

# SONNA KODUM

Editor :

**R.N. SADASIVAN**

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## COVID VACCINE

### Who should be vaccinated first?

While vaccine supplies are limited, it is recommended that priority be given to health workers at high risk of exposure and older people, including those aged 65 or older.

Countries can refer to the WHO Prioritization Roadmap and the WHO Values Framework as guidance for their prioritization of target groups.

### Who else can take the vaccine?

The vaccine has been found to be safe and effective in people with various conditions that are associated with increased risk of severe disease.

This includes hypertension, diabetes, asthma, pulmonary, liver or kidney disease, as well as chronic infections that are stable and controlled.

Further studies are required for the impacts on immune-compromised persons. The interim recommendation is that immune-compromised persons who are part of a group recommended for vaccination may be vaccinated, though when possible, not before receiving information and counseling.

Persons living with HIV are at higher risk of severe COVID-19 disease. Limited safety data exists on HIV-infected persons with well controlled disease from the clinical trials. Known HIV-positive vaccine recipients should be informed, and when possible, counseled in relation to the available data.

Vaccination can be offered to people who have had COVID-19 in the past. But given the limited vaccine supply, individuals may wish to defer their own COVID-19 vaccination for up to 6 months from the time of SARS-CoV-2 infection.

The vaccine has not been studied in lactating women, but it is not a live virus vaccine, the mRNA does not enter the nucleus of the cell and is degraded quickly, so it cannot interfere with cell functions.

If a lactating woman is part of a group (e.g. health worker) recommended for vaccination, vaccination can be offered. SAGE does not recommend discontinuing breast feeding after vaccination. More evidence is being sought in order to further inform WHO's policy recommendations on this subject.

### Should pregnant women be vaccinated?

While pregnancy puts women at higher risk of severe COVID-19, very little data are available to assess vaccine safety in pregnancy.

Pregnant women may receive the vaccine if the benefit of vaccinating a pregnant woman outweighs the potential vaccine risks.

For this reason, pregnant women at high risk of exposure to SARS-CoV-2 (e.g. health workers) or who have comorbidities which add to their risk of severe disease, may be vaccinated in consultation with their health care provider.

### Who should not take the vaccine?

People with a history of severe allergic reaction to any component of the vaccine should not take it.

The vaccine has only been tested in children above 16 years of age. Therefore, at this time, WHO does not recommend vaccination of children below 16 years of age, even if they belong to a high-risk group.

### What is the recommended dosage?

A protective effect starts to develop 12 days after the first dose, but full protection requires two doses which WHO recommends be administered with a 21 to 28-day interval. Additional research is needed to understand longer-term potential protection after a single dose.

### Is it safe?

The Global Advisory Committee on Vaccine Safety, a group of experts that provides independent and authoritative guidance to WHO on the topic of safe vaccine use, receives and assesses reports of suspected safety events of potentially international impact.

### Does it work against new variants?

SAGE has reviewed all available data on the performance of the vaccine in tests to assess efficacy against a variety of variants. These tests indicated that the vaccine was effective against virus variants.

Preliminary findings highlight the urgent need for a coordinated approach for surveillance and evaluation



## AN APPEAL

### DEAR SONNA KODUM ADVERTISERS

Owing to COVID-19 We, office bearers could not meet you personally for collection of Advertisements in Calendar / Sonna Kodum due to us. We are facing much financial difficulties in clearing dues to our service providers and printers. We have already sent reminders or handed over invoice about the pending amounts due to us. Hence we, KUSO, humbly request you all to send the due amounts respectively to our following Bank Account:

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of variants and their potential impact on vaccine effectiveness. As new data become available, WHO will update recommendations accordingly.

#### Does it prevent infection and transmission?

There is currently no substantive data are available related to impact of vaccine on transmission or viral shedding.

In the meantime, we must maintain and strengthen public health measures that work: masking, physical distancing, handwashing, respiratory and cough hygiene, avoiding crowds, and ensuring good ventilation

WHO does not usually make vaccine specific recommendations, issuing instead one recommendation that covers all vaccines for a given disease, unless the evidence suggests a different approach is required.

Due to the large variety of COVID-19 vaccines based on very different platform technologies, WHO is looking at vaccines as they are authorized by highly competent national regulatory authorities and that are available in sufficient supply to address the needs of many countries.

WHO has no preferred product, and the variety of products, including their specific attributes and handling requirements, allow for countries to find the products that are most suitable for their circumstances.

WHO's SAGE is expected to review other vaccines in the coming months.

### JOKE

**jOduthu dhO** : bavoo, thorE paan chokkat seethiyo.  
thogo 27 vursu hoyi 6 mhadO hoyether nithya  
kaNdam poornaayusu gan rhaai.

**Mannen dhO** : kaaithi rOg avaiya ayyaanu?

**jOduthu dhO** : nhaa ba, thogO horaat hOi.

**Ravi G Vidi**

### SATHAABHISHEKAM

"Sanaatana Dharma" (Hinduism) lays the important stages in life as "Samskaaraas" (ceremonious occasions), beginning with "jaatha-naamakaramam" (naming) after birth, "annapraaseenam", "vidhyaarambam", "yagnyopaveetham" (upanayanam), "vivaaham", "sashti-abdha poorthi", etc. These are in keeping with the various "aasramaas" (phases) in life like "brahmacharyam", "gruhastham", "vaanaprastham" and "sannyaasam". "Sathaabhishekam" is one such important milestone in one's later life. It is very rare to have elders among us, especially at our own home and more so to have one's both parents in healthy mode. Greatly blessed are those who have both their parents, who have weathered through the rigorous of mundane life and who still are guiding beacon to their wards with their rich experience. It is the duty of the wards to celebrate their presence appropriately and seek their blessings to the entire family-tree down the line. Parents become eligible for that when one is deemed to have viewed 1,000 full-moons ("Sahasra Poorna Chandra Darsana Prabhava Mahotsavam"). On the occasion, holy water in 108 conchies (or kumbhaas symbolically) is consecrated by "Rudra Ekadasi Mahaanyasa Japam" performed by not less than 12 "ritviks" and the elderly couple will be bathed with that water by all kith and kin, near and dear, depicting ["Satha (100) Abhishekam"]. The celebration re-enacts a reinforcement of their long wedded life with "Maangalya Dhaaranam" also. Then one and all seek the benign blessings and best wishes of the elderly parents, who are adjudged to have successfully and safely crossed the ocean of "Samsaara" and reached ashore. This is one occasion, which gives sanction for anyone who comes to know about the function, to attend even uninvited and seek the blessings of the elders.

Quoted by: **Thasma S. Rajaram**

Ex-Preceptor, Shri Ramchandra Mission, Madurai

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**Dear Parents :** The registration of horoscope with KUSO Marriage bureau is valid only for a period of 6 months from the date of registration. Any request for horoscope copies after the expiry of the said 6 months period, will be entertained only upon renewal of your boy's/girl's horoscope with KUSO. **Ref.No.** must be quoted in all your correspondence.

**G:** Gothram, **H:** House Name **N:** Natchathram, **R:** Rasi **P:** Padam  
**D/B:** Date of Birth **O:** Origin **Ref:** Reference No. to identify a particular horoscope

**Note:** We have pleasure to present the details of fresh horoscopes of Nowrin / Nowran registered for the **2nd e-Mela - 32nd Global Jadhaga Parivarthanai Mela** (Sunday, the 18th April 2021) in instalments

### NOWRIN

◆ **G** Jabali Rishi **H** Moorthyamma **N** Ketta **P** 1  
**R** Viruchigam **D/B** 29.05.1991 **O** Paramakudi. MBA, Spanish Laguage Proficient std, height 5'6" Fair girl Works as Journal Manager, Chennai with a salary of Rs.55,000/pm seeks suitable alliance from boys of Engineers / Doctor / MBA (from reputed institution) std,, any Origin anywhere with min height 5'6".  
**RefNo.:**KMB/G/32/001.

### NOWRAN

- ✿ **G** Mareesa Rishi **H** Bhathey **N** Thiruvonam **P** 4  
**R** Makaram **D/B** 30.08.1993 **O** Chennai. BE Mech std height 5'3" wheetish coloured Boy Works as Senior Engineer in Pvt.Co., Chennai, with a salary of 7.5 Lac/pa seeks suitable alliance from Graduate Girls of any origin and living Tamilnadu, Karnataka with min height 5'. **Ref No.:**KMB/B/32/109
- ✿ **G** Mouthgalya Rishi **H** Bhavan **N** Uthiram **P** 3 **R** Kanni  
**D/B** 11.11.1982 **O** Nagerkoil. BE(Mech) std, height 5'6" Fair boy Works in a Pvt.Co., Qatar with a salary of Rs.1.2 lac/pm seeks suitable alliance from girls of any Degree Origin and living anywhere.  
**Ref No.:**KMB/B/32/110
- ✿ **G** Mouthgalya Rishi **H** Bhavan **N** Chithirai **R** Tulam  
**D/B** 11.01.1980 **O** Nagerkoil. BE std, height 5'2"

### KUSO MARRIAGE BUREAU



**Paje! Paje! Nowrin Paje!!**  
**Paje! Paje! Nowran Paje!!**

**Divorcee** Boy Works in a Pvt.Co., Bangalore with a salary of Rs.5.5 lac/pa seeks suitable alliance from girls of any Preferably any Professional course or any degree. any Origin and living place. with min height 5'.**Ref No.:**KMB/B/32/111

✿ **G** Jabali Rishi **H** Thirukonda **N** Hastham **P** 2 **R** Kanni  
**D/B** 14.04.1984 **O** Madurai. DECE std, height 172 cm Fair Boy doing business at Madurai with an income of Rs.30,000/pm seeks suitable alliance from girls of any degree / +2 any origin and living place. with min height 150cm.**Ref No.:**KMB/B/32/112

**Those who are to need matching of horoscopes or any doubt in your son / daughter horoscope kindly requested you to contact :**  
**Astrologer Sri J.K. Vijikumar, BSc, PGDMM, Dip in Astro, M.A. Astrology, Sri Athyanthaprabhu Jothida Aaraichi Mayyam, Madurai.**

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Breathe beautifully and relaxed even if you are a little unwell. Say as many times as you can with good intentions, "The gift of health keeps me alive. I'm wonderful, I'm happy."

You know the change in you right away ... do it. You can heal yourself with

your laughter and thoughts even if you are a little unwell.

Diseases and germs cannot live in a happy or happy body. Diseases are all a kind of signal. Diseases all occur for the same reason. That's autism. Eliminate stress from the body first.

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## PV Narasimha Bharathi

The accountant was surprised! In the days when he did not dress up in a play, Narasimhan's favorite job was to comment on silent films and earn a living. Narasimhan, who ran away when Vathiyar called, asked him to play Saraswati in the play of the day. What is the recap of the guy's speech? Seeing Narasimhan playing the role of Saraswati (Bharati), the people of the town and the locals gave Narasimhan the title of 'Bharati' on the same stage. Since then P.V. Narasimhan became Narasimha Bharathi.

Narasimha Bharathi, who introduced T.M. Soundarajan himself became a rival to N.T. Ramarao at one time. Narasimha Bharathi, with his build up body and sexy face, was known as the best female part actor at the age of fifteen. Egyptian dance, kuratti dance was also able to entertain theatrical fans. Seeing his talent, the Puliampatti Zamindar Nataka Sabha took him on a six-month lease for a Malaysian art tour.

Puliampatti performed the play 'Bama Vijayam' there for 100 days. Narasimha Bharathi played the role of female voice as an arrogant 'Bama' many Malaysian Tamil fans doubt that when they play and sing, it is not a woman but a man. Fans took to the stage in the evening after the play. Narasimha Bharathi walked the square without undressing and stretched her neck and bought the garland from the fans. To the happy fans who spent the evening with Bama,

After the permit period, the Puliampattiyar crew set sail for Nagapattinam port. Performed the play 'Krishna Leela' on board for upper class passengers. After unloading the passengers at Nagapattinam, the then super hit director of Tamil cinema, YV Roa boarded the ship bound for Madras. YV Rao directed the movie 'Chintamani' starring MKT and produced by 'Madurai Royal Talkies', the mother of drama based in Madurai.

The film had been running successfully in Madurai for over six months. How excited they would have been if such a person had watched their play! Rao was surprised to see Narasimha Bharathi playing the role of a teenager Krishna and Rukmini the wife of the elder Krishna in the second half of the play. He invited him told "I am seeing me in you, I was acted as Krishna in my young age". Narasimha Bharathi felt very excitement. At that moment, the interest in acting in cinema was contagious.

The 16-year-old came to Madras and sought refuge in Mylapore. Rao gave a small role to Narasimha Bharathi in the 1938 film Bhakta Meera. He also used him to give voice over to some scenes in the film. Narasimha Bharathi was promoted to Rajapart actor at the age of 18 after not getting any film opportunities. Which had been concentrated in Coimbatore and Salem for about 6 years until the return of Rajapart as a busy playwright as Ram, Krishna, Naradhar and Murugan, was magnetically pulled back.



Narasimha Bharathi, who was looking for an opportunity in cinema without resting during the day by acting in plays, was introduced to Jupiter Somu by the famous story of the 50s, narrator Ilangovan. Somu was amazed to see Narasimha Bharathi speaking and acting some of the verses written by Ilangovan for the film 'Kannaki' (1942) produced and published by Jupiter at that time.

Already a minor role in Jupiter Pictures's 'Srimurugan', he is a staunch Congressman and writer. Narasimha Bharathi made her acting debut in the film 'Kanchan' (1947), written and directed by Ayyamuthu Pillai for Jupiter. The film manages to entertain as well as inform, with its lyrical style, sweet songs and reformist ideas. The title 'Kanchan' does not seem to appeal to generous Tamils. However, the next 'Digambara Samiyar' (1950) dismissed Narasimha Bharathi.

'Valmiki' (1946) was a film directed by Sunderlal Natkarni, who made famous films for Jupiter. In it, Natkarni made Narasimha Bharathi appear as Rama and Mahavishnu. He later rose to fame as Narada in the film 'Kannika' (1947). Narasimha Bharathi will play the lead role of Naradhar in this film which stars T.E. Varadhan as the hero. The Lalita Padmini sisters made their debut as dancers in this film. After this, The incarnation of Krishna, the goddess who stubbornly chased away the person who appeared as Narada in the films naan kanda sorgam (1960) and Dakshayagnam (1962).

It was the period when the role was given to him that if he wanted to play the role of Krishna in Tamil and Telugu, it would have to be NT Rama Rao. Narasimha Bharathi's glamorous look changed it. Narasimha Bharathi played the role of Krishna in the critically acclaimed film 'Abhimanyu' (1948) produced by Jupiter.

Following the huge success of the film, director Sundar Rao Natkarni directed 'Krishna Vijayam' (1950). The director opted for Narasimha Bharathi instead of NT Rama Rao, who was nominated by his employers to play Krishnan. The film manages to entertain as well as inform.

Natkarni and composer SM Subbaiah were looking for a playback singer with a romantic and



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## GET INSPIRED THE LORD'S TRICK

Situated on the banks of the Ganges near holy Rishikesh in the Himalays, there was once an ashram that had attracted a fair number of seekers due to the holiness of its presiding monk. The guru would take in all seekers who wanted to learn a life of dedication to God; but such was his love that he often did not discriminate who he allowed to stay.

After some time, he noticed that the ashramites were often quarreling and he could hear rude words that left him pained. 'Why are they angry with one another?' the guru asked himself. But he could not bring himself to throw anyone out - such was his compassion. One day he saw two inmates fighting over food in the ashram canteen. The incident left him shocked and he returned to his hut in a despondent mood. 'What can be wrong with them?' he asked himself. He was racked with the problem of remedying the situation and elevating their souls. So, he increased his discourses to them and gave more personal advice on their sadhana. The inmates' reverence for their guru increased, but unfortunately this did not translate in better behavior towards each other.

The guru, then resolved to practice penance and ask the Lord for divine help before matters could get any worse. So, he shut himself away in his hut for a week, maintained silence and took a reduced diet. After some days of intense prayers and meditation, he was rewarded with a vision of celestial light. The guru was transfixed in bliss as the Lord's nectarine voice came through the light: "My child, my dear child." The guru could not believe his ears. He was thrilled to hear the sweet voice. "Is it really you, my lord?" he asked filled with ecstasy and disbeliefs. "Yes, my child," God said lovingly. "Tell me, what can I do for you?" The Guru prostrated to the Divine voice and said, "Dear Lord, be pleased to come to my ashram." "What for?" the Voice asked. "You know everything, lord," the guru humbly submitted. "Yet. I shall say it. The members of the ashram hate one another; they are jealous of each other. Lord, if you come and stay with us for a week, they will be filled with pure and noble thoughts."

The kind Lord replied, "Certainly, I will come, but not for one week, but for ever." The guru's joy knew no

bounds. But the Voice continued, "But only on one condition."

"What is it, my Lord," the guru asked eagerly. "I will come, but not in this form," the Lord clarified. "I will always be at the ashram in the guise of one of the inmates. I shall always be moving in the hearts of one of them; it could be any one of them." With these words, the Light disappeared.



The Guru, after recovering from that ethereal experience, opened the door of his hut and called all the ashramites to assemble. When he informed them of God's wish to abide in their hearts they rejoiced, but they were confused too. "Is this inmate sitting near me God in disguise?" One disciple thought. "Who could be 'God in disguise'?" Nobody knew and everybody was left guessing and as a result careful too. For, each one thought, "How can I fight against anyone here? What if he is one in whom God is there now?" And, thus a subtle change slowly came over each one of them. They began to see God in everyone and took every opportunity to help the other and be

kind and courteous. The whole atmosphere in the ashram was now totally transformed - only love and harmony prevailed. The Guru was the happiest man now. The Lord's trick had done wonders. If we reflect, we can make our family, OUR SOCIETY and our earth just like this ashram - full of peace and harmony - if only we believe and practice the feeling that each one is just God in a different form. Our life would become a sweet experience, every moment.

moment by a

from 'Nava Sarathi' December, 2003 issue

## Jokes

**Mannen** : mii avsarkan Telungu sikkuno, kOno sikkathE sangibaa?

**Singathi** : kagObaa Aandraam kaam abbi jaanjaariyoyaa?

**Mannen** : nhaaba Telungu keraan ghommo rhi 3 mhadaa bedko pillaak datthu khaliyo.

**Mannen** : doctor morE bedaak vitamin tablet devO.

**Doctor** : kaai vitamin devo? Vitamin A, C or D?

**Mannen** : morE bedO onte orsu pillo chowdathak kalaanaa!

Ravi G Vidi



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majestic voice to sing a love song depicting Radha Krishna Leela in the film. Not satisfied with testing the voices of many new singers. Narasimha Bharathi then told Natkarni about his friend TM Soundarajan.

"Tell him to come immediately," Natkarni said. Narasimha Bharathi immediately telegraphed Soundarajan. The next day, the composer Subbaiah asked Soundarajan, who had come to Coimbatore, to sing the song 'Radhe ne ennai vittup pokatadi'. TMS sang majestically without an orchestra at recording studio of Coimbatore Central Studio. The song was then recorded and finalized on the same day with the music and the other songs in the film, which were in the male voice, were given to TMS. Narasimha Bharathi got the first chance for his friend. The first song that was sung TMS as a playback singer.

Narasimha Bharathi, a close friend of director Natkarni, called Krishna 'Krishna' even though his visit to Krishna vijayam was not as successful as expected. Narasimha Bharathi, who should have grown up alongside MGR and Shivaji, he never stood up to anyone for a chance. He never hesitated to act in supporting roles when there were no opportunities for the hero.

Narasimha Bharathi, who at one point was slowly sidelined from the screen, he began to love his motherly theater stage without any regrets. The composer of the day, Govindarajulu, has performed more than 300 'special' plays with great sets all over Tamil Nadu in association with the theater troupe.

One year before his death, the Government of Tamil Nadu honored him with the Kalaimamani Award in 1977. He died in 1978 at the age of 55.

## haath hOnatte ayyaanuku ...!!!

beTki: phujjaai hibbi rhavaDo  
phuro phuro virttaa vatto  
boTTu bhande dinnumu rhii  
phillattak chokkaT boTTo nhii (phujjaai)

beTko: najjaai tuu thOn haalu  
nasunoko dekke dhaanu  
boTTu bhande dinnumu rhii  
bhukko nhiittak bhaath ghalares (najjaai)

beTki: veDi vinatu jaatte vELu  
viidur sEtten sii asasan  
gheTi bovtikin kaai kerattak  
geLaam ghallattak sommu mogo nhii(phijjaai)

beTko: viidu hoLTar bisikin virttaa  
vatto ketti kaai kerattak  
kaasuk kaamu kerna jiyet  
ghallattak phillattak kOnak abbai (najjaai)

beTki: haath hOnaatte ayyaanuku  
haath bhOru thOn menikin  
aski kaLaye oLDiyaanu  
artu sento sangiryaasi (phijjaai)

beTko: vEn vatto kerariis tuu  
veduru daatu heDi diiDu  
kOn meni mogo haTvii ritte  
kuppaa vastaatu natte mii jalle..! (najjaai)

... V.K. Neela Rao, Madurai



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# NEWS IN BRIEF

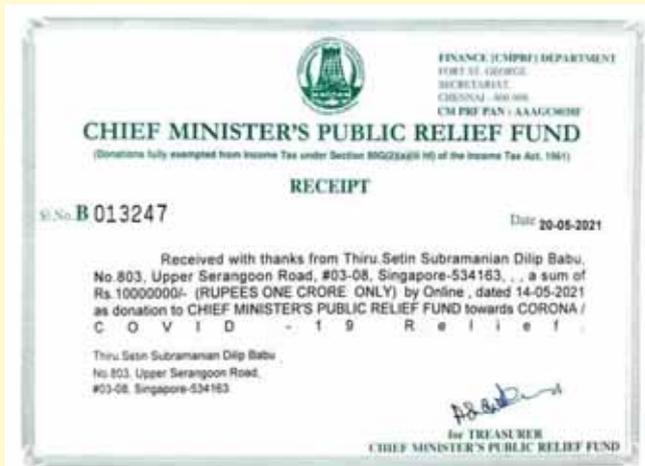
As per the guidelines of the Government of Tamil Nadu, it is the curfew period to prevent the spread of corona disease. The 63rd Brahmotsavam of Sri Droupathi Amman Temple belongs to Madurai Sourashtra Dharmaraja Sabha was held on 19.05.2021 between 9-00 and 10-30am and Tirukkalyana festival was held without devotees.



**O.V.R.M. Rajkumar**, Honorary Secretary Shree Draupathi Amman Temple, Madurai



The best donor from our community is Sri Setty Subramanian Dilip Babu, Singapore. On behalf of the KUSO and our community, we extend our heartfelt congratulations to Sri Chetty Subramanian Dilip Babu, who has donated Rs. 1 crore to the Chief Minister General Relief Fund.



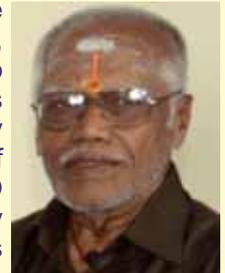
On behalf of IPS Trust, provided lunch with Appalam Payasam to the elderly people at Prasanna Colony, Avanyapuram, Madurai on Sunday 23.05.21. Sri Kandallu K.K. Mohan Rao and Smt. K.M. Vijayalakshmi Couple from Rajapalayam, sponsored to celebrate their 19th Wedding Anniversary.

## SAD DEMISE

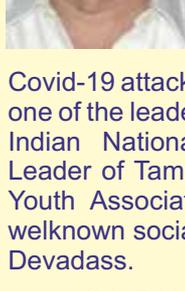


Smt. B.S. Ramani aged 61, wife of Late Sri B.R. Surendran, KUSO Ex-Secretary, due to attack of covid-19 on 10.05.2021 at Bengaluru. She is survived by her son, daughter and 3 grand daughters.

Dr. T.S. Krishnamoorthi, aged 85, Retd., Full Time Medical Officer, CECRI, Karaikudi, passed away on 11.05.20 21 due to covid-19 attack at Chennai. He is elder brother of Sri T.S. Ramamurthy who is the father in law of V.G. Gridharan, in charge of KUSO Jobs and Business. He is survived by his 3 sons, 3 daughters, 3 grand sons and 5 grand daughters.



Sri T.V. Natarajan aged 71, passed away on 12.05.2021 due to attack of Covid-19 at Dindigul. He is brother-in-law of T.R. Govindan, KUSO's Dindigul Committee Member. He is survived by his wife Smt. Suryakanthi and 3 sons.



Sri K.G.K. Murthy passed away on 17.05.2021 due to Covid-19 attack at Kanchipuram. He is one of the leader of Kumbakonam City Indian National Congress and Ex-Leader of Tamilnadu G.K.Mooppanar Youth Association. His brother is a wellknown social worker Sri Kuppall G. Devadass.



Sri B.V. Srinivasan aged 74, passed away on 18.05.2021 due to attack of covid-19 at Bengaluru. He is Committee Member of KUSO. He is survived by his wife Bhagyalakshmi, 3 sons, 3 grand sons and 3 grand daughters.

Yet our social VIPs have fallen victim to covid-19. KUSO office bearers and committee members expressed their condolences to the bereaved families.

On behalf of IPS Trust, provided lunch with Appalam Payasam to the elderly people at Prasanna Colony, Avanyapuram, Madurai on Sunday 23.05.21. Sri Kandallu K.K. Mohan Rao and Smt. K.M. Vijayalakshmi Couple from Rajapalayam, sponsored to celebrate their 19th Wedding Anniversary.

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## PATTIISWARAM TEMPLE

**P**attiswaram, is a Siva temple of antiquity with many rare specimens of architecture, constructed by the Chola princes the great builders of the past. The peculiar name of the Siva Linga is derived from the legendary worshipper called Patti.

The story goes to show that the celestial cow Kamadhenu had four daughters, viz., Patti, Chapali, Vimali and Nandini. The eldest daughter Patti worshipped Siva in this temple and used to make ablution to the Lingam, by discharging milk from her udders. Siva was immensely pleased with the devotional worship of Patti. Siva is also known as Dhenupureeswara. Patti's other sisters worshipped Siva at different places, Chapali at Arametraligai, Vimali at Vadatali and Nandini at Kizhapazhayar.

Another story connected to this temple is that Gnanasambandar came upto Tiruchettimutram during the course of his tour, worshipping the deities at different temples of South India. It was midday of the mid-summer month i.e., Ani (June-July) and he felt too tired to proceed further to see Lord Dhenupureeswara at Pattiiswaram.

The desire was intense but the weakness of the flesh and heat outside thwarted his desire. When the desire is sincere and that too of an ardent devotee, the Lord at once takes steps to remove the obstacles in the fulfillment of his devotee's desire. Dhenupureeswara immediately ordered his servant disciples (Bhootaganas) to erect canopies of pearl throughout the way so that Gnanasambandar, his beloved disciple, could comfortably traverse the distance without being affected by the heat of the midday sun.

The command was immediately executed and Gnanasambandar proceeded to the temple. The celestial beings are no exceptions to the ties of love. The father Dhenupureeswara wanted to enjoy the sight of his beloved son coming from a distance. But the presence of his Vahanam, Nandi in front, obstructed the full view of the procession of Gnanasambandar to the temple. Hastily Lord Dhenupureeswara ordered Nandi to move to a side leaving the front view free from obstruction. In this temple, therefore, Nandi is not in its usual position but a little on the right side.

After the obstruction moved to a side, the Lord enjoyed from the sanctum sanctorum the ceremonial procession of his devoted disciple Gnanasambandar. The strange incident so overwhelmed Gnanasambandar with joy that he started spontaneously to sing ten songs in praise of God.

God seeks man as ardently as man seeks God. When Gnanasambandar was pining to have a darsan of the Lord, his Father, Dhenupureeswara, the latter was also pining to see his son Gnanasambandar, reciprocating the same feelings.

Even now the festival is celebrated every year in commemoration of this incident on the first day of Ani with great pomp and solemnity, when the image of Gnanasambandar is taken to Tirumetraligai and Tiruchettimutram Sri Saktivaneswara Swami temple in a pearl palanquin. From there the decorations of the palanquin will be removed and the image will be taken into the Muthu Pandal at midday and the function will reach its climax when Dhenupureeswara give darshan at the sanctum.

At night Gnanasambandar is taken in procession under the name Muthu Pandal and Dhenupureeswara with Goddess Gnanambal will come in procession in a pearl palanquin decorated as a pearl celestial car, and give darshan to all. The quintessence of the ceremony is the devotional love between Gnanasambandar the devotee and his Lord Dhenupureeswara.

Another legend connected with this temple is that Sri Rama visited this temple for getting rid of his Chaya Dosha, stigma of reflection. For killing Ravana and his hordes, Sri Rama contacted three different kinds of sins namely, Brahmahatti, Veerahatti and Chaya. Sri Rama is no exception to the natural Law, though an incarnation of God.

At this temple he installed the lingam known as Ramalingam. He caused the emergence of a well by a shaft from his bow to make the Dhanushkodi Teertham for the Linga installed by him. The holy water of Dhanushkodi is considered the most sacred of all waters for worshipping Lord Siva. At midday on the new-moon day of the month of Margazhi (December-January) Sri Rama offered this worship.

After doing this Rama got redemption from his Chaya Dosha. Near the well there is the image of Hanuman, the monkey chief of the battalion of Sri Rama on his journey to Lanka. As usual there is a holy tank in front of the temple, having an image of Vinayaka, the elephant headed God of learning, the eldest son of Siva and Parvati at the Creation of Universe. The name of the Vinayaka is Ajna Ganapati.

At the northern entrance to the temple there is the deity Goddess Durga. It is considered to be the most powerful deity in the locality. The black granite stone image of Goddess Durga is imposing and awe-inspiring. The face looks so benign that the head of the devotee is



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reverently bowed down at the very sight of the image as we do to our mother at home.

The Goddess is so powerful that since her arrival at this temple, the original temple has lost its prominence and people throng for blessings from her only. The people of the locality and devotees from experience it far and near that a desire cherished in the mind while in her presence is fulfilled on return or soon after.

The charming mother is standing on a lion with the head of a buffalo and the demon Mahishasura remains lurking in disguise in the buffalo's side. She holds Sankha and Chakra in her hands. She holds a parrot in her left hand and the mane of the lion in the right. The Mother has eight hands holding different customary weapons for different occasions.

Collected By : **S. ARUN**

## The secret of the snake code

The symbol engraved with a stick of two snakes can be found in hospitals, on a doctor's vehicle and on their visiting card, and on a letter pad with an address.

That code is being used all over the world as a symbol of the medical field. Such a symbol can be seen in the Shiva temple and Amman temple complexes, as well as under the royal trees.



If we visit such serpent shrines installed in temples once a day, all the deeds we did that day will be removed from us. The medical profession has set its mark on these scars.

It is no secret that many incurable diseases can be cured by daily visit to the serpent. Our forefathers used to visit these temples every day to pay homage to these serpents. Thus they were in good healthy condition.

This is something modern humans do not know. In astrology, Mars is called Rogakkaragan (the cause of disease), Satru Karagan (the cause of enmity), Runakkaragan (the cause of debt harassment).

This Mars reaches the asteroid star, i.e. goes dormant. "Ayilyam" means "to embrace" or "to embrace." The image of the ayilyama star is that of a serpent. So it is a secret that if we visit the image of the serpent every day, all our sins will be removed from us.

## Comparison of Sourashtra Basic Vocabulary with Marathi

In the 39th All India Conference of Dravidian Linguists held in Punjabi University, Patiala from 14th June 2011 to 16th June 2011, I read my second paper under the title 'Comparison of Sourashtra Basic Vocabulary with Marathi'. It was found that out of 600 words, 49% (293 words) tally with Marathi.

Dr.H.N. Randle has stated in his article that Sourashtra language is not a dialect of Gujarati for its vocabulary is predominantly Marathi. This made me to make a comparative study with Marathi.

Moreover, Govt. of India in their Census Report in 1971 Sourashtra language was stated as 68th rank in the list of languages spoken in India. But in 1991 Census Report it was shown as a dialect of Gujarati under Schedule Language Gujarati.

In Tamil Nadu, the speakers of Sourashtra were merged with Gujarati and shown as Gujarati only. This also induced me to make a study of my mother tongue Sourashtra comparing with other sister languages.

I have now made a comparison with basic vocabulary only. The comparison of the grammatical structures will be taken up later.

As on date, we do not understand Gujarati and Gujaratis also do not understand Sourashtra language. Then how the Govt. of India Census authorities have removed our language in the list of languages whose speakers are more than 10000 in 1991 and 2011 Census Reports?

In previous Census reports, it was stated that pending detailed investigation, it is tentatively grouped with Gujarati as per Linguistic Survey of India.

The reply received from the Census Authorities are evasive and full details as to how the decision was arrived at to remove Sourashtra language in the list of languages whose speakers are more than 10000 are not explained.

To ensure the Rights of Linguistic Minorities, it will be better if it is shown as a distinct language in the Census reports in future.

I invite other Linguists to come forward to make similar comparative studies with other sister languages and determine the status of our Sourashtra languages in the family tree of Indo-European Languages in India. [Indo-Aryan terminology is not used nowadays!]

I am a life member of Dravidian Linguists Association, Thiruvananthapuram since 2001. I have been attending the All India Conferences held in many centres like Thiruvananthapuram, Dharward, Mysore.

My first paper "Sourashtra Language, Literature and Script" was read in the National Seminar on Sourashtra Society, Language and Culture held at Gita Natanagopala Nayaki Mandir, Madurai from 8.8.1997 to 10.8.1997 under the auspices of Department of Linguistics, Madurai Kamaraj University and International School of Dravidian Linguistics, Thiruvananthapuram.

**UPAMANYU**

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### **KAVI VENKATA SURI'S SOURASHTRA SANGITA RAMAYANAM**



Sourashtra S a n g i t a Ramayanam was originally published in Telugu script in 1905 because it was then easy to print Sourashtra language using Telugu script, for it contained 4 ka i.e. ka, kha, ga and gha. It also contained short 'e' and short 'o' vowel.

At that time though Sri T.M. Ramarai printed

books in Sourashtra script, yet many people were not aware of this. So, they printed the magnum opus in our Sourashtra language i.e. Sourashtra Sangita Ramayanam.

Over a period of time, Telugu lost its hold and Tamil came to be dominant in all printing matters. So Sri K.V. Padmanabhaier printed Bala Kandam and Ayodhya Kandam only of Sourashtra Sangita Ramayanu using Tamil script, in 1944, with the funds provided by Sri T.B. Krishnaier.

Later, when Dr. Uchida Norihiko, came to Madurai to study Sourashtra language in 1972, the remaining Kandams viz. Aranya Kandam, Kishkinda Kandam, Sundara Kandam and Yuddha Kandams were transliterated i.e. the songs were copied in Tamil script so that everybody who knows Tamil script can read the Ramayana.

This work was done by Sri Setti S.K. Ramalingaier, a Sourashtra, who

was teaching Telugu to Sourashtras. The project was financed by Sri O.S.Subramanian. Sourashtra Saahitya Likkunaar Sadas printed Kishkinda Kandam in August 1990 and Aranya Kandam in Tamil script in January 1992. Sundara Kandam was printed in Tamil Script in 1990 by Bhaashaabhimani. Nobody came forward to print Yuddha Kandam.

One gentleman Sri M.S. Ramani of Tirubhuvanam tried to print Yuddha Kandam; but it was objected on the ground that Yuddha Kandam alone cannot be printed as a book; The whole Ramayanam - all the six Kandams are to be published in a single book as was done while printing in Telugu script.

Dr. T.R. Damodaran, evinced interest in Sourashtra Language after his retirement from Sourashtra College.

He took xerox copy of the transliterated Ramayanam in Tamil script available with Sri O.S.Subramanian.

Sri V.K. Krishnamoorthy, M.A. (Sanskrit) came forward to write the meaning for the Kiirthanas. And now, Vol. 1 Bala Kandam is published and released on 1.2.2013 in Chennai at a function of C.P. Ramasami Iyer Foundation of Ramayana Conference. It is priced Rs.100. The other Kandams will be released in due course, it is learnt.

**N.B.:** It was published in KUSO's Voice of KUSO in April 2013 issue.

Editor

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