Vashi, Sanpada and Chembur.



Vittal Mandir ladies group

ATMA helps build home in Kerala

■ Sajith and family from Cheruthana of Alappuzha District in Kerala have lost their one and only possession of a thatched hut in the flood that hit the state in August last year. No help was forthcoming from the government due to technical reasons in land holding. Hapless Sajith who lost everything approached the then District collector Suhas, IAS for help, who also couldn't do anything within the institutional framework. The collector however took a chance and contacted Sashikumar Nair, General Secretary of All Thane Malayalee Association (ATMA), with whom he got befriended during an earlier relief activity conducted by ATMA in the district. Collector desired to know whether it would be possible to build a shelter for Sajith by ATMA. ATMA, the apex organisation of fourteen Malayalee associations in Thane, took it as a challenge and conveyed their willingness. With the help of all the affiliated associations and philanthropic personalities in Mumbai ATMA could construct a pucca RCC

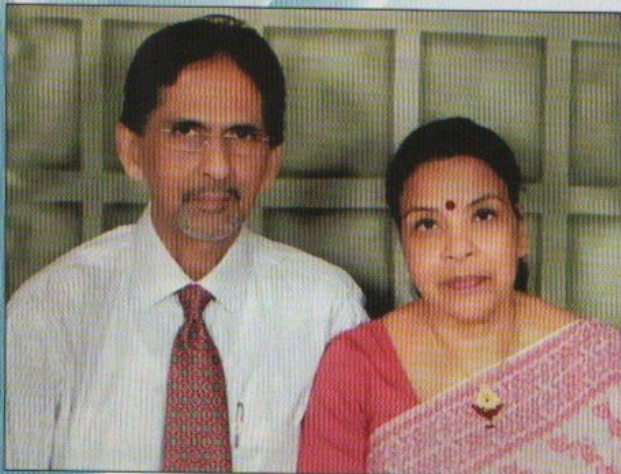


Handing over of the key to Sajith and his wife by ATMA

house with Raft foundation at a total cost of Rs.9.5 lacs in a record time of 100 days. The construction was personally supervised by members of Executive Committee of ATMA by frequent visits to the site. The house was handed over to Sajith and family in a colourful function organised by ATMA which was presided over by Sri.

G.S. Pillai, President of ATMA. Sashikumar Nair welcomed the gathering. A. Suresh Kumar and Dinesh K were also present. Collector conveyed his best wishes through video conferencing. Vote of thanks was proposed by Ashok. Mrs Vijimol, wife of Sajith thanked the office bearers of ATMA for making her dream a reality.

Wishing You All A Very Happy
Onam



Jose and Lucy

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Happy Onam



Raghupalan and Family
Marol



Warrier Foundation Social activities

■ Warrier Foundation, a non-profitable charitable trust, have established an office at 401, Nahar Business Centre, 4th floor, Nahar Amrit Shakti, Sector R-20, Chandivali Farm Road, Near Powai, Mumbai - 400 072. The Foundation organized following programmes for the under-privileged.

EYE CHECK UP CAMP

It was a great opportunity for a lot of people to examine their eyes, free of cost, especially housemaids, beggars on the street, school students, watchmen and many other under-privileged people. Around 120 people were able to get their eyes examined by expert eye doctors, out of which 48 people were in need of spectacles. 60% of the people had been given the spectacles free of cost. It was a memorable event for some of the people begging on the road. They were able to see the faces of other people after receiving the glasses from Warrier Foundation.

BLOOD DONATION DRIVE

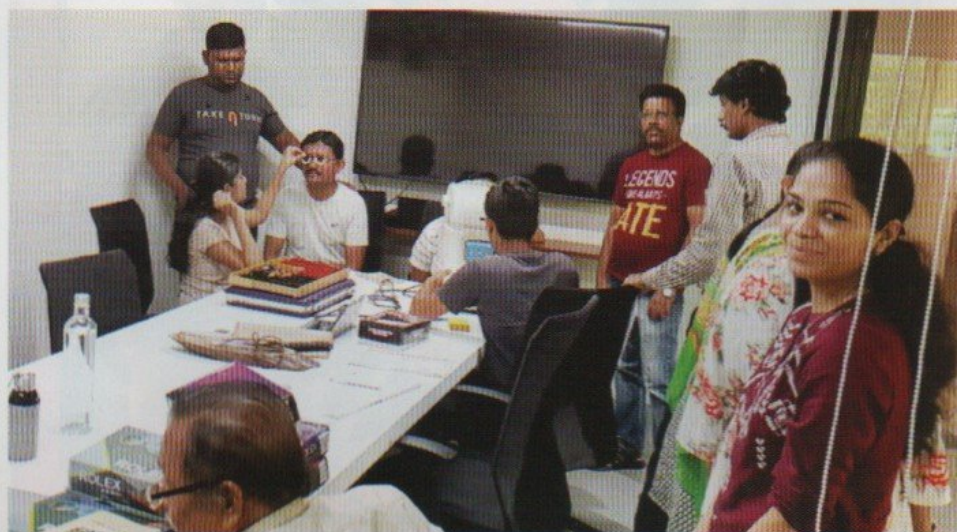
It is important to know that every year the Nation requires 4 crores unit of blood and always have a scarcity. Gift of blood is gift of life and there is no substitute for human blood. Warrier Foundation had conducted Blood donation drive with the support of Flyjac Logistics Pvt Ltd and also a blood bank of Lokamanya Tilak Hospital, Sion. There were more than 120 donors but incidentally they could

collect only 68 bottles of blood. Most of the donors had lack of haemoglobin and some of them were BP patients. Flyjac and Warrier Foundation had received an Award from Red Cross Society in the past as Best Corporate donor of blood. Warrier Foundation will be conducting similar programmes in Taloja and Bhiwandi in future. This will be an ongoing project every month at different locations.

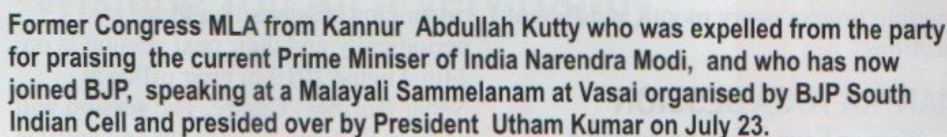
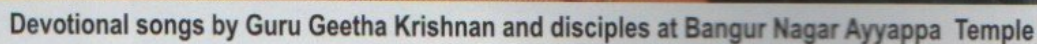
MANTRA YOGA SESSION

Warrier Foundation organised a special programme called Mantra Yoga by Prasanna Trust, under the able guidance of Swami Sukhabodhananda, internationally known as Management Spiritual Guru. The participants of this

Mantra Yoga session included not only Hindus but also those from other communities. The meaning of Mantras were explained from management and not religious angle. It is highly important to inculcate the culture and heritage of Indian values, which can be done through this sort of philosophical sessions. Warrier Foundation is organizing sessions like these periodically and their next session is on 24th August 2019 in their office at Nahar Business Centre. The session will be from 9:00 am to 5:00 pm and entry is free. The session is being conducted by students of Swami Sukhabodhananda. Warrier Foundation had more than 30 people for the last session.



Eye check-up camp

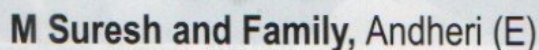


■ In a move that will ensure more space for Bal Thackeray Memorial, the BMC has proposed to hand over the Keraleeya Mahila Samaj plot adjacent to the former Mayor's bungalow at Shivaji Park to the Memorial Trust. The Samaj will get the same amount of space, (362 sq mtrs), at Matkar Nagar in Dadar. A few years ago the ward office had proposed that the Samaj be evicted and a notice to this effect was served. The move was challenged in the Bombay High Court. In November 2018, the court had upheld the BMC order.

Right now the Mahila Samaj runs a nursery and yoga class in its premises and also organises cultural programmes there.

The proposal to convert the Mayor's bungalow into a Memorial was first announced in 2016 and it received approval from the BMC's House of Corporators in 2017.

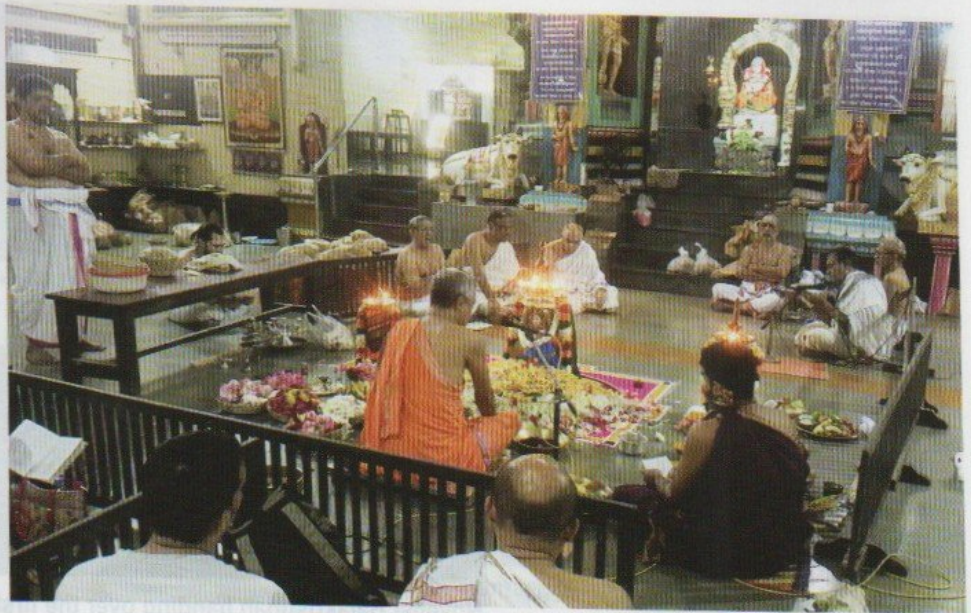
According to BMC officials, in 1953 the Samaj was given the plot under the policy for Vacant Land Tenants (VLT). Then again in 1956 additional land for open badminton court was allotted to it.



Bhagavati Seva

■ The Sri Shankara Mattham, Mumbai performed Bhagavati Seva, the Devi puja performed during the Tamil month of Adi (Mid July Mid August), which is considered very auspicious month for spiritual activities. It is believed that during this month Goddess Shakti's power doubles up and she revives the cosmos with her celestial energies. By performing this puja with devotion, the devotees and their families get the blessings of the Goddess and obtains longevity, health, wealth and happiness.

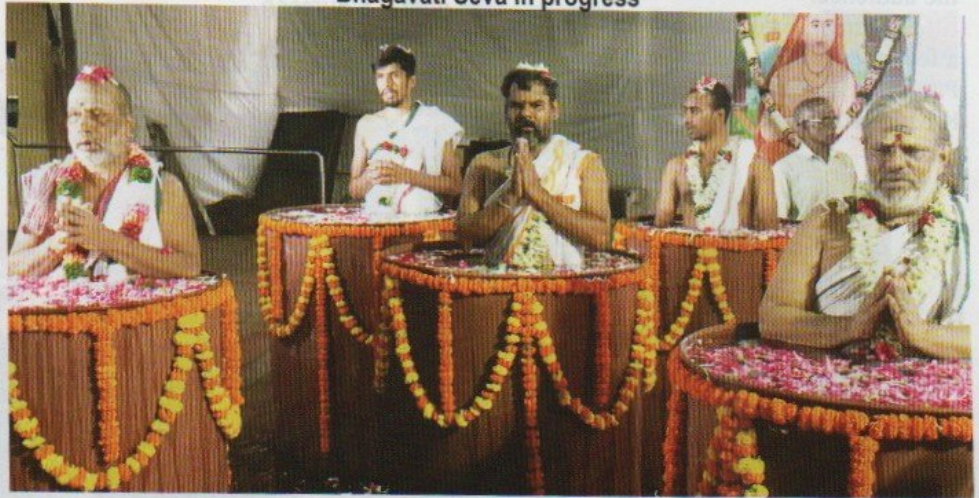
-K A Viswanathan



Bhagavati Seva in progress

Malayali girl chosen Secretary of TISS Students Union

■ Malayali girl Ayesha Khader is elected General Secretary of TISS Students Union for the period 2019-'20. This Students Union represents Mumbai, Tuljapur, Hyderabad and Guwahati campuses. Ayesha is from the MA (Social Work) department. This native of Punnayurkulam is the first Malayali girl to reach this position.



Sri Shankara Mattham, Matunga, conducted Varuna japam to appease rain god Lord Varuna to bring abundant rain in the country and to save water shortage and help farmers. Five priests stood in chest-deep water in drums and chanted Varuna japam for two hours.

Manikkothu Mehmood Hajee passed away

■ Manikkothu Mehmood Hajee passed away. Besides an entrepreneur, he was President, General Secretary, Principal Patron of Kerala Muslim Jamaat at different times since its establishment. He also contributed immensely to other Kerala groups and humanity activities. He was also General Secretary of Mumbai Kordoba Educational and Charitable Foundation and Bombay Muslim Welfare League.

In a condolence message, Bombay Kerala Muslim Jamaat recalled his contributions to the society and said that he was a great source of strength to others.



Dinesh Poduval & Family, Bandra

Muralikrishnan's poems released

■ A collection of poems by P K Muralikrishnan, 'Atayalapachcha' was released in Aksharasandhya of New Bombay Keraleeya Samajam in Nerul. Novelist Balakrishnan presented the first copy of the book to poet P S Sumesh.

Litterateur G Viswanathan talked about the poems. Dr A Venugopal, Santhosh Pallassana, P S Sumesh, K Rajan, Adv Prema Menon, Shabu Bhargavan, KVS Nelluvai, P R Sanjay, Suresh Nair, Kochukunhu Pillai, Suma Mukundan, Nisha Madhu, Rukmini Sagar and Mathew Thomas addressed the audience.

Shyamlal, Firoz and Sujata rendered a few poems from the book. Anil Parumala welcomed the audience and P K Muralikrishnan proposed a vote of thanks.

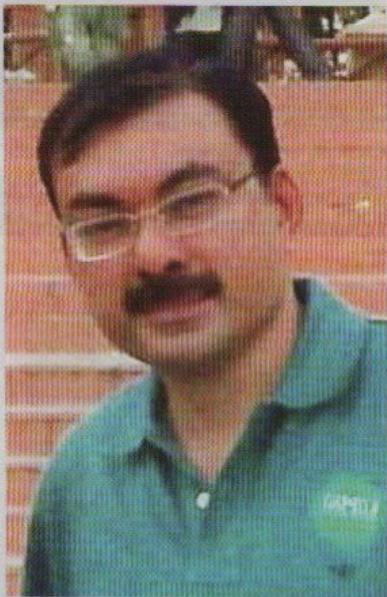


Novelist Balakrishnan handing over the first copy of the P K Muralikrishnan's book to poet P S Sumesh



Mayor of KDMC Smt. Vinita Rane inaugurates free Cancer Detection, & Awareness Camp at Holy Angels School & Jr. College, Dombivli organised by Sahrudaya Charitable Foundation (Regd).

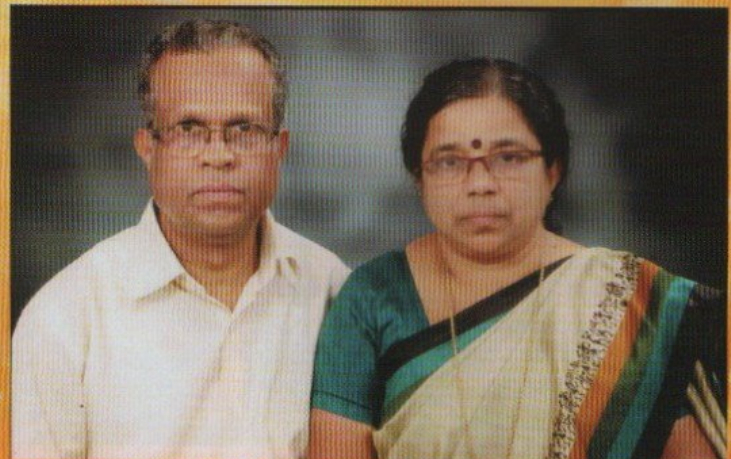
SAD DEMISE



Mr. M Unnikrishnan
(Ex- Employee of our Family)

Heartfelt condolence from the members of Kerala in Mumbai and Raagalaya on the untimely demise of our dear Unni.

Wishing You All A Very Happy **ONAM**



M V Damodaran and Family, Marol

Marriage Alliance Meet

■ Nair Welfare Association organized marriage alliance meet on 9th June, at Nair Bhavan, Thane. The Association has been conducting such initiatives for the past three years. Association President K R Harikumar inaugurated the programme by lighting lamp. Over 300 parents from Maharashtra took part in this initiative. Parents were showed with the details and profile photos of boys and girls on the screen so that they can select on their choice. Parents could also avail free astrology service. Aravindan Nair, Vipin Nair, Vijayan Panicker, R K Pillai and K N Venugopal gave guidance to the families.

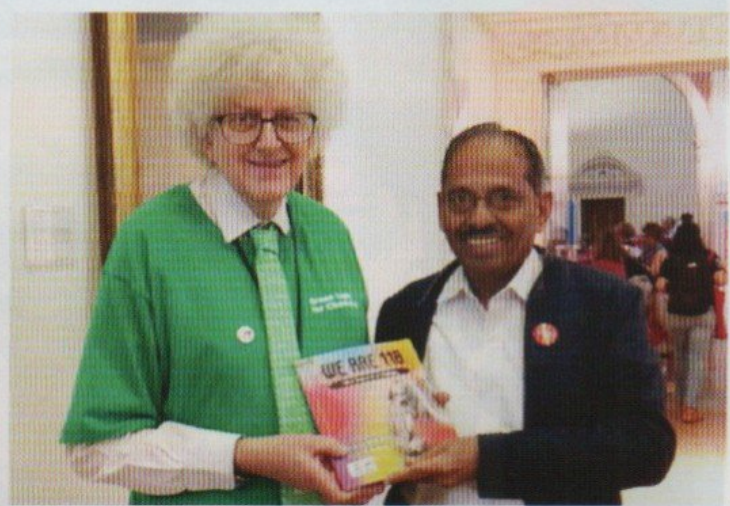


Inauguration of Marriage Alliance Meet

A Classical Dance Programme including a Dance Ballet Venkateshwara Kalyanam in Kuchpudi Style was presented by students of Smt. Prasanna Nambiar and her Daughters Smt. Ajitha Nambiar and Smt. Amrutha Menon at Bangur Nagar Ayyappa Temple Goregaon (West) on 27th June 2019 as part of the Annual Pratishta Day Celebration of Lord Kirata Shiva.



Formal release of the Newsletter of National Centre for Science Communicators (NCSC) at the hands of the famed Indian physicist, Dr.Archana Sharma (centre) of CERN at Nehru Science Centre, Mumbai. Dr A P Jayaraman at the left in the picture.



A book of stories from Hydrogen to Oganesson, written by Dr A P Jayaraman, Chairman, NCSC, jointly with Prof S Sivadas, was released by Sir Martyn Poliakoff at the Royal Society of London as part of the celebrations of the International Year of the Periodic Table.

Nanma's Educational and Health Activities

■ Mumbai Kalyan based Nanma Charitable Foundation visited Vikaswadi Village (Palsunde) in Palghar District and started its first phase of Tribal Empowerment this year. In the first of a three-phase initiative the Nanma team distributed Study Materials which includes, School Bags, Note Books, Pencil box kits, etc. to about 146 tribal children up to Class 5 of Vikaswadi Primary School and Anganwadi.

The team also distributed Nutritional foods to the children of Primary school and Anganwadi of Vikaswadi.

Foundation General Secretary Sunilraj, Athira Ashokan, Sreedevi Surendran, Bindumol, Prasad Nair, Sarath Panicker, Subin Sethu, Rajendra Tamboli, Nandana, Sobhitha, Subin Sunil, Aswin, and Kiran Pardhi supervised the event.

Nanma also made arrangements to distribute milk, egg and banana every Monday, Wednesday and Friday to the children.

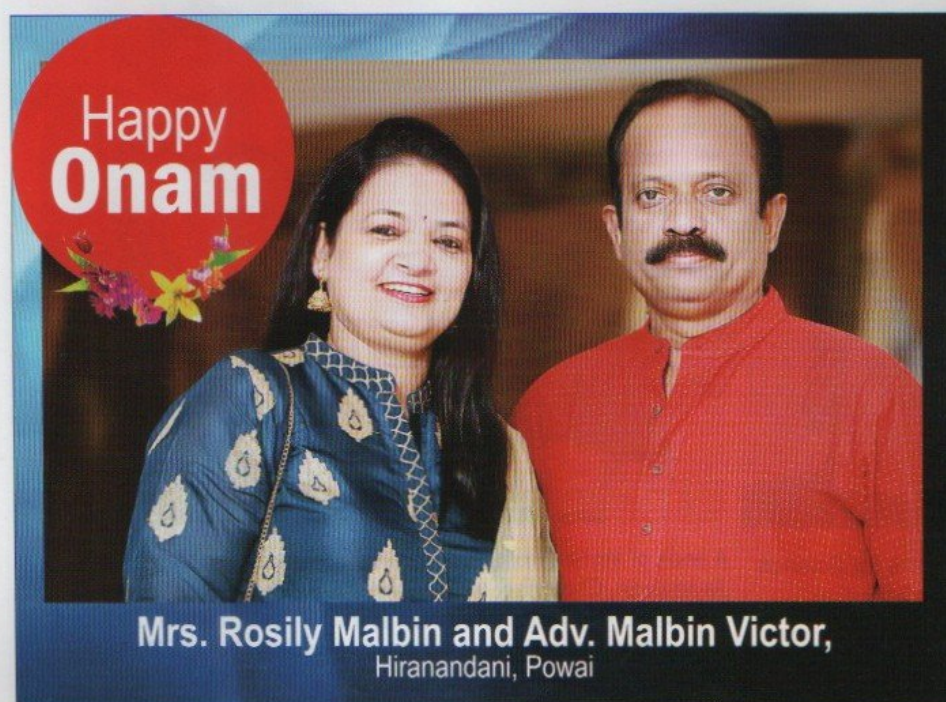
In its next phase Nanma plans to distribute essential utensils, water purifiers, computer, linen bedsheets, tooth brushes, toothpaste and soaps to the villagers as part of its health and sanitation initiative. It will also be conducting free Medical Camp and plan to distribute essential medicines which will benefit more than 300 families from the village.



Maha Mruthyunjaya Homam being performed at Gurudevagiri, Nerul

Pujas at Gurudevagiri

■ Gurudevagiri Nerul will perform Sarvaiswaria puja on August 15 evening at 7pm. On August 16 there will be a daylong Sampoorana Ramayana recital marking the conclusion of the month long Ramayanam parayanam that is being organized there daily during the Karkitaka Ramayanam masam. The ceremonies will end with mahaprasadam distribution.



Mrs. Rosily Malbin and Adv. Malbin Victor,
Hiranandani, Powai

Office bearers of Kerala Kala Samiti

■ Kerala Kala Samiti of Bangur Nagar, Goregaon West elected Adv Narayana Panicker (Murali) as its President for the coming financial year. Subhash Menon (Vice President), Ramesh Nair (Secretary), Ramdas Nair (Jt Secretary), Mohana Sundaram (Treasurer), Valsala Prabhakaran (JT Treasurer) and Balachandran Vellody (Principal Advisor) are other office bearers.

Murali Nair is convenor of Cultural Committee while Devadas is PRO. Thulasi Ramdas and Chandralekha are Relief and Charity Convenors.

Executive Committee consists of J Radhakrishnan, Viswanathan Nair, Chandralekha Unnikrishnan, Uma Nair, C S Das, Pradeep Kunnummel, Devamanohari Haridas, Janaki Unnikrishnan and Padmanabhan Nair.

It was decided to celebrate Kerala Piravi on Nov 3 with cultural programmes, Pookkalam Contest and a Onam feast.



A Scene from Kuchela Vrittam performed at Shree Krishna Temple, Andheri as part of its 25th Pratishtha Day Celebrations. Smt. Prasanna Nambiar as Rukmini, Kalanilayam Manmadhan as Krishna.



BJP Maharashtra Secretary Sanjay Upadhyaya speaking at Shakti Kendra Pramukha Sammelanam organised and presided over by Utham Kumar (seated on left) BJP Vasai South Indian Cell President



Adv. Narayana Panicker (Murali) President



Subhash Menon (Vice President)



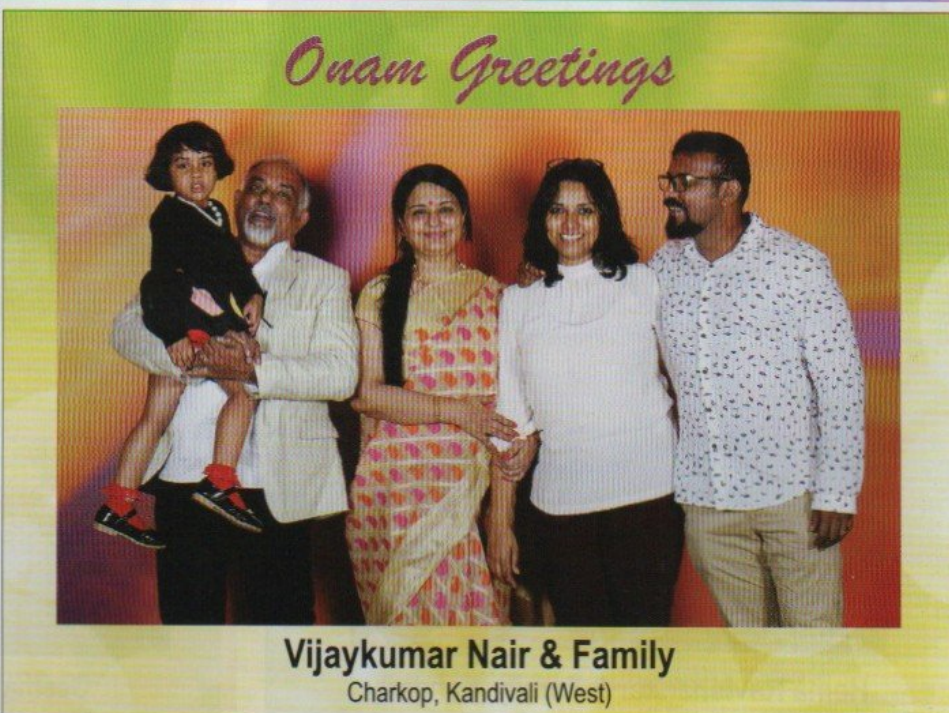
Ramesh Nair (Secretary)



Mohana Sundaram (Treasurer)



Balachandran Vellody (Special advisor)



Natyamayoori Award to Ambika Varasiar

■ Ambika Varasiar, director of Tru Indian Creative Wing and Natyaguru, was chosen for the Natyamayoori Award of this year. She got the award for the category of senior artistes. Kalanilayam of Chilakalooripet near Guntur in AP present this award year every year. Classical dances of all schools of style by nearly 1500 artistes across India presented their chosen style for five days. Ambika Varasiar presented Varnam in Bharatanatyam. Chairman of Kalanilayam Dr Mohan Rao presented the award. Earlier Uttara Unni had earned this honour.

52 year old Ambika Varasiar started learning Bharatanatyam since she was three. She was given the role of Sri Krishna in a dance programme as the student chosen for that role did not turn up on time. Since then she was always Sri Krishna in her father's programmes.

Ambika Varasiar started learning classical dances from her father R P Varier and mother Kalamandalam Sumathi. Her guru for Kuchupudi and folk dance was Palluruthi Gopi Master while Udayanapuram Savithri Antharjanam taught her Kaikottikali. She is a Ganabhushanam from RLV College of Music, Thripunithura. She is also



Ambika Varasiar receives Natyamayoori Award from Kalanilayam Chairman Dr Mohan Rao.

trained to prepare students for stage shows. She used to be judge in many dance competitions.

While she received Kalabhushanam Award from Theatre Movements of Cuttack and Nrityajyothi Awards of Mumbai Amateur Artistes Association, her disciples also had their share of glory. They received Mathrubhumi Kalotsavam Award and won prizes from Bhasha Pracharana Samiti.

She was also associated with the initiation of Badlapur Ashram

Kalotsavam.

She hails from Udayapuram, Vaikkom. After marriage she settled down in Dombivili and started dance classes for Bharatanatyam and folk dances. However, she was keeping away from stage performances. Her daughter Shweta Varier is also a well known dancer. Son Sharatchandran is a student of editing in Film Institute, Pune. Her husband C G Varier is engaged in his Travel and Tourism business besides being a social worker.

Wishing You All A Very Happy

Onam



Hema Ravishankar & Family, Kandivli

Wishing You All A Very Happy

Onam



Geetha Vijayshankar & Family, Marol

New President for AIMA (Maharashtra)



■ Adv. Padma Divakaran (Retired IRS) has been unanimously elected as the President of All India Malayalee Association (AIMA) Maharashtra Chapter. Former President Dr. Aprain will continue his services as State Chairman according to a press release issued by Secretary Adv. Prema Menon.



Invitees along with KSV Committee Members and Office Bearers

Kerala Samskarika Vedi opens new office

■ Kerala Samskarika Vedi opened its new office premises in Mira Road. Former Dhyanchand Awardee TPP Nair, former Mayor Geeta Jain, C P Krishnakumar, Saji I P, T K Nair, A G Menon et al were present during the ceremony. Vedi President Santosh Mudra presided over the event. Jojo Thomas, Devan Tharappil, Girija Menon Pramila

Nambiar et al were present during the cultural session. Babu Mathew was the presenter of the event. A cultural centre named after Thunchathu Ezhuthachan was opened. Upcoming talents presented different items and officials of several organisations were felicitated. Samskarika Vedi Secretary Ratish Nambiar proposed a vote of thanks.



Wishing You All
A Very Happy
Onam

M. P. Pravin Kumar
Managing Director
Cell: 9867606386



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Mulund (W), Mumbai - 400 080. Tel: 25907801

E-mail: abhisps@gmail.com

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Happy Onam



Uttamkumar
President, BJP, Vasai
Chairman, Pratheeksha Trust.

Felicitations

Bombay Keraleeya Samiti Malad, felicitated the Director and actors of the Malayalam drama Chillukoottil alankara matsyangal produced by Malad Malayali Samajam Malad East. The play was staged at the Kerala Nataka Sangeeta Drama Competition. The play revolves round the theme of parents and their children and how family relations should be maintained with care and love even after the children grow up and the parents become old. It is a tribute to parents.

Script of the play is by C K Sasi, directed by Johnson Puthukadu, music composed by Abhijit Babu and lighting by Harrison Nelson. The play is produced by Malayali Samajam Malad (East). The actors namely James Manalodi, Benny Abraham, Johnson Puthukadu, Sasi, Shreyas Rajendran, Amal Saji, Jessy Peter, Bhaskaran, John

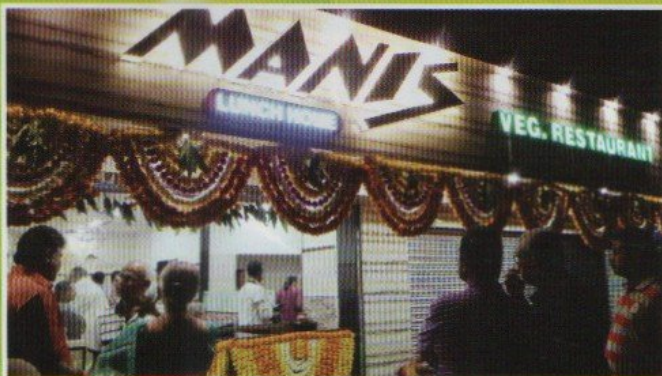


V K, Peter Gorai, Preman Parappur were also felicitated at the event, that

was presided over by Samiti President Adv Padma Divakaran.

Wishing You All
A Very Happy

Onam



MANIS LUNCH HOME

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



എല്ലാ പ്രവാസി മലയാളികൾക്കും ഐശ്വര്യത്തിന്റെയും
സമ്പൽ സമൃദ്ധിയുടെയും നന്മ നിറഞ്ഞ

ഓണാശംസകൾ



ചെമ്പൂർ ബാലകൃഷ്ണൻ നായർ
സെക്രട്ടറി
നായർ സേവാസമിതി, ചെമ്പൂർ

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Suresh Nair MRRWA Secretary handing over sapling to Aditya Thackeray

TOWARDS A GREENER MAROL

■ A mega tree plantation drive on BMC open land in Marol was organised on July 28, on the occasion of the birthday of Shiv Sena Chief Uddhav Thackeray. About 2500 people attended the same. Under the leadership of Kamlesh Rai, Shiv Sena Sanghatak and former corporator, several voluntary organisations namely MRRWA, (Military Road Residents Welfare association) Thirtiree Foundation and groups from Vasant Oasis, Powai, Lokhandwala, social volunteers, environmentalists and party workers participated in this mega drive of 1100 trees. The Chief guest was Yuva Sena Chief and Shiv Sena leader Aditya Thackeray. The aim of the event was to tackle the rapidly spreading air pollution and halt deforestation by planting more trees. The message voiced out was, "United we stand for a healthy tomorrow."

The saplings that were planted included vad, pimpal, Bakul, Tamhan, Jambhul, jackfruit, mango, coconut, and avla. In his speech, Aditya Thackeray who is an ardent supporter and advocate of eco friendly and cleaner environment in Mumbai mentioned on the importance of recycling and reusing of waste



materials.

The plot which comes under the garden Department of BMC measures about 11000 sq mtrs (3 acres) and is adjoining the Mithi river. According to Suresh Nair, MRRWA Secretary, the plan is to develop it into a mini forest

with help from BMC and environment groups. Avinash Kubal, former Deputy Director of Maharashtra Nature Park also attended the plantation drive and assured of his technical guidance to plan the creation of this public space.

From Orphanage to Collectorate RTO turns rescuer

■ When he assumed charge as the Collector of Kollam district on July 1, it was a dream come true for B Abdul Nasar who was raised in an orphanage but dreamt of becoming a district collector one day.

Nasar lost his father when he was only 5 years. During his stay in orphanage, Sub-Collector Amitabh Kant paid a visit there in 1983 and since then Nasar wanted to be a collector. He was the youngest of the six children. His mother Manjumma found the raising of six children was beyond her and hence put him in an orphanage. Orphanage had a school under it and Nasar joined that school. When Nasar was in Upper Primary School, Amitabh Kant paid a visit there and Nasar had a new dream.

Amitabh Kant, a Kerala cadre IAS officer is now the CEO of NITI Ayog, Delhi.

After high school, Nasar pursued his degree and post graduation in English Literature but the responsibility of his family weighed on him and hence he could not go for any coaching for civil services

examination but he wrote all competitive examinations and became a Health Inspector. He worked hard in his job and expected promotions for his work. Though he could not appear for civil services examinations, he expected

to be promoted to IAS cadre one day.

When Kerala Public Services Commission advertised vacancies for Deputy Collectors, Nasar applied and was selected in 2006. In 2012, he was elevated to IAS rank. Now he is District Collector for Kollam.

He had previously served as Housing Commissioner, Commissioner for Entrance Examinations, Secretary, Kerala State Housing Board, Director of NCRMP, Director of Nirmithi Kendra, Director of Survey and Land Records & Managing Director of Kerala State Housing Development Finance Corporation.

He is a native of Thalassery. His Wife Smt. M.K. Ruksana is a teacher. He has three children- Nayema, Nuamul Haq and Inamul Haq.



Abdul Nasar IAS



■ B Sreeprakash is an RTO officer in Thrissur and recently he was enjoying after-office hours at home. A sudden telephone call required him to do something unusual.

Nithish Joy, 29, is pursuing a hotel management course in Latvia. He along with four friends went to Lithuania for an outing. Nithish had procured an international driving licence from Thrissur and was driving their vehicle. When they entered the Lithuanian territory, the vehicle was stopped and Nithish was asked to produce his driving licence. Nithish showed photocopy of his licence as he did not carry the original with him. The officer refused to allow him to proceed further, as Nithish did not have the original licence.

The official then contacted Wing Commander (Retd) Rajinder Kumar Chaudhary, Honorary Consul of India to Lithuania. Chaudhary in turn called Sreeprakash whose number he obtained from the website and told him to send the original driving licence of Nithish within three hours lest the youths would be sent to prison for 20 days as per Lithuanian law. It was 8 pm then.

Sreeprakash rushed to the city but the tall iron gate of his office was locked. He called for a ladder from fire services and climbed over. Meanwhile Consul called again and warned him that the time was running out. However, Sreeprakash managed to send the details within three hours to Consul and the youths were released in Lithuania.

While doing this yeomen service, Sreeprakash did not bother about the rules that he needed permission to enter the office premises during non-office hours, from his seniors.

For good deeds, rules should not come in the way.

Wishing You All
A Very Happy **Onam**



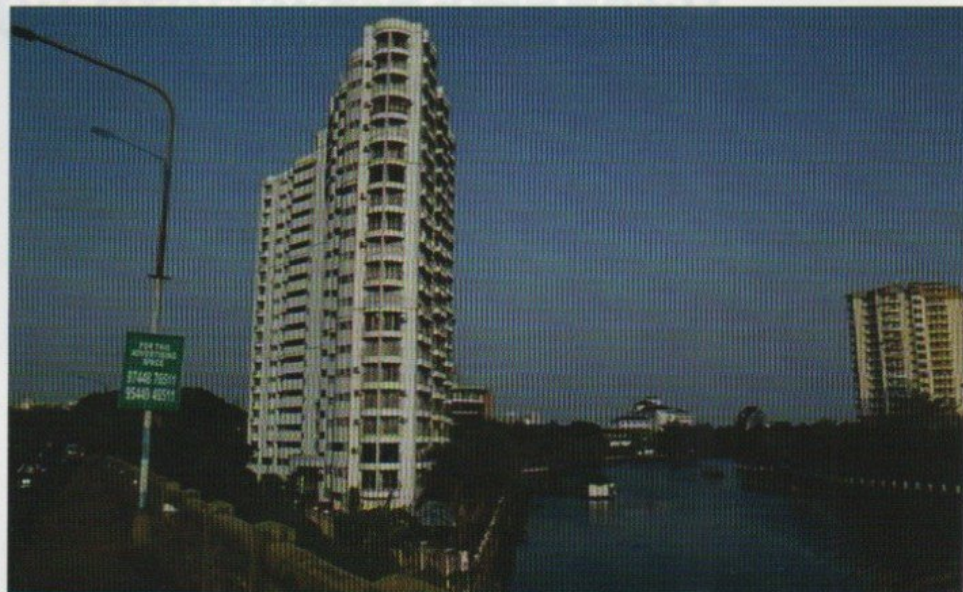
Adv. Padma Divakaran & Family

SC orders razing of 350 flats in Maradu

■ Rejecting an appeal filed by nearly 350 home buyers from Kerala, Supreme Court of India ordered razing of 350 flats in Maradu, a part of Kochi urban conglomeration. SC had ordered the same earlier but later admitted a review petition filed by the flat buyers. They bought the flats 12 years ago from Alfa Serene, Holy Faith H2O, Golden Kayaloram and Jain Housing. The last mentioned did not proceed with the construction.

SC ordered the razing following complaints of violation of Coastal Regulation Zone (CZR) norms. SC had earlier stated that regularisation of illegal construction was no remedy for destruction of environment.

The applicants say that they have no place to go now. They invested all their life savings in these projects. They never expected this judgement as they expected a favourable judgement. The four apartment complexes are home to elderly couples, widows, and even young entrepreneurs and most of them availed of bank loans to buy the flats. The residents say that neither legal firms or banks did not find anything wrong with the flats. Most of them are staying in these flats since 2014. If the



flats are illegal, why the government agencies collected taxes against these flats, they ask. Most of them bought the flats by paying Rs 65 lakhs or above and some of them even cleared their bank loans. Some of them even sold their ancestral property to purchase these flats and now they have nowhere to go.

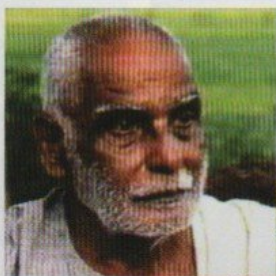
Some point out that action is being taken only against residential flats while resorts and hotels are left untouched.

All these projects started after obtaining necessary permissions from Maradu Panchayat. Then the Kerala HC had found that the demarcation of coastal zone at Maradu was wrong. Since the order was prevalent, the builders went ahead with construction. Later vigilance department had seen that all permissions are not in order and the HC observed that the builders cannot be held responsible for the wrong doing of the municipal officials.

Government to take over Premji's house

■ The ministry of Cultural Affairs is going to take over the house of late actor Premji. The house is situated in Poonkunnam, Thrissur. Agricultural Minister V S Sunilkumar recently visited the dilapidated house, marred by the fall of a tree on the house. He informed that Minister for Cultural Affairs A K Balan has conveyed that the government would take over the house and maintain it. It could be handed over to Ministry of Cultural Affairs or Sahitya Akademi. Sunilkumar will use his MLA Local Fund to repair the house. Neelan, son of Premji, had consented to hand over the house to the state government.

This double storey house had attracted many stage artistes, actors and litterateurs during Premji's time. It is close to Poonkunnam Railway Station



along Premji Road. When Premji received National Award for Best Actor

(Film Piravi), he was staying in it. Four years ago, Arya Antharjanam, wife of Premji, shifted from here.



The garland of seasons: Ritusamharam

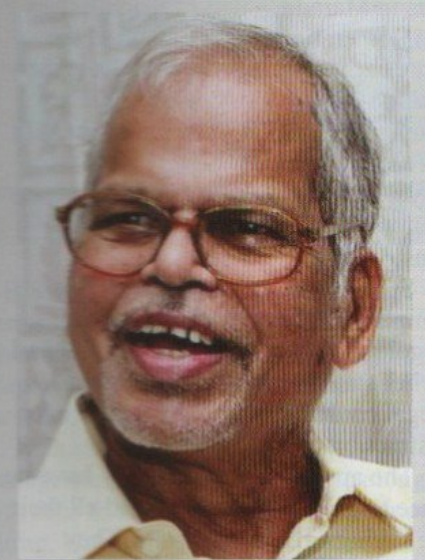


■ Kalasri Nelluvai Lalitha Kalalayam Nambisan presented 'Ritusamharam' a musical cum choreographic treat in Erumappetti. The event brings out the transformations to nature and the living beings during the six seasons. The event brought forth the love and anger besides the fall out of cultural environment in Kerala through the dance medium. While Girija Parameswaran wrote the script and choreography was done by Ranjini Nambisan. Mohan Punnadath

penned the lyrics. Music and direction were handled by Nelluvai Nambisan.

The event was presented in Erumappetti Presidency College Campus Hall. It was inaugurated by Madambu Kunhukuttan. Trust Chairperson Girija Parameswaran presided. Kalamandalam Narayanan Nair, serial-cinema artist Ramadevi, Punnackal Narayanan, Dr S N Kumaranallur, V N Rajan et al were present.

Poet Attur Ravi Varma is no more



■ Eminent poet and translator Attur Ravi Varma passed away on July 26. He was 88. The death occurred in a private hospital, Thrissur, where he was admitted three days ago for treatment for pneumonia.

He was considered one of the pioneers of modern Malayalam poetry. He received many prestigious awards, including the Ezhuthachan Award, Kerala Sahitya Akademi Award and Kendra Sahitya Akademi Award. He was known to have written poems without following the old metres.

Ravi Varma was born on December 27, 1930 at Attur village in Thalappilly taluk. He was an alumni of University College, Thriuvananthapuram, Malabar Christian College, Kozhikode and Guruvayurappan College, Kozhikode. He worked in various colleges and retired as Professor of Malayalam Department. After retirement he settled down with his wife Sridevi at Thrissur. His major works are *Kavitha*; *Attur Ravi Varmayude Kavithakal* (two volumes), *Chila Kurippukal*, *Oru Pulimarathinte Katha*, *Puthunaanooru* and *Tamil Kaithakalude mozhimattam*.

Onasamsakal



Rajan Nair & Family, Mulund (W)

PAMPA Literature Festival-2019

A well organized event



V N Gopalakrishnan

■ The 7th edition of PAMPA Literature Festival as usual was held from July 24-26, 2019 at de Charlie Pampa Reminiscence at Chengannur in Alapuzha district, Kerala. People for Performing Arts and More... (PAMPA) has celebrated this edition of SIWE (South India Writers Ensemble) at the resort on the banks of river Pampa. This year's Festival was dedicated to late Smt. Tulsi Venugopal who conceived the theme of the Festival as "Diverse Voices Universal Sensibility". Altogether Seventeen sessions were held during the three-day event where over 40 poets and artists participated.

Smt. Kanaka Ha Ma Vishnunadh was the Director and Chief Coordinator. Smt. Mithra Venkatraj and K Rajagopal were the Coordinators. P. C. Vishnunadh, ex-MLA delivered the welcome address. T P Rajeevan delivered the Presidential address followed by the Inaugural address by Paul Zacharia. Ms. Jeena Sara Giri and Joji A J introduced Festival artists. Benyamin released the Festival Book by presenting it to S Raghunandana. Smt. Mithra Venkatraj was also felicitated on the occasion.

Paul Zacharia, renowned writer and author of over 50 works of fiction and non-fiction in Malayalam complimented the organizers stating that the Festival has witnessed a Gandhian simplicity. He said that there is no festival possible without the influence of corporates. He referred to media hypocrisy and stated that the writer should be on the side of the people. T P Rajeevan, a writer in Malayalam and English novels and poetry stated that corporate sponsorship and media manipulation are noticeable in literary festivals. Benyamin, author of the best seller 'Goat Days' while releasing the Festival Book stated that literary festivals have become slaves of corporates and political parties.

During the Session on Gandhiji in our Times, Kalpatta Narayanan, novelist and critic stated that fasting as a means of protest was first experimented by

Gandhiji. He said that Gandhiji glorified himself in Gujarati, his mother tongue and added that he coined the word Harijan for the Dalit community.

The Session on Media was addressed by Sunnykutty Abraham, Senior Journalist and Political Analyst followed by Unni Balakrishnan, Chief of News, Mathrubhumi News Television Channel, John Mundakkayam, Chief of Bureau, Malayala Manorama, Thiruvananthapuram Unit and M.G. Radhakrishnan, Editor, Asianet News TV Channel. Sunnykutty Abraham stated that Indian media has become an amplifier. Referring to 'Outrage

tradition of Kerala Theatre. He also traced the history of Theatre movement in Kerala vis-à-vis India and abroad.

In the session on Environment, Smt. Vidya Soundarajan, an expert on Sustainable Development and Climate Change stated that there is lot of misunderstanding about climate change. C R Neelakandan, environmentalist stated that there are six micro-climatic zones in Kerala. He also stated that landslide deaths are more than flood deaths.

In the session on Cinema, Vishnu Mathur who has directed over 40 documentaries and short films spoke



Journalism' and 'Shoe Leather Journalism', he said that two journalists travelled 7,800 kms to unearth the 'Watergate' information. Unni Balakrishnan stated that crores of rupees are needed to run Channels and hence corporatization has become the 'in' thing. John Mundakkayam referred to sensationalism in journalism and added that ill news travels fast. He also stated that developmental journalism is the need of the hour. M G Radhakrishnan stated that in the past there was self imposed 'slavery' but partiality has become a liability now.

Chandradasan, founder and artistic director of Lokadharmi Centre for Theatre and Mazhavillu, Children's Theatre Group spoke on the glorious

about the 200 years of cinema tradition. He said that cinema is part of the universe. S Raghunandana asked how rhythm is important in Theatre.

Ms Kruti R, singer of Yakshagana songs and one of the editors of Hosa Loka, the Kannada Journal and Mamta Sagar, faculty, Creative Writing Programme, School of New Humanities and Design conducted the Poetry Sessions. Several poets from Malayalam and Kannada including two transgenders recited their poems.

The three-day festival was well organized and participants complimented the organizers on the valedictory Session All of them agreed that they would attend future festivals as well.

Loving daughter

-Ramachandran

Ammini Amma was lost to thoughts for the last two days and was much perturbed at the turn of events. Two days ago, her old friend left this world all of a sudden and the body was removed to morgue, waiting for her daughter's arrival from the States.

Ammini Amma was a professor in a first-grade college, teaching graduate and post graduate students of English Literature. When she retired from service, the future was staring at her. She never thought about her days ahead of retirement. Being the only daughter and unmarried, she found her surroundings strange. Till that day, the mornings were busy preparing for the classes and travelling to college. Evenings were spent in reading various books on literature and reviews. If the reviews promise an interesting reading of the books under review, she would order for those books and soon her students could grasp what is new. More than the topics under the syllabus, it was her journeys through the new books that interested her students. Rarely any of her students missed her classes.

Her life style was simple and she never submitted to the luxurious modern trends. She never went after new life styles but created her own trends. Incidentally she had a few followers who found her way of life inexpensive. Inside the campus, she was the only female teacher wearing khadi clothes that costs very little. She could manage the whole year with a small number of sarees and blouses. None of her colleagues found anything wrong with her life style as her parents were well known freedom fighters.

When Madhavi Menon joined the college in Chemistry department, Ammini Amma was very happy. She invited her new colleague to stay with her in her bungalow as the new

employee was found without any acquaintances in the town. They formed a good pair who had more or less the same taste in everything. However, the camaraderie did not last longer.

One day Madhavi Menon revealed that she was getting married to a man soon and so would move out. None in the town ever thought that the wedding would shake the society very much. The bridegroom was already married and was a father of a girl. The delay was due the divorce petition not being decided by the court.

Madhavi Menon was from an aristocratic family and her higher education was done in Madras. She stayed in a bungalow the family maintained in the city. She was transported to the college and back in a separate car as she was the only female student among the family members. There were three male cousins staying with her but they were in a different college, taken in another car.

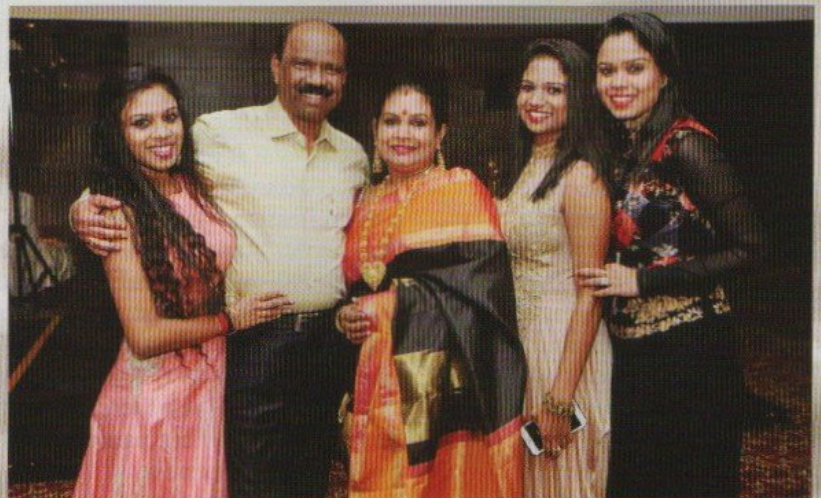
The settlement of the divorce suit included a home for the first wife and

daughter and maintenance of both until the daughter could stand on her own feet and support the mother.

Madhavi Menon moved to a small house with her husband and her husband's previous family was staying in another house a couple of miles away.

Ammini Amma and Madhavi Menon occasionally met in college and exchanged pleasantries. It was clear to Ammini Amma that her colleague had started resenting her decision to marry an already married man. The call of love did not think of the mode of life of her husband. He did not do any work as it was below the dignity of a husband of a college teacher. He would sit on an easy chair after carrying out all daily chores and breakfast and peruse through a few newspapers, procuring materials needed for his as well as his first family. By the time Madhavi Menon returns home, he is in his old position of perusing the newspaper pages. Within one year of marriage, Madhavi Menon became a mother to her daughter, Ragini. Ammini Amma was sad that Madhavi Menon

Onasamsakal



Sasi Damodaran & Family, Navi Mumbai

had to pass through such a destiny.

After sometime, Madhavi Menon was transferred to another town and she moved with her husband and daughter to the new place. There was unsubstantiated information that she managed this transfer to take her husband from his first family.

Years passed and the friends remained uncommunicated except some chance meetings in academic circles.

Ammini Amma was pleasantly surprised to receive a wedding invitation from Madhavi Menon for the wedding of her daughter Ragini. The card mentioned the name of the bride's father as 'the late.' She made it a point to attend the event and bless the bride and meet her friend.

Ragini was a beautiful bride with a lot of gold ornaments and clothes and decorations. It was quite uncharacteristic of Madhavi Menon, Ammini Amma felt. The bridegroom was employed in United States and soon the couple would move there, she was told. Ammini Amma expressed her happiness for Ragini while her inner mind felt sad for Madhavi Menon.

Retirement fell heavily on Ammini Amma. She felt she should do something to keep herself busy while the community would benefit from her life. She consulted several of her former friends and sought their advice. Many felt she was out of her mind to think about such trivial matters. Some others praised her as the intentions were noble.

Ammini Amma with the help of her friends formed a charitable trust to look after the welfare old people who have no relatives to look them after. It was not meant to make profit but at the same time not to make losses also. She bought a big house with 30 double rooms and other infrastructure for an old age home. She could also start a small health centre for the inmates, in association of a prominent hospital.

Though she was the head of the institution, she conducted herself as an inmate. She freely mingled with other inmates and shared their interests. Most of them were from well to do families but bereft of any close relative to take care of them.

Ammini Amma was surprised when Madhavi Menon along with her daughter and son in law appeared suddenly unannounced before her. They were also surprised to see her there. It took a few minutes to realise that Madhavi Menon was not only an

poem

മോഹനം

ഓർമ്മകളിൽനിന്നും
കുടിറക്കിവിട്ട
തേങ്ങലിന്റെ
നനവാൻ ഞാൻ...

മാഞ്ഞുപോകുന്ന
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മടിയിലുറങ്ങുന്ന
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എഴുതാൻ മറന്ന
വാക്കിലൊളിച്ചിരിക്കുന്ന
മൗനരാഗപക്ഷിയുടെ
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രാവിന്റെ മാറിൽ
നിഴലോട് ചേർന്നു
നടക്കാൻ പഠിക്കുന്ന
നേരുള്ള നിലാവാൻ ഞാൻ...

മനസ്സിലുരുവിടുമ്പോൾ
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ഇളം കാറ്റിൽ
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മറവിയുടെ
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കോർത്തെടുത്ത
കാഴ്ചയില്ലാത്ത
കവിതയാണ് ഞാൻ....



ബിന്ദുമനോജ്

inmate but the Chairperson of the Trust running the old age home.

Ragini and her husband were unabashedly happy to note that their mother was with one of her old friends. Leaving Madhavi Menon to her care, Ragini left with her husband.

There were no problems with the expenses of staying in the old age home, as Menon had her steady pension every month.

It took about six months for Madhavi Menon to realise that Ragini sold off her house before proceeding to US. That night, she cried over the shoulders of Ammini Amma complaining about the deceit of her daughter whom she brought up sacrificing her own comforts.

Around 10.30 pm a call from US

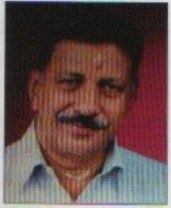
woke Ammini Amma up from her sleep. Ragini was at the other end.

Ragini could not talk properly initially but somehow, she conveyed her appreciation for Madhavi Menon's care for her mother. It was giving her a lot of confidence but now she felt like an orphan.

Since she was tied up with a lot important task at her work place, she did not think she could make an immediate trip to India. She would appreciate if aunty could proceed with the task of disposing of her mother's body. Before Ammini Amma could respond fully, Ragini thanked her and assured her to meet in her next trip to India.

"What a loving daughter!" ■

ജന്മഭരതം ജിസ്കേലിയേ



ഡി. ആർ. രാമേഷ് മനോൻ



സൗഭാഗ്യനികേതൻ. ഒരു പുതിയ താമസസ്ഥലം. ഞങ്ങൾക്കിഷ്ടപ്പെട്ടു, പോരായ്മകളുണ്ട്. എങ്കിലും നന്മകളായിരുന്നു കൂടുതലും.

കൊച്ചുനഗരത്തിന്റെ ഹൃദയത്തിൽതന്നെ ഒരു പച്ചത്തുരുത്ത്. വീടിനു പഴക്കമുണ്ട്. ഒഴുത ഒരു കോവിലകം സ്മരണകൾ നിറഞ്ഞു നില്ക്കുന്ന ഒരു പൗരാണിക നിർമ്മിതി. രമക്കാണ് ഏറെ ആശ്വാസമായത്. വീട്ടുമധ്യായ ആ പഴയ രാഗിണിയമ്മയിൽ നിന്നും രക്ഷപ്പെട്ടെല്ലോ ആത്മഗതം അറിയാതെ പുറത്തു വന്നു.

പ്രധാന പോരായ്മകൾ തറയെല്ലാം പൊട്ടിപ്പൊളിഞ്ഞു കിടക്കുന്നുവെന്നതു തന്നെ.

വീട് കാണിക്കാൻ ഒപ്പം വന്ന സുഹൃത്തു ചന്ദ്രസ്വാമി പറഞ്ഞു. സവിശേഷതകൾ ഏറെ ഉള്ളതാണ് ഈ വീട്.

കലാമണ്ഡലം കൃഷ്ണൻനായരും കല്ല്യാണികുട്ടി അമ്മയും താമസിച്ചിരുന്നു ഇവിടെ.

അവരുടെ ആട്ട കലാശത്തിൽ പൊളിഞ്ഞതാണ് തറ.

സ്വാമിയുടെ നർമ്മോക്തി അതിരു കടന്നുവോ എന്നൊരു സംശയം.

വീട്ടുമണ്ഡന്നു ഞങ്ങളെ ഇഷ്ടമായി. രമയുടെ അച്ചന്റെ പേരു പറഞ്ഞപ്പോൾ തന്നെ അദ്ദേഹം വികരാധീനനായി.

മാഷ് സംസ്കൃത കോളേജിൽ എന്നെ പഠിപ്പിച്ചിട്ടുണ്ട്.

അദ്ദേഹം വാചാലനവുന്നതിനിടയിൽ രമ ഒന്നു കൂടി കൂട്ടി ചേർത്തു.

രഘു ചേട്ടന്റെ മുത്തശ്ശൻ... അദ്ദേഹം സ്തബ്ധനായി.

പെരുമയുടെയും പാരമ്പര്യത്തിന്റെയും കണക്കെടുപ്പിൽ അദ്ദേഹം വാടകകാര്യം ഓർമ്മിപ്പിച്ചു.

പതിവു വീട്ടുമണ്ഡലം പോലെ കർശന നിർദ്ദേശങ്ങൾ ഒന്നും ഇല്ല.

പൂർവികരോടെല്ലാം ആദരവു തോന്നിയ നിമിഷങ്ങൾ.

അവരുടെ നന്മ അനുഗ്രഹമായി വേിച്ചിരിക്കുന്നു.

ആ വീടിന്റെ മറ്റൊരു സവിശേഷത അതിന്റെ അടുക്കള പുരയാണ്.

ആക്രി കച്ചവടക്കാർ പോലും

ഉപേക്ഷിച്ചു പോയ അസംഖ്യം വസ്തുക്കൾ.

അതിൽ ഒരു പഴയ ഗ്രാമഫോൺ കണ്ടെത്തി.

പൊടിയും മാറാലയും വന്നു മുടിയിരിക്കുന്നു.

വീട്ടുമണ്ഡന്റെ അനുവാദത്തോടെ അതു ഉമ്മറത്തുള്ള കട്ടിലിൽ പ്രതിഷ്ഠിച്ചു.

അതോടൊപ്പം കിട്ടിയ ചില പഴയ ഗ്രാമഫോൺ റിക്കാർഡുകൾ പറഞ്ഞറിയിക്കാനാവാത്ത അനുഭൂതിയേകി.

കെ എസ് ജോർജിന്റെയും സുലോചനയുടെയും ഗാനങ്ങളുള്ള റിക്കാർഡുകൾക്കിടയിൽ വേറിട്ടു നില്ക്കുന്ന ഒരു മധുര വേദന കൂടി.

ജന്മഭരതം ജിസ്കേലിയേ... വിഷാദഭാവം നിറഞ്ഞു നില്ക്കുന്ന തലത്തിന്റെ മാസ്മരിക ശബ്ദം.

കൈ കൊണ്ടു വൈൻഡു ചെയ്തു പ്രവർത്തിപ്പിക്കേണ്ട ആ ഗ്രാമഫോൺ അപൂർവമായ ഒരു അനുഭവമായിരുന്നു.

തലത്ത് എന്നെ ഓർമ്മയുടെ ഒരു വിശാലമായ ലോകത്തെക്കു കൂട്ടി കൊണ്ടു പോയി.

ആകാശവാണിയിൽ കരാർ അടിസ്താനത്തിൽ ജോലി ചെയ്ത ആ പഴയ നാളുകൾ.

തയ്യാറാക്കിയ യുവവാണി പരിപാടി കേൾപ്പിക്കുന്നതിനിടയിൽ PEX NRC നായർ പറഞ്ഞു.

മൂന്നു മിനിട്ട് ഗ്യാപ്പല്ലോ രഘുവിനു

ഇഷ്ടപ്പെട്ട ഒരു പാട്ടു കൂടി ചേർത്തോളൂ.

അമർ സഹാനിയുടെ ബിനിക്കാ ഗീതമാലയിലൂടെ തലത്തു മുഹമ്മദിന്റെ ആരാധനയായി മാറിയ എനിക്കു രമതന്നെ ആലോചിക്കേണ്ടി വന്നില്ല.

ലൈബ്രറിയിൽ നിന്നും കണ്ടെടുത്തു. ജന്മഭരതം ജിസ്കേലിയേ...

ആക്രി സാധനങ്ങൾക്കിടയിൽ നിന്നും കണ്ടെടുത്ത ആ നിധിക്കു അധികം ആയുസ്സുണ്ടായിരുന്നില്ല.

ഒരു നാൾ ഗ്രാമഫോൺ നിശ്ചലമായി. അതു റിപ്പയർ ചെയ്യാൻ ശ്രമം നടത്തി. വിജയിച്ചില്ല.

വർഷങ്ങൾ കടന്നു പോയി. തലത്തിന്റെ ശബ്ദം അപ്പോഴും സജീവമായ ഓർമ്മയിൽ മാത്രം ഒതുങ്ങി.

വിശേഷ അവസരങ്ങളിൽ പ്രിയപ്പെട്ടവരുടെ സമ്മാനങ്ങൾ കിട്ടുന്ന പതിവുണ്ട്.

ഓണത്തിനും പിറന്നാളിനുമെല്ലാം ആശംസകൾ നേർന്നു കൊണ്ടെത്തുന്ന വിശേഷ സമ്മാനങ്ങൾ.

ഇത്തവണത്തെ ഓണ സമ്മാനമണ് വിശേഷമായുള്ളത്

ഒരു ചെറിയ പായ്ക്കറ്റുമായി flipkart തേടി വന്നു.

അയച്ചിരിക്കുന്ന മേൽ വിലാസം നോക്കി.

വിഷ്ണുവിന്റെ മേൽവിലാസം.

ഓണത്തിന്റെ അവധി ദിനങ്ങളിൽ വന്നപ്പോൾ പോലും സമ്മാനത്തെ കുറിച്ചു സൂചന പോലും തന്നില്ല.

സസ്‌പെൻസ് ആയിക്കോട്ടെ എന്നു വിചരിച്ചു കാണും.

പായ്ക്കറ്റു തുറന്നുനോക്കി തലത്തു മുഹമ്മദിന്റെ തിരഞ്ഞെടുക്കപ്പെട്ട ഗാനങ്ങളുടെ.

ഒരു CD.

മനസ്സു നിറഞ്ഞു കവിഞ്ഞു. അതിലെ പാട്ടുകളെല്ലാം അപ്പോൾ തന്നെ കേട്ടു.

ഒന്നിന്നൊന്നു മെച്ചമായ തലത്തിന്റെ മധുര ഗീതങ്ങൾ.

ആദ്രമായ ആലാപനം കലാതീതമാണ്. അതെ ഭാഷകൾക്കും കാലങ്ങൾക്കും ദേശങ്ങൾക്കും അപ്പുറം.

സംഗീതത്തിന്റെ അതിരുകളില്ലാത്ത ലോകം. ■



ഡോ. കെ. ദേവീകൃഷ്ണൻ

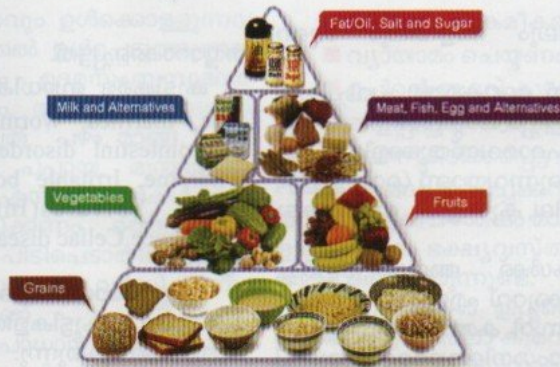
ആഹാരം തന്നെ ഔഷധം

"Let food be thy medicine and medicine be thy food."
- Hippocrates

നാം കഴിക്കേണ്ട ആഹാരത്തെക്കുറിച്ച് വ്യക്തമായ വിവരണം നൽകുന്നുണ്ട് ആയുർവേദഗ്രന്ഥങ്ങൾ. ശരീരപുഷ്ടിയെ ഉണ്ടാക്കുന്നവ, ദേഹം മെലിയാൻ സഹായിക്കുന്നവ, രോഗാവസ്ഥയിൽ ഉപയോഗിക്കേണ്ടവ എന്നു തുടങ്ങി പക്ഷി മൃഗങ്ങളുടെ മാംസത്തിന്റെ ഗുണം വരെ വിസ്തരിച്ച് പറയുന്നുണ്ട്. അരി, ഗോതമ്പ്, പാൽ, നെയ്യ്, വെളിച്ചെണ്ണ, എണ്ണ, നാളികേരവെള്ളം, തേൻ, ആട്ടിൻമാംസം, മറ്റു മൃഗങ്ങളുടെ മാംസം, ധാന്യവർഗ്ഗങ്ങൾ, പയർവർഗ്ഗങ്ങൾ എന്നു തുടങ്ങി ഭക്ഷ്യവസ്തുക്കളുടെ ഗുണധർമ്മങ്ങൾ, ആരോഗ്യസംരക്ഷണത്തിന് ഉപയോഗിക്കേണ്ട വിധം കൃത്യമായി രേഖപ്പെടുത്തിയിട്ടുണ്ട് ആയുസ്സിന്റെ ശാസ്ത്രത്തിൽ. ചികിത്സയ്ക്ക് ഔഷധങ്ങൾക്കുള്ള പ്രാധാന്യം ആഹാരത്തിനുകൂടി കൽപ്പിക്കുന്ന ആരോഗ്യശാസ്ത്രപദ്ധതിയാണിത്. കാലാവസ്ഥയ്ക്കനുസരിച്ച് ആഹാരത്തിൽ വരുത്തേണ്ട മാറ്റങ്ങൾ പ്രത്യേകിച്ച് പറയുന്നുണ്ട്. ആയുർവേദ ചികിത്സയെന്നാൽ കഠിനപഥ്യാനുഷ്ഠാനങ്ങളാണെന്ന ഒരു മിഥ്യാധാരണ പൊതുജനങ്ങൾക്കുണ്ട്.

പാറകാലത്ത് കൂടുതൽ ഊർജ്ജം കുട്ടികൾക്കാവശ്യമാണ്. പ്രോട്ടീൻ, ഫാറ്റ്, മിനറൽസ്, വിറ്റമിൻസ്, എന്നിവയുടെ ദിവസേനയുള്ള ആവശ്യകതയുടെ അളവ് മാതാപിതാക്കൾ ശ്രദ്ധിക്കണം. യൂണിസെഫ്, ദേശീയ കുടുംബആരോഗ്യവിഭാഗം എന്നിവയുടെ പഠനഫലമനുസരിച്ച് 46% കുട്ടികൾ ഗുരുതരമായ പ്രോട്ടീൻ കലോറി മാൽന്യൂട്രീഷനിൽ പെടുന്നവരാണ്. അവതൃശതമാനം ഗർഭിണികൾ രക്തത്തിലെ ഇരുമ്പിന്റെ അംശം കുറവുള്ളവരായും പഠനങ്ങളുണ്ട്.

കുട്ടികളുടെ വളർച്ചയെ സാധിപ്പിക്കുന്ന ഏറ്റവും പ്രധാനപ്പെട്ട ഒന്നുതന്നെയാണ് അവർ കഴിക്കുന്ന ആഹാരം. പോഷകസമ്പുഷ്ടമായ സമീകൃതാഹാരം കൃത്യസമയത്ത് ദഹനശക്തിക്കനുസരിച്ച് ഉപയോഗിച്ചാൽ മാത്രമേ ആരോഗ്യമുള്ള ശരീരം കുട്ടികൾക്കുണ്ടാവുകയുള്ളൂ. സ്കൂളിലേക്കും ട്യൂഷൻസെന്ററിലേക്കുമുള്ള ഓട്ടത്തിനിടയിൽ വാരിവലിച്ച് എന്തൊക്കെയോ കഴിച്ചെന്നു വരുത്തുന്ന, സമയക്രമം പാലിക്കാനാവാത്ത വിദഗ്ദ്ധർത്ഥികളാണ് ഇന്നുള്ളത്. ഇവിടെയാണ് മാതാപിതാക്കളുടെ ശ്രദ്ധ കൂടുതൽ വേണ്ടത്. പഴയകാലഘട്ടത്തിൽ നിന്നുമാറി പരസ്യങ്ങളുടെ മായാവലയത്തിലകപ്പെട്ടവരാണ് രക്ഷിതാക്കളും. കമ്പോളത്തിൽ ലഭ്യമായ, രാസവസ്തുക്കളുള്ള, നിറംചേർത്ത ആഹാരങ്ങളിലാണ്, പെട്ടെന്നു തയ്യാറാക്കാൻ പറ്റുന്നവയിലാണ്, കുട്ടികളുടെ ആഹാരശീലം കുടുങ്ങിക്കിടക്കുന്നത്. ഒരു പക്ഷെ അവരുടെ വാശി പിടിച്ച കരച്ചിലിനുമുന്നിൽ ജോലിത്തിരക്കുള്ള നിസ്സഹായരായ രക്ഷിതാക്കളുടെ ശതമാനം കൂടിവരുന്നുണ്ട് എന്നത് ആശങ്കാജനകമാണ്. കുട്ടിക്ക് ആഹാരം കൊടുക്കുന്നതും കഴിക്കുന്നതും വളരെ വേഗ



ത്തിലും വേണ്ടത്ര ചവച്ചു തിന്നാതെ യുക്തമൊക്കെയാണ്. ഇതിനു അമിതമായ ആഹാരം ശീലിക്കുന്ന അല്ലെങ്കിൽ കുട്ടിക്ക് തടിപോര എന്ന് വേവലാതിപ്പെട്ട് ദഹനശക്തിക്കനുസൃതമല്ലാത്തവിധം ഭക്ഷിച്ച് അമിതവണ്ണമുണ്ടാകുന്നവരുടെ തോതും വർദ്ധിച്ചുവരുന്നുണ്ട്.

ആഹാരത്തിലുള്ള അന്നജം, മാംസ്യം, കൊഴുപ്പ്, ജീവകങ്ങൾ, ലവണങ്ങൾ എന്നിവയുടെ ഏറ്റക്കുറിച്ചിലുകളാണ് ആരോഗ്യത്തിനും അനാരോഗ്യത്തിനും കാരണമാകുന്നത് എന്ന് വിദഗ്ദ്ധർത്ഥികൾക്കുപോലും അറിയാവുന്ന ഒരു

Wishing You All
A Very Happy
Onam



Sashikumar Nair

General Secretary -
All Thane Malayalee Association (AMTM)

വസ്തുതയാണ്.

ശരീരബലം, രോഗപ്രതിരോധശക്തി, ഓർമ്മ, ബുദ്ധിശക്തി, മാനസികാരോഗ്യം, ശരീരവണ്ണം, അസ്ഥികളുടെ വളർച്ച, ചലനം, സംസാരശേഷി, എന്നിവയെല്ലാം തന്നെ കഴിക്കുന്ന ആഹാരത്തിന്റെ അളവും ഗുണനിലവാരവും അനുസരിച്ചിരിക്കുന്നു.

കേരളീയർ എല്ലാ ഭക്ഷ്യസംസ്കാരങ്ങളെയും ഉൾക്കൊള്ളുന്നവരാണ്. രണ്ടുനേരം ആഹാരം കഴിച്ചിരുന്ന കാലഘട്ടത്തിൽ നിന്നുമാറി ജോലിയിലേക്കും പഠനസമ്പ്രദായത്തിനും അനുസരിച്ച് ഭക്ഷണസമയക്രമത്തിലും അളവിലും ഗുണത്തിലും മാറ്റമുണ്ടായിട്ടുണ്ട്.

'ആഹാരം തന്നെ ഔഷധം' എന്ന് ലോകത്തെ പഠിപ്പിച്ചത് ആധുനികചികിത്സാപിതാവായ ഹിപ്പോക്രാറ്റസാണ്. നിത്യജീവിതത്തിൽ ഉപയോഗിക്കുന്ന ആഹാരവസ്തുക്കളിൽ പലതും ഔഷധരൂപേണയും ഉപയോഗിക്കുന്നവയാണ് (വെള്ളുള്ളി, കൊത്തമല്ലി, ജീരകം, ഉള്ളി, കറിവേപ്പില, കുമ്പളങ്ങ, ഇഞ്ചി, കടുകു, കുരുമുളക്).

പോഷകദാരിദ്ര്യം മൂലം കുട്ടികൾക്ക് അസ്വത,വിളർച്ച, രക്തക്കുറവ്, രോഗപ്രതിരോധശേഷിക്കുറവ് എന്നിവ ഉണ്ടാവുന്നുണ്ട്. 1944ൽ ന്യൂട്രീഷൻ അഡ്വൈസറി കമ്മിറ്റിയാണ് ഇന്ത്യയിലെ ഭക്ഷണത്തിലുള്ള പോഷകാംശനിലവാരത്തെക്കുറിച്ച് ആദ്യമായി ഒരു മാർഗ്ഗരേഖ തയ്യാറാക്കിയത്. പിന്നീട്



ICMRന്റെ ഭാഗമായി മാറി. ഒരു ദിവസം പ്രവൃത്തിയെടുക്കാനും സഞ്ചരിക്കാനുമുള്ള ഊർജ്ജം ഉല്പാദിപ്പിക്കുന്ന അളവിൽ ആഹാരത്തിൽ വൈറ്റമിൻ എ, റൈബോഫ്ളേവീൻ, അസ്കോർബിക് ആസിഡ്, വിറ്റമിൻഡി, അയൺ, കാൽസ്യം, പ്രോട്ടീൻ എന്നിവ ഉണ്ടാകണമെന്ന് നിഷ്കർഷിക്കുന്ന രീതിയിലാണ്

തയ്യാറാക്കപ്പെട്ടത്.

കുട്ടികളെ ബാധിക്കുന്ന ചില ഉദാരോഗങ്ങളാണ് Stomach ache, diarrhea, worm infestation, constipation, Eosinophilic Gastrointestinal disorders (EGID), Intussusception, short bowel syndrome, Irritable bowel syndrome (IBS), Gastroesophageal reflux, Volvulus (Intestine twists), Appendicitis, Lactose intolerance, Celiac disease (Can't digest gluten, a protein in wheat.) എന്നിവ.

എല്ലാ രോഗങ്ങൾക്കും കാരണം വേണ്ടത്ര ദഹനശക്തി ഇല്ലാത്തതാണ്. കുട്ടികളിൽ പ്രത്യേകിച്ച് ദഹനവൈകല്യം കൂടുതലായി കണ്ടുവരുന്നു. ഉച്ചഭക്ഷണത്തോടൊപ്പം അഷ്ടചുർണ്ണം നെയ്യ് ചേർത്തുകൊടുക്കുന്നത് ദഹനം വർദ്ധിക്കാനും വിശപ്പും രുചിയും കൂട്ടാനും നല്ലതാണ്. അഷ്ടചുർണ്ണം മഞ്ഞൾ, കറിവേപ്പില എന്നിവയിട്ട് കാച്ചിയമോരിൽ കലക്കി കഴിക്കുന്നതും ഉദരസംബന്ധമായ രോഗങ്ങളെ തടയാൻ സഹായകമാണ്. ബുഹ് ത്വൈശാനരചുർണ്ണം, ഹിംഗുവചാദി ചുർണ്ണം, ഭുക്തഞ്ജരിഗുളിക, പിപ്പല്യാസവം, മുസ്താരിഷും, കാളശാകാദികഷായം, ഇന്ദുകാന്തം കഷായം എന്നിങ്ങനെ നിരവധി ഔഷധങ്ങൾ വൈദ്യനിർദ്ദേശാനുസൃതം ഉപയോഗിക്കുന്നത് ഉദാരോഗശമനത്തിനും വിശപ്പുവർദ്ധിപ്പിക്കാനും സഹായകമാണ്. 'രജന്യാദി ചുർണ്ണം' കുട്ടികൾക്കുണ്ടാവുന്ന നിരവധി രോഗങ്ങളിൽ ചികിത്സകന്മാർ ഉപയോഗപ്പെടുത്തി വരുന്നുണ്ട്. അഞ്ഞൾ പ്രധാനമായി അടങ്ങിയ ഈ ഔഷധം കുട്ടികളുടെ ദഹനശക്തി ശരിയാക്കാനും വയറിളക്കം, പനി, കുമി, ശ്വാസംമുട്ടൽ, മഞ്ഞപ്പിത്തം എന്നിവയിലെല്ലാം ഉപയോഗയോഗ്യമാണ്. ഗ്രഹണി - കുട്ടികൾക്കുണ്ടാവുന്ന ദഹനക്കേട്, ഇടയ്ക്കിടെ വയറിളകിപ്പോവുക എന്നിവയിൽ മധുകാസവം കൊടുക്കുന്നത് രോഗശമനത്തെ ഉണ്ടാക്കുന്നതാണ്. ചുക്കും ജീരകവും ചതച്ചിട്ട് തിളപ്പിച്ചാറിയ വെള്ളം കുടിക്കണം. കുവപ്പൊടി കൊണ്ട് ഉണ്ടാക്കുന്ന ആഹാരവും നല്ലതാണ്.

"ആഹാരമാണ് ആദ്യം നേരെയൊക്കേണ്ടത്. ആഹാരമാണ് ജീവന്റെ ആധാരം. മരുന്നല്ല. ചികിത്സ ആഹാരത്തിൽ നിന്നു തുടങ്ങുക. ആഹാരത്തിന്റെ ക്വാളിറ്റി, ക്വാണ്ടിറ്റി, ടൈം എന്നിവയിൽ ശ്രദ്ധ

പുലർത്തണം. ആരോഗ്യത്തിന്റെ അധിഷ്ഠാനം ബലമാണ്. ബലത്തിന്റെ അധിഷ്ഠാനം അഗ്നിയാണ്. അഗ്നിയെന്നാൽ രോഗപ്രതിരോധശേഷിയുണ്ടാക്കുന്ന ജൈവോർജ്ജമാണ്". ആയുർവേദകുലപതിയായ ഡോ.പി.കെ.വാരിയരുടേതാണ് ഈ ആരോഗ്യസൂക്തങ്ങൾ.

ഏഴുവിധം ആഹാരകല്പനകൾ ആയുർവേദത്തിൽ പറയുന്നു. സ്വഭാവം, സംയോഗം, സംസ്കാരം, മാത്ര, ദേശം, കാലം, ഉപയോഗവ്യവസ്ഥ എന്നിവയാണവ.

ആഹാരവസ്തുക്കളുടെ നൈസർഗികഗുണമാണ് സ്വഭാവം. രണ്ടോ അതിൽ കൂടുതലോ ആഹാരവസ്തുക്കൾ ചേരുന്നത് സംയോഗം. ആഹാരവസ്തുക്കൾ വെള്ളം, തീ എന്നിവയോട് ചേരുമ്പോഴുണ്ടാകുന്നത് സംസ്കാരം. ആഹാരത്തിന്റെ അളവിനെ മാത്രയായി കണക്കാക്കാം. ആഹാരദ്രവ്യം ഏതു സ്ഥല

Happy Onam



Vijayan Nair

Sharp Tanks & Structural (P) Ltd.

ത്തുണ്ടായതാണെന്നും ഏതു ദേശക്കാരനതുപയോഗിക്കുന്നു എന്നതാണ് ദേശവ്യവസ്ഥ കൊണ്ടറിയുന്നത് (നാം കേരളീയർ അന്യസംസ്ഥാനത്തുണ്ടാക്കുന്ന പച്ചക്കറികളും അരിയുമൊക്കെ യാണല്ലോ ഉപയോഗിച്ചുവരുന്നത്).

കാലാവസ്ഥയ്ക്കനുസരിച്ച് ആഹാരത്തിൽ മാറ്റം വരുത്തുവാൻ ആയുർവേദം ഉപദേശിക്കുന്നത് 'കാലം' എന്നതിനെക്കുറിച്ച് പറയാം. ദഹനത്തിന്റെ സ്വഭാവം കാലാവസ്ഥയ്ക്കനുസരിച്ച് വ്യത്യസ്തമാണ്. ആഹാരം കഴിക്കേണ്ട ക്രമം എങ്ങനെയായിരിക്കണമെന്നതാണ് ഉപയോഗവ്യവസ്ഥ സൂചിപ്പിക്കുന്നത്.

ഷഡ്‌രസപ്രധാനമായിരിക്കണം ആഹാരം. മധുരം, അമ്ലം, ലവണം, തിക്തം, കടു, കഷായരസങ്ങളാണവ. കയ്പും എരിവും ചവർപ്പും അമിതമായി നിത്യവും ഉപയോഗിച്ചാൽ വാതം വർദ്ധിക്കും. പുളി, ഉപ്പ്, എരിവ് എന്നിവയുള്ള ആഹാരം അമിതമായി ദീർഘകാലം കഴിച്ചാൽ പിത്തദോഷം വർദ്ധിക്കും. കഫദോഷത്തെ വർദ്ധിപ്പിക്കുന്നവയാണ് മധുരം, പുളി, ഉപ്പ് എന്നിവയുടെ അമിത ഉപയോഗം.

കേരളരീതിയിലുള്ള ആഹാരശീലങ്ങളാണ് നമ്മുടെ മുൻതലമുറയിലുള്ളവരുടെ ആരോഗ്യത്തിനു കാരണമെന്ന് കാണാം. എല്ലാത്തരത്തിലുള്ള ഭക്ഷണസാഹചര്യവും ഉൾക്കൊള്ളുന്നവരാണ് മലയാളികൾ. പഴങ്ങൾ കൂടുതൽ ഉൾപ്പെടുത്തുന്നത് ശാരീരികാരോഗ്യം മെച്ചപ്പെടുത്താനും ഉദരസംബന്ധമായ രോഗങ്ങൾ വരാതിരിക്കാനും ഉപകരിക്കും. അതതുദേശങ്ങളിൽ ഉണ്ടാവുന്ന ഫലങ്ങളാണ് എപ്പോഴും നല്ലത്. പഴം, മാങ്ങ, ചക്ക, അടയ്ക്കാപ്പഴം, കൈതച്ചക്ക, മാതളം, പപ്പായ, മുന്തിരിങ്ങ, നാരങ്ങ എന്നിവയിലേതെങ്കിലും ഒന്ന് എന്നും കുട്ടികൾ കഴിക്കണം അല്ലെങ്കിൽ അവയുടെ നീര് കുടിക്കണം. തൊലിയുടെ നിറം നന്നാവാൻ പകർച്ചവ്യാധികൾ പിടിപെടാതിരിക്കാനും രോഗപ്രതിരോധശക്തി കൂടാനും ദഹനശേഷി വർദ്ധിക്കാനും വിറ്റാമിൻ സി ലഭ്യമാകാനും അവ നല്ലതാണ്.

ഇലക്കറികൾക്കും ആഹാരത്തിൽ പ്രാധാന്യം നൽകണം. മുരിങ്ങയില, മത്തന്റെ ഇല, ചീര, കുമ്പളത്തിന്റെ ഇല, എന്നിവയൊക്കെ ഉപയോഗിക്കണം. കർക്കിടകമാസത്തിൽ പത്തിലകൾ കഴിച്ചിരുന്ന ഒരു കാലം മലയാളിക്കുണ്ടായിരുന്നു.

എന്നും കഫക്കെട്ടും തുമ്മലും മൂക്കടപ്പും ശ്വാസംമുട്ടലുമുള്ള കുട്ടികളുടെ ആഹാരം ശ്രദ്ധിച്ചാൽ തന്നെ രോഗംകൊണ്ടുള്ള ബുദ്ധിമുട്ട് ഒഴിവാക്കാൻ കഴിയും. ദഹിക്കാൻ എളുപ്പമുള്ളവ കൃത്യസമയത്ത് അമിതമാവാതെ കഴിക്കുക. വിശപ്പു വർദ്ധിപ്പിക്കുന്നവ ആഹാരത്തിൽ ഉണ്ടാവുക (ഉദാ. മഞ്ഞൾ, കറിവേപ്പ് എന്നിവ ഇട്ട്കാച്ചിയ മോര്, ചുക്ക് ചതച്ചിട്ട വെള്ളം കുടിക്കാൻ.) പാല്, മൈദ, മീൻ, തണുപ്പ് കൂടുതലുള്ള വെള്ളം, ഫാസ്റ്റ്ഫുഡ്, പൊറോട്ട എന്നിവ ഒഴിവാക്കുക. ചെറിയുള്ളി, മുതിര, ചെറുപയർ, കാരറ്റ്, വാഴക്കുന്ന്, മാതളം, കുമ്പളങ്ങ, ഗോതമ്പ്, വെള്ളുള്ളി, തേൻ എന്നിവ കഫശല്യം കുറയ്ക്കുന്നതും ശ്വാസംമുട്ടൽ വരാതിരിക്കാനും സഹായിക്കുന്നു.

വിശപ്പ്, തടുക്കാൻ പാടില്ലാത്ത ഒരു ശാരീരിക വേഗമാണ്. വിശന്നിരുന്നത് ശരീരവേദന, രുചിയില്ലായ്മ, തളർച്ച, ശരീരം മെലിയുക, വയറുവേദന, തലകറക്കം എന്നിവ ഉണ്ടാവും. എളുപ്പം ദഹിക്കുന്ന ചെറുചുടോടുകൂടിയ ആഹാരം കഴിച്ച് വിശപ്പിനെഇല്ലാതാക്കണമെന്ന് പ്രത്യേകം നിഷ്കർഷയുണ്ട്.

ലോകാരോഗ്യസംഘടനഭക്ഷ്യകാർഷികവിഭാഗങ്ങളുമായി യോജിച്ച് ഒരു 'ഫുഡ് പീരമിഡ്' ഉണ്ടാക്കിയിട്ടുണ്ട്. അമിതവണ്ണം, ദീർഘകാലം നിലനിൽക്കുന്ന രോഗങ്ങൾ, ദന്തരോഗങ്ങൾ, എന്നിവയെ പ്രതിരോധിക്കാൻ വേണ്ടിയും ആരോഗ്യമുള്ള ശരീരത്തിനുമായി ആഹാരത്തിൽ ഉൾപ്പെടുത്തേണ്ടവയുടെ ഒരു പട്ടികയാണിത്. ധാന്യങ്ങൾ, പച്ചക്കറികൾ, പഴങ്ങൾ, നെയ്യ്, പാൽ, മാംസം എന്നിവയുടെ അളവ് ക്രമപ്പെടുത്തേണ്ടതിന്റെ ഒരു പട്ടികയാണിത്. അതുവഴി ശരീരത്തിനാവശ്യമായ പ്രോട്ടീൻ, കൊഴുപ്പ്, കാർബോഹൈഡ്രേറ്റ്, വിറ്റാമിൻസ്, മിനറൽസ് എന്നിവ വേണ്ട അളവിൽ ലഭ്യമാകുന്നതിനെക്കുറിച്ച് സൂചിപ്പിക്കുന്നു.

- വൈവിധ്യമുള്ള ഭക്ഷ്യവസ്തുക്കൾ ആഹാരത്തിലുണ്ടാ വണം
- ഗർഭിണികൾക്ക് പ്രത്യേക ആഹാരക്രമം ഉണ്ടാകണം
- മുലപ്പാൽ കുഞ്ഞിന് രണ്ടുവയസ്സുവരെ നൽകണം
- പഴങ്ങൾ, പച്ചക്കറികൾ എന്നിവയ്ക്ക് പ്രാധാന്യം നൽകുക



- അമിതാഹാരം ഒഴിവാക്കുക
- ശരീരഭാരം ക്രമീകരിക്കുക
- വ്യായാമം ചെയ്യണം
- ഉപ്പിന്റെ അളവ് കുറയ്ക്കുക
- തിളപ്പിച്ചാറിയ വെള്ളം കുടിക്കണം
- മലിനീകരിക്കപ്പെട്ട ഭക്ഷ്യവസ്തുക്കൾ കഴിക്കരുത്
- പഴങ്ങളും പച്ചക്കറികളും ഉപയോഗിക്കുമ്പോൾ വൃത്തിയാക്കി കഴുകിയശേഷം മാത്രം ഉപയോഗിക്കുക. കീടനാശിനികളുടെ അംശം ഭക്ഷ്യവസ്തുക്കളിൽ അനുവദനീയമായ അളവിലധികം കണ്ടുവരുന്നുണ്ട്.
- പച്ചക്കറികൾ ഉപ്പുവെള്ളത്തിലോ മഞ്ഞൾവെള്ളത്തിലോ പുളിവെള്ളത്തിലോ കുറേസമയം ഇട്ട് വെച്ചശേഷം കഴുകിയെടുക്കുന്നത് ഒരു പരിധിവരെ കീടനാശിനിയുടെ അംശത്തെ ഇല്ലാതാക്കാൻ സഹായിക്കും.
- ഭക്ഷണം പാകം ചെയ്യാൻ ഉപയോഗിക്കുന്ന വെളിച്ചെണ്ണ,

Onasamsakal



From
A Well Wisher,
Bhavani Nagar, Marol

എണ്ണ, നെയ്യ്, കറിപ്പൊടികൾ എന്നിവയുടെ ഗുണനിലവാരം എപ്പോഴും ശ്രദ്ധിക്കണം. മായം കലർത്താൻ സാധ്യതയുള്ളവയാണ്.

“കുറിയിരിവെച്ചു വെളുത്തൊരു ചോറും കറികളുമാശു വിളമ്പിനിരന്നു നറുനെയ് ശർക്കര നേന്ത്രപ്പഴവും ചെറുപ്പപ്പടമൊരു പത്തിരുനൂറും ആനച്ചുവടൻ പപ്പടമൊരുവക തേനും നല്ലൊരു പഞ്ചാരപ്പൊടി ചേനക്കറി ചില പച്ചടി കിച്ചടി പാനകമൊരുവക നാരങ്ങാക്കറി മാങ്ങാപ്പച്ചടി ഇഞ്ചിപ്പച്ചടി ചേനവറുത്തും പയറുവറുത്തും ചക്കപ്രഥമനടപ്രഥമൻ വിധ- മൊക്കെപ്പറവാൻ നേരം പോരാ; പാലും തൈരും മോരും പലവക കോലാഹലതരമെന്തുരചെയ്യാം” (രക്തമിണിസ്വയംവരം - കുഞ്ചൻനമ്പ്യാർ)

കുഞ്ചൻനമ്പ്യാർ തുള്ളൽക്കഥകളിൽ സദൃശ്യങ്ങളെ നാവിൽ വെള്ളമുറുവിധം മനസ്സുനിറയ്ക്കുകയാണ്. അടപ്രഥമൻ, അവിൽ, ആനച്ചുവടൻപപ്പടം, ആലങ്ങാടൻ ശർക്കര, ഇഞ്ചി തൈര്, ഇഞ്ചിപ്പച്ചടി, ഉണക്കിഞ്ചി, ഉപ്പേരി, എരിച്ച കറി, എരിപുളി, എരിശ്ശേരി, ഓലോലക്കറി, കണ്ണൻപഴം, കണ്ണിമാങ്ങ, കത്തരിക്കാക്കറി, കദളിപ്പഴം, കന്നുംതൈര്, കരിമ്പിൻനീര്, കാളൻ, കദളിപ്പഴം, കിച്ചടി, കുറുങ്കാളിപ്പഴം, കുട്ടുകറി, ചക്കച്ചുളയുപ്പേരി, ചക്കപ്പഴം, ചക്കപ്രഥമൻ, ചിങ്ങൻപഴം, ചീരക്കറി, ചെഞ്ചീരക്കറി, ചെണ്ടമുറിയിൻ, ചെറിയ പപ്പടം, ചേനക്കറി, താളകം, തേൻ, തൈര്, തോരൻ, പരിപ്പാചാര്, തോന്നെരിശ്ശേരി, നാരങ്ങാക്കറി, നേന്ത്രപ്പഴം, പച്ചടി, പഞ്ചാമൃതം, പഞ്ചാരപ്പാൽപ്പായസം, പഞ്ചാരപ്പൊടി, പയറുവറുത്തത്, പഴപ്രഥമൻ, പാനകം, പുളിമുളക്, പുളിയിഞ്ചി, പുളിശ്ശേരി, പുവൻപഴം, പൊരി, പൊടിത്തുവൽ, മധുരക്കറി, മലർ, മാങ്ങാക്കറി, മാങ്ങ, പച്ചടി, മാങ്ങാപുളിശ്ശേരി, മോര്, രസ കദളിപ്പഴം, രസാളക്കറി, വണ്ണൻപഴം, വറുത്തുപ്പേരി, വെളുത്തുപ്പ, വെല്ലപ്പായസം, വേപ്പിലക്കട്ടി, ശർക്കരപ്പൊടി. വൈവിധ്യമാർന്ന രുചിപ്രദമായ പോഷകസമൃദ്ധമായ ആസ്വാദ്യകരമായ ഇത്തരത്തിലുള്ള സദൃശ്യം നമുക്കുള്ളപ്പോൾ, മഹത്തായ ഒരു ഭക്ഷണ സംസ്കാരമുള്ളപ്പോൾ ആരോഗ്യത്തിന് ഹിതകരമല്ലാത്ത ആഹാരരീതികളിൽ കുരുങ്ങിക്കിടക്കുകയാണ് മലയാളികൾ.

എം.ടി.വാസുദേവൻനായരുടെ 'നാലുകെട്ടി'ലെ അപ്പുണ്ണിക്ക് പ്രിയം ഉള്ളിച്ചോറാണ്. “ഉള്ളി മുപ്പിച്ച ചോര് എന്നുവെച്ചാൽ ചെറിയ ഒരു കാര്യമല്ല. രണ്ടോ മൂന്നോ തവണയേ അതിന്റെ സ്വാദറിഞ്ഞിട്ടുള്ളൂ. ചീനച്ചട്ടിയിൽ ഉള്ളിയിരിഞ്ഞിട്ട് വെളിച്ചെണ്ണയൊഴിച്ച് അടുപ്പത്തുവെയ്ക്കും. ഉള്ളി പുകയാൻ തുടങ്ങുമ്പോൾ അമ്മ ചട്ടുകം കൊണ്ട് ചോര് കോരിയിടുന്നു. അതു കിണ്ണത്തിലാക്കി മുമ്പിലെത്തിയാൽ ഒരു മണം പൊങ്ങാനുണ്ട്.” കൃഷി സമൃദ്ധമായുള്ളപ്പോൾ ശുദ്ധമായ അരിയ്ക്ക് ക്ഷാമമില്ല. കാർഷിക സംസ്കൃതിയിൽ നിന്ന് എന്ന് നാം അകന്നുവോ അന്ന് നമ്മുടെ ഭക്ഷണരീതികളിലും മാറ്റം വന്നു.

ഇന്ന് ഭക്ഷണം ആർഭാടത്തിന്റെ പൊങ്ങച്ചത്തിന്റെ ചിഹ്നമാണ്. 'ബിരിയാണി' എന്ന കഥയിൽ സന്തോഷ് ഏല്പിക്കാനും കല്യാണസൽക്കാരത്തിന് അധികമുണ്ടാക്കിയ ബസ് മതി ബിരിയാണി കുഴിച്ചുമുടാൻ നിയോഗിക്കപ്പെട്ട ഗോപാൽയാദവ് എന്ന അന്യസംസ്ഥാനതൊഴിലാളിയുടെ അതിദയനീയ ചിത്രം വരച്ചിടുന്നുണ്ട്. വിശന്നുമരിച്ച അയാളുടെ മകൾ 'ബസ് മതി'യുടെയും പൊങ്ങച്ചലോകം കുഴിവെട്ടിമുടുന്ന ബസ് മതിയുടെയും കാലത്താണ് നാം ഭക്ഷ്യസംസ്കാരത്തെക്കുറിച്ച് ആരോഗ്യപരമായി മനസ്സിലാക്കേണ്ടത്. ■

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poem



മധു നമ്പ്യാർ

ആനെയും കാത്തിരിക്കാതെ

അവസാനത്തെ ബസ്സ് അല്ലെങ്കിൽ വണ്ടി. കാത്തിരിക്കുന്നവരെക്കുറിച്ച് അവർക്ക് വേവലാതി ഇല്ല. മൈക്കിൽ പുറപ്പെടുവിക്കുന്ന സമയം പ്രഖ്യാപിച്ചു കഴിഞ്ഞാൽ പിന്നെ മറ്റൊരു മറുചോദ്യമില്ല. പച്ചക്കൊടി അല്ലെങ്കിൽ ഒരു വിസിൾ. അത് കണ്ടാലോ കട്ടോലോ മതി. പുറപ്പെട്ടിരിക്കും. കൃത്യസമയം പാലിച്ച് ആരെയും കാത്തിരിക്കാതെ.

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കാനാത്ത്
സുധാകരൻ

എല്ലാം നല്ലതിനാകട്ടെ

എത്താക്കൊമ്പിലെ ഫലസിദ്ധി മോഹിച്ചു
ആർത്തി പുണ്ടെത്തിപ്പിടിയ്ക്കാൻ ശ്രമിയ്ക്കവെ,
ധൃതി മൂലം കാൽതെന്നി താഴെ പതിച്ചാൽ
വിധിയെ പഴിയ്ക്കൽ അപഹാസ്യമല്ലേ?

ഭാഗ്യം തുണയ്ക്കുമ്പോൾ ഉയരും ഉന്മാദ-
രാഗം മനസ്സിൽ അപശ്രുതിയേറ്റുമോ?
ഭംഗിപൂർവ്വം കടം നിർവ്വഹിയ്ക്കാതെ
ഇംഗിതം മൂല്യപൂതിയ്ക്കിടയാക്കുമോ?

ഗീർവാണം കേട്ടു മടുത്ത ജനങ്ങൾ തൻ-
ജീവിതത്തെക്കുറിച്ചോർമ്മയുണ്ടാകേണ്ടേ?
ജീവിതം ദുസ്സഹമാകുമ്പോൾ വാക്കുകൾ-
ക്കാവുമോ വിശപ്പിനു ശമനമേകാൻ?

നീരാശയും നിസഹായതയും മൂലം
നിരാശ്രയത്വം മിഴിനീരണിയുമ്പോൾ,
വിരസമാം വാക്കുകൾ ഉച്ചരിയ്ക്കാതെ
പരിഹാരം കാണുന്നതല്ലേ സേവനം?

ആരു നയയിയ്ക്കാൻ നിയുക്തരായാലും
ദാരിദ്ര്യ നിർമ്മാർജ്ജനം സാധ്യമാകട്ടെ;
സാരഥികൾക്കും ജനങ്ങൾക്കുമിടയിൽ
അരുണ പ്രഭപോൽ വിളങ്ങട്ടെ ബന്ധം!

ജന്മനാടിനെ, ഭാഷയെ, സംസ്കാരത്തെ
നിർമ്മലമായ ഹൃദയത്തിലേറ്റുന്നവർ,
ധർമ്മികതയിൽ, സാഹോദര്യത്തിൽ ഒപ്പം
കർമ്മത്തിൽ നിന്നും ഒളിച്ചോടുകയില്ല!

പൗരസ്വാതന്ത്ര്യധ്വജം തീർത്തും
നിരത്സാഹസ്യപ്പട്ടുത്തൽ ജനാധിപത്യം;
പേരും പെരുമയും നേടാനുള്ളവുകൾ
നിരാകരിയ്ക്കുന്നതു മാനവധർമ്മം!

അലോസരങ്ങൾ പതിവുള്ളതെങ്കിലും
കലഹങ്ങൾ ഉയിർക്കൊള്ളാതിരിയ്ക്കട്ടെ;
അല്ലലൊന്നും അലട്ടാതെ സമൂഹത്തിൽ
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Fashion Tips For Teenagers



Dr. (Major) Nalini Janardhanan

■ Teenage is an important period in your life when you are just on the threshold of adulthood. Teenaged girls tend to make mistakes in dressing as they are confused about what to wear to look trendy and fashionable. Most of the time they try to imitate the style of dressing shown in the social media as the pictures of actresses and celebrities. But the most important thing to look beautiful is to wear dresses which suit you.

Let me share with you some fashion tips as suggested by professionals.

■ Don't choose dresses according to trends or fashion. Know what suits you and select accordingly.

■ Knowing your own body type and size is important in deciding about the dresses which suit you.

■ Wearing the right size bra is also important.

■ Organize your wardrobe every 3 months or at least once in a while. Discard those clothes which you don't use or not fitting to your body.

■ Don't do impulsive shopping or buy dresses because there is a discount sale. Buy only necessary dresses.

■ Wear dresses as per the season. In winter you need protection from cold. So woollen dresses are required.

■ Denim and leather jackets are good throughout the year

■ Jeans can be chosen according to your body size and type.

■ Scarves are useful in all seasons. Woollen scarves are best for winters and satin scarves are good for summer.

■ Wash your clothes carefully and don't mix whites with colours. Don't put your bras in washer or hot water.



Sweaters need gentle detergents.

■ If you are wearing leggings, wear long tops.

■ One part of your outfit can be kept loose and the rest tight depending on your body type.

■ Choose to wear vertical stripes (instead of horizontal) to make you taller and slimmer.

■ If your pants or trousers are long,

hem them instead of folding and wearing.

■ Choose sequined night dresses for night parties and floral type dresses for day parties.

■ Try to strike a balance and don't experiment with styles and colours. Don't mix more than 3 colours in a dress. Wear only one bright colour at a time.

■ Matching up colours is also important. There can't be more than 3 colours in your outfit at a time. Don't mix too many colours or prints or both. For example mix colourful florals with plain bottoms or skirt. Mix printed dresses with plain accessories and shoe.

■ You can use suitable belts to transform an average looking outfit into something fashionable.

■ Have both big and slim belts. You may choose them according to your dresses.

■ Accessories are important part of your outfits, be it modern or traditional. Wear them as per the occasion – office, wedding, party, concert, picnic etc.

■ Choose your accessories like pendant, earrings, bangles, bracelets etc as per your assemble.

■ Show off your best feature always, be it your curves, hourglass figure or long legs. So girls, be confident, be beautiful and be You! ■

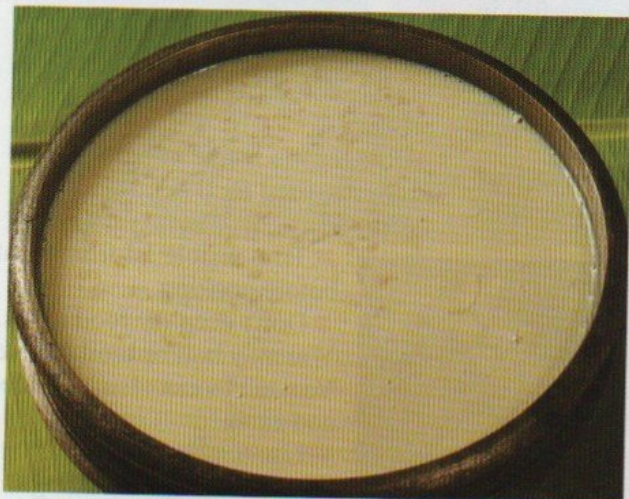


K S Narayanaswamy



ONAPAYASAM

Palada Pradhaman



Ingredients

- Milk:..... 3 Ltrs
- Sugar:..... 750 gms
- Raw Rice:..... 250 gms

To make Ada (Rice flakes)

Preparation of 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 removed the plantain leaves and cut into very small square pieces. Wash in water thoroughly well 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.

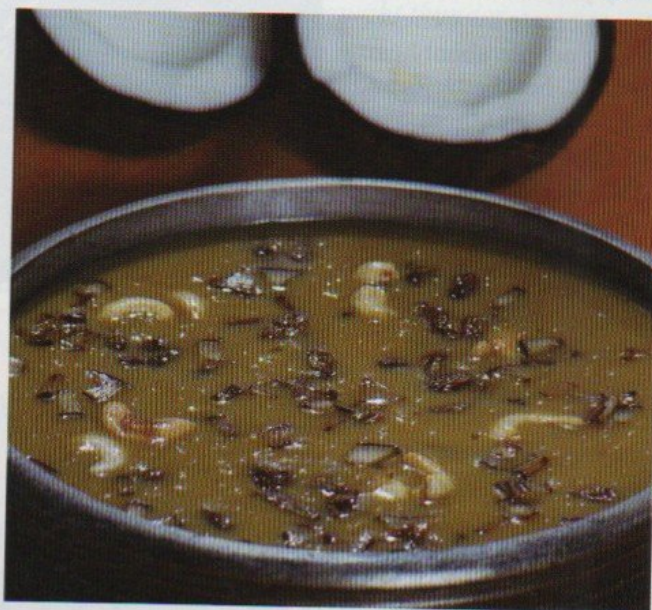
Preparation of Pal Adapradhaman

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. Keep on boiling and stirring well. Add the sugar syrup stir well and continue boiling till it reaches sandal colour. Remove from fire. Your Pal Adapradhaman is fully ready to serve either hot or cold.

Parippu Pradhaman

Ingredients:

- Moong Dal:..... 400 gms.
- Jaggery:..... 1.200 gms.
- Coconut:..... Nos.
- Coconut pieces:..... few
- Cardamon Powder:..... Spoon
- Ghee:..... 25 gms.
- Cashew nuts:..... 50 gms.



Preparation

Grate the coconut and extract the milk 3 times. The procedure though looks a bit tedious tastes better than the readymade coconut milk available in the market.

Roast the moong dal to light pink colour. Wash the moong dal and cook in the third milk.

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. Boil until the mixture is thick. Add the second coconut milk and boil again to reduce the water content. Stir 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 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 be served.

HEART

HEALTHY EATING

Dr. (Major) Nalini Janardhanan

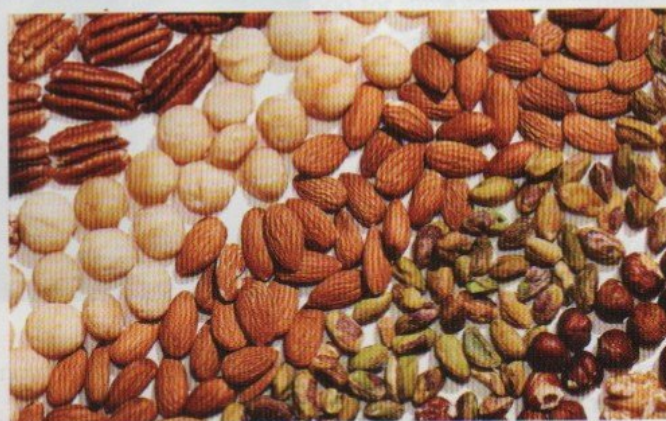
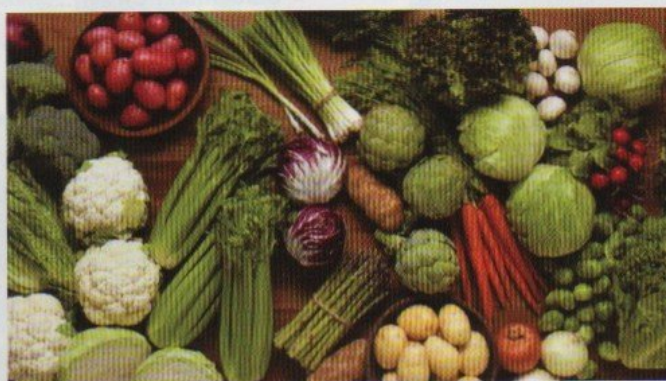
Studies show that around 17.9 Million people die of cardiovascular disease every year. Cardiovascular diseases include heart disease and stroke. Half of the persons who get admitted or die of heart diseases may not even know that they have heart disease. 29 September is observed every year as World Heart Day to create awareness among people about heart diseases, heart attacks and how to prevent them. Developing Atherosclerosis is the main cause of heart attacks. Unhealthy life style, bad habits like smoking and drinking alcohol, lack of physical activity and eating junk foods can lead to obesity and heart diseases. Deposits of fatty material along the walls of arteries (atherosclerosis) lead to blockage of blood supply which can eventually cause heart diseases and heart attacks.

Let us know about some diet tips for heart healthy eating:

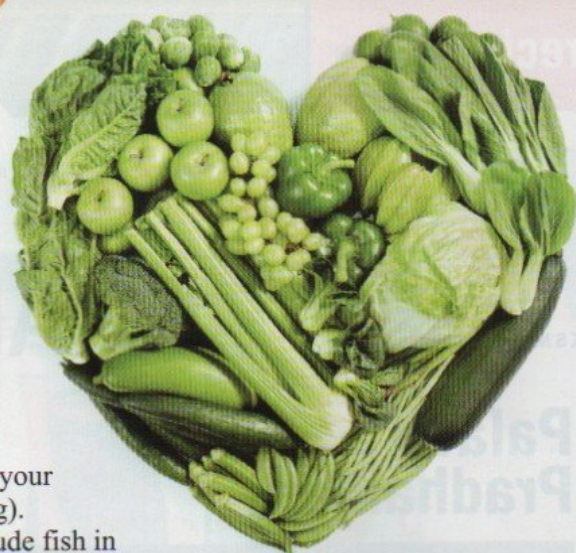
- Eat balanced diet containing fruits, whole grains, poultry, vegetables, low fat dairy products,

fish and nuts (choose as per your eating habits veg or non-veg).

- non-vegetarians may include fish in their diet at least twice a week. Eat boiled chicken after removing the skin.
- Avoid or reduce red meat
- It is better to opt for vegetarian diet
- Your diet should be low in saturated



fats, trans fats, cholesterol, salt and sugar.

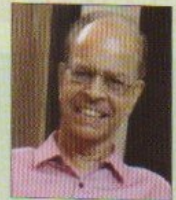


- Have low fat or fat free dairy products.
- Reduce the intake of bakery products, fried food items and fried fast food.
- Trim visible fat from meat before cooking.
- Don't deep fry food items. You may boil or broil chicken. Vegetables can also be boiled and eaten.
- Use a rack to drain off fat while broiling or roasting.
- Use soft (liquid type) margarine as substitute for butter
- Use very less oil while cooking. You may add herbs and spices to make the food tastier
- Limit saturated fat and sugar.
- Choose non-fat or fat free food items. For example eat boiled potatoes instead of French fries or skip the cheese on your burger.
- Try to cook meals with oils that are low in saturated fats like safflower oil, soybean oil, corn oil, sunflower oil, sesame oil etc. Don't use dalda or vanaspati for cooking.
- Avoid food items containing

poem

Bharat Ratna Dr. M. S. Subbulakshmi - A Tribute

On the melody queen's 104th birth anniversary on 16-9-2019



C K Subramaniam



I cannot stop expressing my views of her in my own poetic way.

Music is total commitment and only a few select can achieve perfection. MS Subbulakshmi was a gifted singer and her Venkatesha Suprabadam, Vishnu Sahasranamam and Bhaja Govindam songs were heard all over the world by Indians and foreigners. She was commanding so much respect that the then Prime Minister of India Jawahar Lal Nehru liked her music very much. Sa re ga ma pa is the basic but to get total perfection one has to go in for hours of training. One should preserve good voice because that is

the gift of the God and MS did possess and made big achievements in Carnatic music world.

*There is only one musician in the horizon
Who is undoubtedly its tradition
She has a world renowned name,
Which is reflected in her fame,
She might look at ease and small,
But her singing makes her look ten feet tall.
When she is at the recital you forget the rest,
And you know she is undoubtedly the world's best.
With all the trust that she can hatch,
She can score a purple patch
This woman is the World's Eighth Wonder
And the auditoriums she brought thunder.
As she led from the front to music destiny
She will be remembered forever in history.
The woman leaves no doubt in my mind
She is absolutely one of a kind,
She can make the Hall fill and blur,
And her name I know, you know is
Bharat Ratna Dr M S Subbulakshmi.*

hydrogenated or partially hydrogenated oils (transfat) eg: biscuits, cookies, crackers, cakes, pastries etc.

- Limit salt intake.
- Avoid high calorie, high fat, high sodium snacks, fast foods or junk foods.

- Don't drink alcohol. Bad habits like alcoholism and smoking increases our risk of developing heart disease.

- Don't skip breakfast. Eating healthy breakfast helps to concentrate better work or at home. You tend to eat less during day time and your chances of eating junk food and being overweight is also reduced.

- Increase fiber in your diet. Use brown rice, nuts, oats, fruits and leafy vegetables.

- Use fresh vegetables in salad form.
- Use whole fruits instead of fruit



Food we can eat

which will help in digestion. Stop when you are full. You need not over eat or take second helping unless you are hungry.

- Drink plenty of water and other fluids like fresh fruit juices, vegetable juices, coconut water etc.

- Have more of home-cooked meals. Eat out less often and reduce taking packaged foods from restaurants. Homemade meals are usually lower in fat, salt and calories.

Limiting saturated fats and sugar in food will help to reduce bad cholesterol (LDL cholesterol) and increase good (HDL) cholesterol, reduce blood pressure and reduce the risk of developing obesity, diabetes and heart diseases. So let us eat heart healthy meals to live longer, better and heart healthy lives. Let us make this simple promise now for our hearts. ■



Food to avoid

GHB - Gamma Hydroxy Butyrate



Dr Sujatha Nair

■ The current rave in Clubs and the in Date rape Drug along with Rohypnol- Easy lay, Liquid ecstasy, Liquid X, Georgia home boy, cherry meth, soap, scoop, organic Quaalude, fantasy, salty water, gamma-oh, sleep-500, somatomax, gamma hydrate thus known by many of its pseudonyms is the elusive, delusive and illusive GHB.

GHB or Gamma Hydroxy Butyrate $C_4H_8O_3$ is a pre cursor to Gamma Amino Butyric Acid or GABA which is normally produced in the brain.

It is a CNS depressant, highly addictive with some probably fatal side effects and withdrawals.

It is popular in the younger generation as it cannot be smelt and the effects are similar to that of alcohol without the odor. However, they fail to realise the fatal effects until it is too late.

Appearance- clear liquid form, odorless and colorless. Hence many times used instead of alcohol by the young crowd. It is usually had on its own or mixed with water or alcohol.

Duration of effects- Effects set in within 15-60minutes and lasts for 6 hours. It can be detected in the urine only within 12 hours of ingestion.

Manufacture is using toxic chemicals like industrial solvents.

A variant of it was used to treat narcolepsy or excessive sleep disorder.

Effects- euphoria, increased sex drive, tranquility.

Negative effects- Perspiration., loss of consciousness, seizures coma, respiratory shut down that can lead to having to be admitted in the ICU and put on life support like a ventilator. Nausea, vomiting, sluggishness, confusion, fatigue, hallucinations of the visual and auditory kinds.

Deaths have been reported after combined use of GHB with alcohol.

Withdrawals- on discontinuation, there can be severe withdrawals like severe tremors, anxiety, heavy perspiration, seizures.

GHB might not be a singular addiction in most people. Hence it is masked by the other substances used especially alcohol and benzodiazepines.

Treatment

Involves hospitalization for taking care of the withdrawals which require a client to be in supervision due to the risks involved.

Following detoxification, residential stay in an accepting, loving, non - judgemental ambience wherein

■ Meditation techniques are used to calm the racing mind,

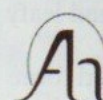
■ Counseling to share one's issues and facilitation provided for creating the right soil within to learn to resolve issues.

■ Writing to view and deal with life more realistically

■ Other alternate therapies to enable a person to turn the spot light where it is required- within and for once honestly look and deal with oneself, accepting responsibility.

Ultimately, the treatment is of the individual not GHB or alcohol any substance, for it is the individual who is going towards the substance. In addiction, the primary issue is an inability or difficulty in dealing with ones emotions realistically. The right treatment provides the "how to" thereby, leading to the state of not finding the need to use.

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Kerala State Film Awards



Jayasurya



Soubin Shahir



Nimisha Sajayan



Joju George



Shyamaprasad

Chief Minister Pinarayi Vijayan presented the 49th State film awards to the winners on July 27. The winner's list was announced on February 27 this year.

The Kerala State Chalachithra Academy (Motion Picture Academy of the state) established the award in 1969 and until 1997, it was given by Department of Cultural Affairs, Government of Kerala. In 1998, the Kerala State Chalachithra Academy took over in giving out the State Awards.

Actors Jayasurya and Soubin Shahir shared the Best Actor award for their performances in *Captain*, *Njan Marykutty* and *Sudani from Nigeria* respectively. Nimisha

Vijayan won the Best Actress award for her brilliant performances in *Chole* and *Oru Kuprasidha Payyan*.

The Best Film Award was snatched by the team of *Kanthan - The Lover of Colour*. Director Shyamaprasad's *Oru Njayarazhcha* won the Second Best Film. Filmmaker Shyamaprasad was awarded the Best Director for the year 2019.

Here are the winner's list:

Best Film: *Kanthan The Lover of Colour*

Second Best Film: *Oru Njayarazhcha*

Best Director: Shyamaprasad

Best Actor: Jayasurya and Soubin Shahir

Best Actress: Nimisha Sajayan

Best Character Actor: Joju George

Best Character Actress: Savithri Sreedharan and Sarasa Balusserry

Best Child Artist: Rithun (Male) and Abani Adhi (Female)

Best Story: Joy Mathew for *Uncle*

Best Cinematography: KU Mohanan for *Carbon*

Best Screenplay: Zakariya Mohammed and Muhsin Parari for *Sudani from Nigeria*

Best Lyrics: BK Harinarayanan
Best Music Director (song): Vishal Bhardwaj for *Carbon*

Best Music Director (score): Bijibal for *Aami*

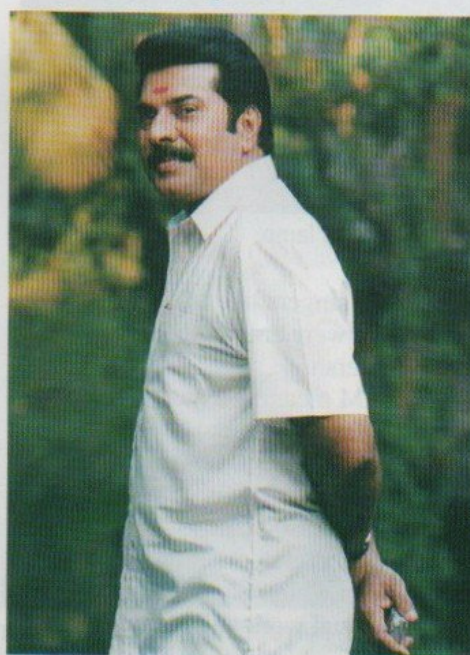
Veteran actress Sheela received the J C Daniel Award from the Chief Minister.

Sethuraman Iyer has one more case prior to retirement

It was in 1988 that Sethuraman Iyer was called up for his first assignment in Kerala. His work was well appreciated in Kerala. It was then called '*Oru CBI Diary Kurippu*.' Whenever Kerala Police failed in tracking the culprits, he was called and he did a tremendous job. Later he showed his stupendous work in 1989 (*Jagrata*), in 2004 (*Sethuraman Iyer CBI*), and lastly in 2005

(*NerarhiyanCBI*). It is now known that his services are now further requisitioned though the case involved is not yet disclosed probably there are a few unresolved cases testing the Kerala police.

SN Swamy is preparing the script and K Madhu is getting ready



to direct the proceedings. Like retired civil servants are recalled to perform extraordinary tasks, Mammooty is called again to do honours. In the global set up it is rare to call the same person to do duty youngsters ought to do. Even Sean Connery was not called five times in a row to do the same task. Besides Mammooty, some more old guards being likely to be deputed to assist the megastar. Even Jagathy Sreekumar's name is also mentioned in this respect.

The real work will commence by the year end and it would be as gripping as the older versions.



SAMAM - Association of Malayalam playback singers



P Jayachandran lighting the inaugural lamp

For a first in the Malayalam movie industry, SAMAM an association of playback singers has been formed with the legendary Padma Vibhushan K J Yesudas as its first member. Though there are few other organisations for the singers, this is the first time the singers turned up collectively in large numbers for the inception of an association. The inaugural meeting was held at Kochi,

and veteran singers like M G Sreekumar and Sujatha were among the first who took membership.

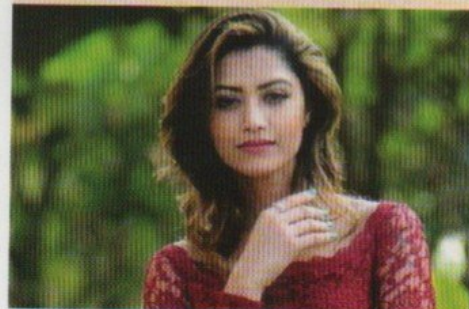
SAMAM meaning 'equal' will work for the welfare of the playback singers. Any playback singer who has sung for at last five movies can become a member. The Association is planning to organize concerts in order to raise funds for their own welfare and also continue their individual work and commitments.

Mamta Mohandas turns Brand Ambassador

Actress Mamta Mohandas is appointed as Ambassador of Double Horse, manufacturer of food products. The company is owned by Manjilas. Their slogan is "Why don't we cook something?"

Since the consumers change their needs from time to time, the cooking should be simple and easy and hence the product should match their wishes. The company has to adopt to their needs, said Sajiv Manjila, Chairman of Manjilas Double Horse.

The brand ambassador should match the objective and Mamta was chosen for that purpose, he said. Cooking is made easy and tasty by Manjilas Double Horse, a worldwide brand and she was happy to associate with the brand, said Mamta Mohandas.



Actress-Director Vijaya Nirmala is no more

■ Vijaya Nirmala, film actress, producer and director known for her works predominantly in South Indian cinema, passed away on June 27 at the Continental Hospital in Gachibowli, Hyderabad. The actress was said to be suffering from age-related illness. She was admitted to the Continental Hospital, where she is said to have suffered cardiac arrest and breathed her last. She was 73.

An inspiration to many, Vijaya has achieved many feats in her life. Here are some of the interesting facts about the actress that will leave anyone amazed. After directing 44 films in Telugu, Vijaya Nirmala entered the Guinness Book of Records in 2002 as the female director of the most films.

In 2008, she received the Raghupathi Venkaiah Award for her contributions to Telugu cinema. Vijaya Nirmala and her fellow actress Savitri are the only female directors to have directed the legendary actor Sivaji Ganesan. Debuting her acting career at the age of seven in Tamil film

Matsyarekha, Vijaya went on to act in Tamil, Telugu and Malayalam cinema, with around 200 movies to her credit.

She made her debut at the age of 11 with the Tollywood film *Panduranga Mahatmyam* released in 1957. She

celebrated her golden (50) jubilee in the film industry in the year 2017.

Vijaya Krishna, her maiden name, was first married to Late KS Murthy and had a son named Vijaya

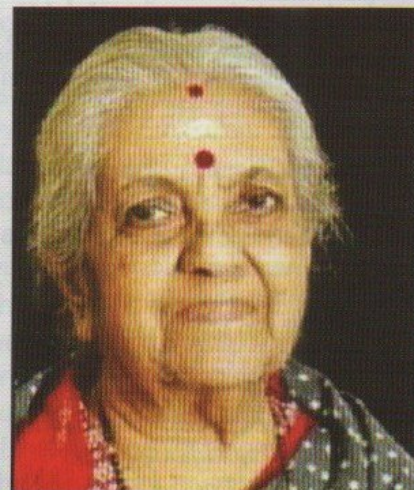
Naresh. However, the marriage ended in divorce. Later, she married the Telugu megastar Krishna in 1969.

She was stepmother to actress Manjula Swaroop, Ramesh Babu and Mahesh Babu.

She made her directorial debut with a Malayalam film *Kavitha* on a budget of Rs 3 lakh, while her directorial debut in Telugu was with *Meena*.



Playback singer Gayathri no more



■ Playback singer Gayathri Srikrishnan (85) who came to fame by a single song "Naazhiyuri paalu kondu naataake kalyanam.." from movie 'Rarichan enna pouran' the first independent directorial venture of P Bhaskaran, breathed her last on June 16. Since last January, she was staying with her grandson Shyam Rajan in Ghaziabad, near Delhi. Her husband flute artist Guruvayur Srikrishnan stays in Bengaluru. Her body was cremated on June 19.

Born in 1934 in Palluruthy, near Kochi, Gayathri came to prominence when she shared mike with Mohammed Rafi when she was only 12. After acquiring Degree from St Theresa's College, she joined All India Radio as an announcer. Her first recorded song was 'Thekkunnu nammal oru chakkonnu vangivannu..' from the same film, 'Rarichan enna pouran'. It was "Naazhiyuri paalu kondu..." sung with Santha P Nair that skyrocketed her to fame. She wrote several radio plays as well as composed music for AIR besides singing them. She also shared stage with Thikkurissi Sukumaran Nair in a play. She came to limelight again when Kerala celebrated the 50th year of "Naazhiyuri paalu kondu.." in 2006. Her husband retired as Station Director of Kozhikode AIR. Flutist and musician G S Rajan and Bharatanatyam danseuse Sujata Das are her children.



Vijaya Nirmala and Prem Nazir in *Bhargavinilayam*

Cinematographer M J Radhakrishnan passed away

■ Acclaimed cinematographer MJ Radhakrishnan passed away on July 12, following a heart attack, at a hospital in Thiruvananthapuram. He was 61 years old.

He has done cinematography in over 75 films and documentaries, mostly in Malayalam, and also won the Kerala State Award for Best Cinematographer seven times.

Radhakrishnan has won state awards for his works in *Deshatanam* (1996), *Karunam* (1999), *Atayalanganal* (2007), *Bioscope* (2008), *Veetilekkulla Vazhi* (2010), *Akashathinte Niram* (2011) and *Kaadu Pookunna Neram* (2016). Radhakrishnan has also won awards at international fests for his work in *Bioscope* at the South Asian International Film Festival and *Papilio Buddha* at the Oaxaca Film Fest (2013) among others. His work in *Marana Simhasanam* won him the Golden Camera Award in the Un Certain Regard section of the Cannes Festival of 1999.

With *Ammanamkili*, Radhakrishnan turned independent cinematographer. His other famous films are *Kaliyattam*, *Naalu Pennungal*,



Gulmohar, *Theerthatanam*, *Perarhiyaathavar* etc.

Some of his finest work can be seen in films like *Ottal*, *Veetilekkulla Vazhi*, *Kannaki* and *Thirakkatha*.

Born to Punalur Tholikkode Janarddhanan Vaidyar and Lalitha, Radhakrishnan was a resident of Krishna Kripa of Lakshmi Nagar of Kesavadasapuram. He was also photographer of Ek Alag Mausam, a Bollywood film.

He came to movies as assistant to

Shaji N Karun for *Ammanamkili*. His last film was 'Olu' (She).

Radhakrishnan was admired not just by young cinematographers, but by young directors as well. "I enjoy working with young filmmakers," he had once said.

He was also often the first choice of art-house directors. "He would not only come up with beautiful frames, but he could do it within a small budget," said Pillai. "And he was such a nice human being too, very easy to get along with; that must have been one of the reasons why many young directors wanted to work with him."

The most seasoned and celebrated directors too preferred him. He was the cinematographer for two films directed by Adoor Gopalakrishnan, *Naalu Pennungal* and *Oru Pennum Randaanum*.

Some of his finest work can be seen in films like *Ottal*, *Veetilekkulla Vazhi*, *Desadanam*, *Kannaki*, *Thirakkatha* and *Theerthadanam*.

Director Babu Narayanan passed away

■ Director Babu Narayanan who was part of the Anil-Babu duo that made several successful films, passed away at Thrissur on June 29. He was 59. He was ailing for some time.

Babu and Anil started working together as a pair in 1992. Earlier they were working separately. They together made *Ponnaramthottathe Rajavu*, *Kaliyoonjaal*, *Maanthrikacheppu*, *Sthreedhanam*, *Kutumbavishesham*, *Welcome to Kodaikkanaal*, and *Pattabhishekam*. They split up in 2004 after *Parhayaam*.



Earlier Babu directed *Anagha*, a successful debut film. It is remembered for its music by Kozhicode Yesudas. Its two songs *Paatuvaan marannu...* and *Angakale kizhakkan dikkil...* rendered by K J Yesudas were very popular. It was followed by a long hiatus till *To Noora with love* after a

decade. This film failed to click and Babu withdrew from the scene. In all, he directed 27 films.

Babu is survived by his wife Jyothi and two children Darssan and Sravana.

Sreelatha Biju Narayanan passes away

■ Malayalam playback singer Biju Narayanan's wife Sreelatha passed away. She was undergoing treatment for cancer for some time. Sreelatha and Biju had been classmates at Maharajah's college Kochi and they got married in 1998. The couple has two children Siddharth Narayanan and Suryanarayanan.





Kerala in Mumbai

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