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JOB LOSSES ATTRIBUTED TO THE ADOPTION OF AI ARE GROWING GLOBALLY

Concerns that AI will wreak havoc on industry are deepening as the adoption of the untested, futuristic technology continues apace – economists say it was responsible for 7% of U.S. planned layoffs in January.

Growing job losses linked to AI

Concerns that AI will play havoc with industry are deepening as adoption of the untested futuristic technology continues apace – economists say it was responsible for 7% of U.S. planned layoffs in January

GLOBAL LAYOFFS ATTRIBUTED TO WORKPLACE AI (since Oct 2025)

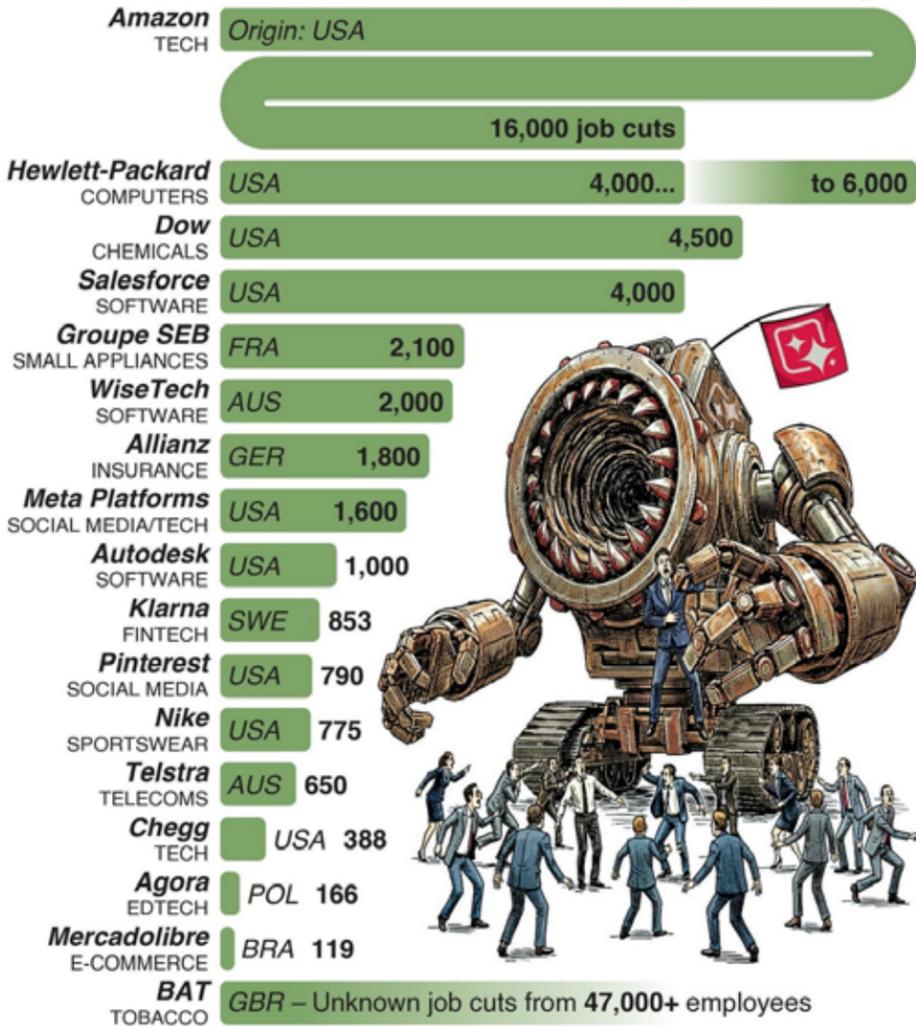


Illustration ironically created with assistance from Google Gemini AI model
Sources: Reuters, Personnel Today, Guardian. Note: List may not be exhaustive © GRAPHIC NEWS

Concerns about the disruptive impact of Artificial Intelligence (AI) are growing as the rapid adoption of this largely unproven technology accelerates. Economists at Goldman Sachs estimate that AI accounted for 7% of planned layoffs in the United States in January.

Since October last year, numerous global companies have announced planned job cuts linked directly to the adoption of AI, including Amazon, set to axe 16,000 roles, and Hewlett-Packard, which says it will cut 4,000-6,000 staff positions by fiscal 2028

Sanath Jayasuriya to step down as Sri Lanka's Head Coach?

Sanath Jayasuriya will step down as Head Coach of the Sri Lanka national cricket team following Super Eight match against the Pakistan at the ongoing ICC Men's T20 World Cup.



Jayasuriya had previously stated that he decided to step down from his position following the conclusion of the ICC Men's T20 World Cup. In response to an inquiry made by one of Sri Lankan Journalist at press meet, Jayasuriya had confirmed that although his contract as Head Coach remains valid, he has no intention of continuing in the role beyond the tournament. Jayasuriya was initially appointed as Interim Head Coach for Sri Lanka's series against

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Continued from Page 1...

Sanath Jayasuriya to step down as Sri Lanka's Head Coach?

India in July 2024 and was later confirmed as the full-time Head Coach towards the end of the same year.

During his tenure, the Sri Lanka team played a total of 74 matches across all formats, recording 34 victories and 38 defeats, while two matches ended without a result.

"I thought it was time to give it to someone else," said Jayasuriya. "That's why about two months ago I'd said during the England series that I don't have hopes of staying in the job for long. I'd taken this decision by then. I thought I'd be able to leave as coach on a good note in the World Cup. I wasn't able to do that as well as I'd like, and I'm sad about that."

Although Jayasuriya was stepping down, he didn't quite confirm that he would do so immediately. Sri Lanka have a limited-overs tour against Afghanistan that was scheduled to begin on March 13 (although that series is now under threat because of hostilities in West Asia), which may be one the board wishes him to remain for.

"My contract runs till June," he said. "I haven't given SLC any news officially yet. They don't know that I am going to say this even. I will need to go and discuss with them. If they can get somebody [to coach the team] then

definitely [they should do that]."

Jayasuriya took over as Sri Lanka head coach soon after the 2024 T20 World Cup. Many of his better accomplishments came in his first few months. Sri Lanka recorded their first ODI bilateral series win against India in 27 years in August 2024, before going on to win a Test at The Oval in September that year, then beating New Zealand 2-0 at home soon after, also in Tests.

"Over the last one-and-a-half years I was able to bring the team from where we were. In ODIs we were ranked eighth or ninth and we didn't even qualify for a Champions Trophy. But I was able to bring us to No. 4. I've brought the Test team to No.

6, and the T20 team is also sixth or seventh [they currently sit at eighth].

"I didn't do it alone. My support staff gave me incredible assistance. From day one I asked them to help me, because I didn't have a lot of experience as a coach. But I was able to manage it because of the cricket I'd played." The last year of Jayasuriya's tenure has been characterised by failures in the shortest format, Sri Lanka's four consecutive losses to crash out of a home T20 World Cup chief among them. Sri Lanka had also been modest in the Asia Cup in 2025, and had underwhelmed in the T20I tri-series in Pakistan last year.

Jayasuriya had previously served as chief selector in two separate stints.

Sri Lanka vs **Pakistan**

T20 Match Result

Pakistan: 212/8 **Sri Lanka: 207 Runs**

20 Overs Completed

Sri Lanka lost the match

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A Legacy of Gratitude: Saluting the Diaspora's Gift to Education

In every society shaped by struggle, there are stories not only of loss, but also of resilience, memory, and gratitude. Among Sri Lanka's Tamil community, one of the most enduring and uplifting narratives to emerge over the past four decades is the remarkable commitment shown by expatriate past pupils toward their former schools in the North and East.

The roots of this phenomenon trace back to the painful events of 1983, when ethnic violence forced tens of thousands of Tamils to seek safety and opportunity abroad. What began as a wave of displacement gradually evolved into one of the most globally connected diasporas in the region. Today, more than a million Sri Lankan Tamils are well established across North America, Europe, Australia, and other parts of the Western world.

Yet despite geographical distance and the demands of building new lives, many within this diaspora have remained deeply connected to their origins. Nowhere is this connection more visible than in the vibrant network of past pupil associations that have been established across continents.

These organizations, often run entirely by volunteers, represent far more than social clubs. They are, in essence, bridges of gratitude — linking generations, countries, and communities through a shared belief in the transformative power of education.

Over the years, their contributions have been both substantial and consistent. They have funded classroom construction, laboratory facilities, libraries, and computer centers. They have provided scholarships for economically disadvantaged students, supported teacher training programs, and supplied essential learning materials. In times of crisis — whether during conflict, economic hardship, or natural disasters — these groups have stepped forward swiftly to ensure that education in their alma maters does not falter.

What makes this effort particularly noble is its deeply personal motivation. These expatriates are not driven by institutional obligation or political agenda. Rather, their generosity stems from a profound sense of gratitude toward the schools that shaped their early lives. For many, these institutions were not merely places of learning but sanctuaries of hope during difficult times.

Their support also carries an intergenerational impact. Students in the North and East today benefit from opportunities that would have been unimaginable just a few decades ago. Access to modern technology, improved infrastructure, and financial assistance has enabled countless young people to pursue higher education and professional careers. In turn, many of these beneficiaries grow up inspired to give back themselves, sustaining a virtuous cycle of generosity.

Equally noteworthy is the spirit of unity fostered by these past pupil networks. In a world often divided by political, social, or ideological lines, these associations stand as examples of collective purpose. Alumni from diverse backgrounds come together under a single banner — their shared identity

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as former students — working collaboratively for the betterment of future generations.

As Sri Lanka continues to navigate economic and social challenges, the importance of such grassroots contributions cannot be overstated. While governments and institutions play critical roles in educational development, community-driven support often fills vital gaps, particularly in regions that have historically faced adversity.

At Monsoon Journal, we believe this enduring commitment deserves recognition and appreciation. It is a testament to the enduring values of gratitude, responsibility, and compassion within the Tamil diaspora. More importantly, it demonstrates how individuals, even when far from home, can remain powerful agents of positive change. In honoring these past pupils and their organizations, we also celebrate a larger truth: that education is not merely an individual achievement but a shared legacy. When those who have succeeded extend a helping hand to those who follow, they do more than provide resources — they nurture hope, dignity, and possibility.

Such efforts remind us that even across oceans and generations, the bond between a student and their school can remain unbreakable. And in that bond lies a quiet, powerful force capable of shaping brighter futures for communities everywhere.

Printing the Winds of Change around us All lands home, all men kin.

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SPECIAL FEATURE



JAFFNA HINDU COLLEGE OPENS STATE-OF-THE-ART SCIENCE LABORATORY

Jaffna Hindu College marked a significant milestone in its academic journey with the ceremonial reopening of the College's renovated and expanded



Science Laboratory on 16 February 2026. The modern facility, generously funded by the 1990 A/L Batch Old Boys at a cost of Rs. 7 million, stands as a testament to the enduring bond between the institution and its alumni.

The newly constructed laboratory features high-end educational furniture designed to meet contemporary learning standards. Among its key additions are twelve new powder-coated laboratory tables, a demonstration table, and a fully equipped practical area complete with a granite-topped side counter incorporating a laboratory sink and water pipeline facilities. The laboratory also includes 36 pantry cupboards for secure storage of chemicals and equipment, upgraded lighting and fans, renovated flooring, freshly painted interiors, and newly fixed windows — collectively creating a modern and safe environment for scientific exploration.

The opening ceremony commenced with a pooja at Varavar Kovil, followed by the formal ribbon-cutting by representatives of the 1990 A/L Batch Old Boys and students. The traditional oil lamp was ceremonially lit by Principal Mr. Senthilmaran Ratnam, Deputy Principals Mr. Ayavan and Mr. Indrabala, Vice Principal Mr. Paraneetharan, Science Laboratory Teacher-in-Charge Mrs. Muralitharan, representatives of the 1990 A/L Batch Old Boys, retired former science teacher Mrs. Kandaswamy, the laboratory assistant, sectional head, science teacher Mrs.



Sothinathan, and current students. The inauguration curtains were unveiled by a representative of the 1990 Old Boys' Batch.

The programme continued with an invocation, followed by a welcome address delivered by students. In his address, Principal Mr. Senthilmaran Ratnam highlighted the broader impact of the facility, noting that the laboratory would serve not only Jaffna Hindu College students but also benefit underprivileged schools across the Northern Region.

Representatives of the 1990 Old Boys' Team reaffirmed their commitment to supporting their alma mater and outlined future initiatives to strengthen academic infrastructure. Mrs. Muralitharan, Teacher-in-Charge, emphasized the transformative benefits the laboratory would provide to students, enhancing practical learning and scientific curiosity.

Continued to Pages 6-8

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SPECIAL FEATURE

Continued from Page 5...

A sample practical demonstration conducted by science teacher Mr. Pavitharan alongside students showcased the laboratory's capabilities and brought the ceremony to a lively conclusion. The event concluded with a heartfelt vote of thanks by students, expressing gratitude to the principal, coordinators, and the 1990 A/L Batch Old Boys for their generous contribution.

The 1990 A/L Batch Old Boys have further committed to ongoing maintenance of the facility and the immediate installation of an 86-inch smart digital panel and CCTV cameras, ensuring sustainability and technological advancement.

The ceremony was attended by members of the 1990 A/L Old Boys' Batch, teachers, former teachers, and students, marking a proud and

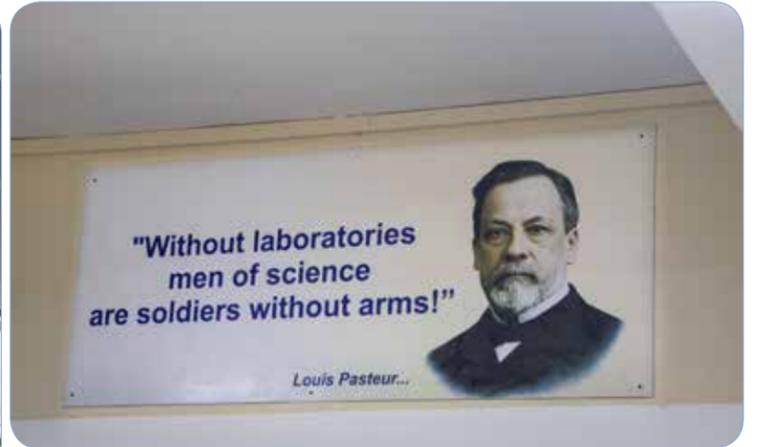
memorable occasion for the college community.



Photo courtesy:
Jaffna Hindu College
Photographic Club

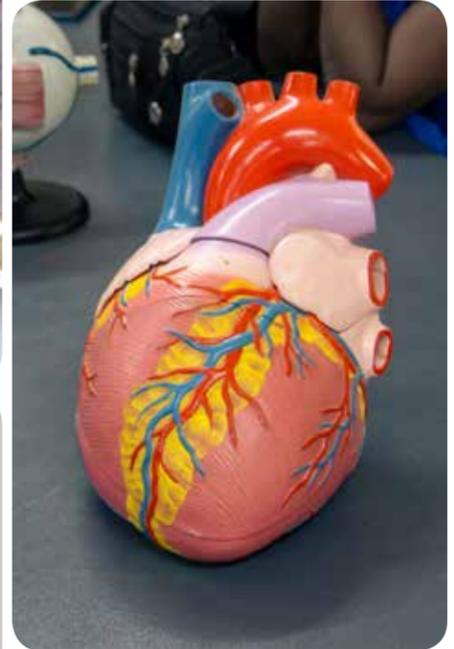


SPECIAL FEATURE





SPECIAL FEATURE





SRI LANKAN PARLIAMENT CELEBRATES THAI PONGAL 2026

In a vibrant display of cultural harmony and national cohesion, the Parliament of Sri Lanka celebrated the Thai Pongal festival on January 21, 2026. Held within the iconic parliamentary complex, the event brought together lawmakers from across the political spectrum to honor the traditional Tamil harvest festival and celebrate the rich diversity that defines the nation.

Under the patronage of Speaker (Dr.) Jagath Wickramaratne, the celebration served as a vital platform to champion inclusivity and the shared heritage of all Sri Lankans.

A Tribute to Heritage and Nature

The festivities commenced in the morning with traditional religious rituals. The parliamentary grounds were adorned with intricate Kolam—vibrant floor patterns crafted from rice flour—symbolizing auspiciousness and a warm welcome to all guests.

The centerpiece of the celebration was the ceremonial preparation of the Pongal rice. In accordance with ancient customs, milk was boiled in a new clay pot until it overflowed—a moment greeted with spirited cheers of “Pongalo Pongal!” to signify prosperity, abundance, and a bountiful future for the country.

Event Highlights

- **Cultural Showcase:** The ceremony featured traditional Hindu dance performances and musical recitals, offering a captivating window into the depth of Tamil arts and heritage.

- **Religious Blessings:** The event was graced by Hindu priests from the Mayurapathy Kovil, alongside other distinguished Hindu clergy, who offered blessings for the nation.

- **Dignitaries in Attendance:** High-ranking officials present included Deputy Speaker (Dr.) Rizvie Salih, Leader of the House Bimal Rathnayake, Minister of Buddhasasana, Religious and Cultural Affairs (Dr.) Hiniduma Sunil Senevi, and Secretary General of Parliament Mrs. Kushani Rohanadeera.

Messages of Unity

In his keynote address, Speaker **Dr. Jagath Wickramaratne** described Thai Pongal as a “universal message of gratitude.” He remarked:



“Witnessing Thai Pongal being embraced by all with such genuine warmth reflects the true beauty of our shared humanity. Just as the sun provides life equally to all, this festival reminds us that our nation can only progress when its people stand together in unity.”

Secretary General **Kushani Rohanadeera** echoed these sentiments, noting that Parliament serves as a home for all communities. She emphasized that such celebrations reinforce the state’s commitment to a “**new era of revival**” built upon a foundation of mutual respect.

Strengthening National Identity

The celebration was initiated by **Visvalingam Muralithas** (Research Officer of the Parliament) and organized following a proposal by **Hon. (Dr.) S. Sri Bavanandarajah**. With the support of the **Department of Hindu Religious and Cultural Affairs**, the initiative aimed to elevate awareness of Tamil culture and foster a cohesive national identity. As Sri Lanka navigates a transformative period of structural and social reform, this Thai Pongal celebration at the heart of its democracy stands as a powerful reminder that the nation’s greatest strength lies in its diversity.

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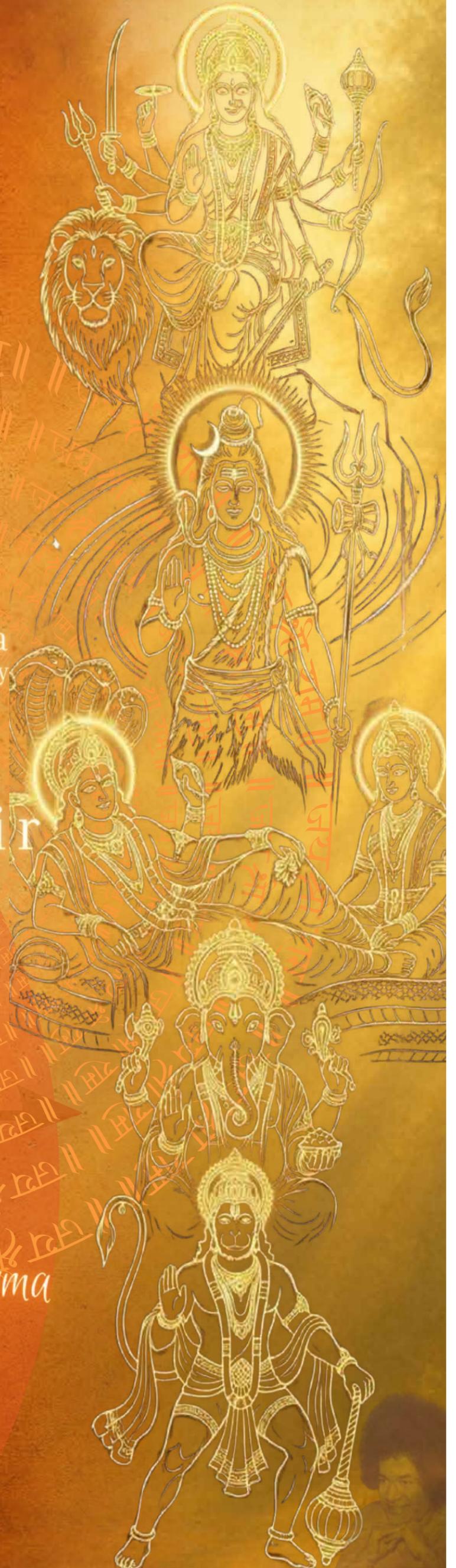
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Honouring heritage and healing minds: A conversation with Dr. Gunaratnam

BY: MELODY KESHISHIAN, COMMUNICATIONS SPECIALIST

Scarborough Health Network (SHN) is proud to highlight physicians like Dr. Senthuran Gunaratnam, a staff psychiatrist whose work is deeply rooted in cultural understanding, advocacy, and service to Scarborough's diverse communities.

As a Tamil-speaking psychiatrist in Toronto, Dr. Gunaratnam's lived experience and professional journey continue to shape how mental health care is delivered to Tamil and other marginalized populations.

We spoke with Dr. Gunaratnam about his path to psychiatry, the role of culture in mental health, and what continues to motivate his work at SHN.

Can you tell us about your journey to becoming a psychiatrist?

I grew up in Sri Lanka during the civil war and lost my father at a young age, so I was raised by a single mother under very difficult circumstances.

When I came to Canada, I initially worked in the community as a geriatric mental health case manager and addictions counsellor. Through that work, I saw firsthand how unmet the need was for mental health care, especially for immigrant and marginalized



Dr. Senthuran Gunaratnam, staff psychiatrist at Scarborough Health Network

communities. That's what ultimately led me to medicine and psychiatry.

The journey wasn't easy as an international medical graduate, but I was fortunate to find mentors and opportunities along the way.

I completed my training in Canada, earned recognition as Best Senior Resident at Western University, and eventually returned to SHN, where I first trained as a resident. I had set out goals to offer care based in understanding and destigmatizing mental health struggles in cultural groups.

I've been a psychiatrist here for eight years now, and am also a lead physician for continued education in psychiatry.

What does it mean to you to serve as a Tamil-speaking psychiatrist in Scarborough?

Language is important, but cultural understanding goes much deeper than that. Mental health is shaped by how people understand illness, stigma, family roles, and recovery. Being Tamil allows me to connect with patients in a way that builds trust more quickly, because I understand the cultural context behind their experiences.

Scarborough has a large Tamil population, yet there are very few psychiatrists who share that background. I see this role as both a responsibility and a privilege. It's also why I'm involved in equity, diversity, and inclusion work through the University of Toronto and within the health system more broadly.



How do you manage mental health stigma and how it affects patients?

Stigma is still very real.

I have worked with Tamil university students who are afraid to seek help because they worry it could affect their future careers or how they're perceived by family and community.

A big part of my work is gently addressing that resistance, explaining that mental illness is no different from physical illness and that early support leads to better outcomes.

It can be challenging, but it's also incredibly meaningful work. You see lives change when people finally feel safe asking for help.

How does cultural sensitivity influence mental health outcomes?

Culture affects everything: how symptoms are described, when someone seeks help, what treatments they're open to, and how recovery is defined. If clinicians recognize cultural struggles early—whether related to immigration, identity, or intergenerational conflict—the treatment process is often much better.

I've found many similarities between the struggles people face in Sri Lanka and those faced by immigrant communities in Canada. Displacement, adjustment, and loss are universal experiences, and acknowledging that can make the healing journey far more effective.

What keeps you motivated in your work at SHN?

SHN is an incredibly collaborative place to work. There's strong leadership in psychiatry, and we rely heavily on multidisciplinary teamwork with great nurses, social workers, and admin staff who stay connected with our clients. Beyond the hospital, I participate in Tamil community fundraising initiatives that support SHN. Mental health care saves lives, and I truly believe it deserves the same level of attention and resources as any other specialty. Despite the challenges, I don't regret choosing psychiatry for a moment.

Dr. Gunaratnam's story is a reminder of how representation in health care can make a lasting difference.

Scarborough Health Network to host kidney health education events

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Seeing patients fully: Marissa Joseph named inaugural AbbVie Chair in Ethnodermatology

Research, Education, Faculty & Staff, Giving, Inclusion & Diversity

By Emily Kulin and Emma Jones

Feeling seen and understood is central to patient care, says dermatologist Marissa Joseph (PGME Dermatology, PGME Paediatrics) — and is the principle that will underpin her work as the inaugural AbbVie Chair in Ethnodermatology at the University of Toronto's Temerty Faculty of Medicine.

At its heart, ethnodermatology asks whether the way skin disease is studied, taught and treated truly reflects the people seeking care. While these questions are not new, they have rarely been given sustained attention within academic medicine. As the AbbVie Chair, Joseph will bring long-term focus and leadership to a field centred on improving how dermatologic care is experienced by people of different ethnicities and skin types.

Established through a landmark \$3-million donation from AbbVie, the endowed chair was created to support research, education and clinical practice that better reflect the diversity of people living with skin conditions seen in Canada and around the world. With Joseph's recent appointment, that commitment now has a dedicated steward and a clear patient-centred purpose.

"I believe ethnodermatology really sits at the intersection of science, equity and real-world patient care," says Joseph, who in addition to being a longtime faculty member in Temerty Medicine's Division of Dermatology is also medical director of Women's College Hospital's RKS Dermatology Centre. "That's where this work matters most — in outcomes, in trust and in how we serve



Dr. Marissa Joseph, AbbVie Chair in Ethnodermatology

our communities." As a visual specialty, dermatology has long relied on pattern recognition, a strength that has also shaped how it has been taught and practised. But Joseph notes that those patterns have historically reflected a narrower range of people than those seeking care. For example, physicians are taught to look for 'redness' as a key sign of inflammation, yet this isn't always present in individuals with more richly pigmented skin tones.

Yet, Joseph sees her field and her new role as doing much more than advocating for better representation in textbooks and clinical guidelines.

"It's about how disease is managed, how treatments are studied and how confident clinicians feel when they're making decisions," she says.

That focus extends into the design and delivery of clinical

research itself. Joseph notes that many dermatologic treatments — particularly in rapidly advancing, immune-mediated conditions — were studied in populations that did not fully reflect the diversity of those now receiving them. As a result, questions around effectiveness, safety and real-world response have not always been answered equally for all people affected by skin conditions.

In her capacity as AbbVie Chair, Joseph will champion dermatologic research that intentionally includes diverse populations — not only to improve equity, but to strengthen the evidence base clinicians rely on when making treatment decisions. More representative trials, she says, lead to more precise, confident and effective care for everyone.

"Research drives practice," she says. "If people aren't meaningfully included in clinical trials, that gap

HEALTH & WELLNESS



follows them into the clinic.”

Her mandate also spans education and clinical translation. Serving in the AbbVie Chair role, Joseph will work to ensure future clinicians are trained to care for all skin tones with confidence, as well as support the adoption of new knowledge in everyday clinical practice.

Education, she says, is where the most transformative and lasting change can take hold.

“When trainees learn to assess skin disease across skin tones and understand the barriers patients face in accessing care, that knowledge stays with them for their entire careers,” Joseph says. “Education becomes a tool for healing.”

This educational work will also extend well beyond dermatology alone. In Canada, most skin conditions are assessed and treated by family physicians, pediatricians and emergency clinicians — making broad, accessible dermatologic education essential.

“Dermatologists represent a very small portion of the clinicians who see skin disease,” Joseph says. “If we want to change how care is delivered, we have to reach everyone involved — from undergraduate medical education through continuing professional development across specialties.”

In addition, outreach and partnership are central to the AbbVie Chair’s mandate. Joseph emphasizes the importance of working alongside communities and health-care providers to understand lived experience, build trust and ensure care is culturally safe.

“When medicine becomes more inclusive, it becomes more accurate,” she says. “And when

patients feel seen and understood, they’re more likely to engage with care. Trust is not a soft outcome. It directly affects health.”

Joseph’s work will also be centred on accountability: setting meaningful goals, measuring progress and ensuring commitments to equity extend beyond moments of heightened attention.

“This can’t be performative,” she says. “If we’re serious about change, we have to be able to reflect back and ask what we’ve actually done and whether it’s made a difference.”

Vincent Piguet, chair of the Department of Dermatology at Temerty Medicine, says Joseph’s appointment reflects both the urgency of the moment and the breadth of her vision.

appears, making an accurate assessment essential for a correct diagnosis and the right treatment plan.

“Ensuring we can provide that precision across all skin tones is a clinical necessity, not an optional choice,” says Piguet. “Ultimately, the AbbVie Chair in Ethnodermatology is about our commitment to a single, high standard of care—one that is scientifically sound and serves every person who walks through our doors, both now and in the years ahead.”

For AbbVie, Joseph’s appointment marks a key milestone in a long-term commitment to advancing equity in health research and care.

“The AbbVie Chair in Ethnodermatology empowers the dermatology community to advance

meaningful, lasting change,” says Stéphanie Sauvageau, Head of Medical at AbbVie Canada. “Dr. Joseph’s work exemplifies that commitment and will help ensure the field continues to evolve in ways that reflect the diversity of the patients it

It’s about how disease is managed, how treatments are studied and how confident clinicians feel when they’re making decisions.

Marissa Joseph, AbbVie Chair of Ethnodermatology

“I am thrilled Joseph has been appointed as the inaugural AbbVie Chair in Ethnodermatology,” he says. “In the eight years since I was recruited to lead U of T’s dermatology program, I have seen our division grow significantly. Supporting Dr. Joseph’s professional development and international profile has been a natural extension of our commitment to academic excellence. She brings outstanding clinical expertise, exceptional teaching skills, scholarly rigour and an evidence-based approach to advancing health equity.”

As Canada’s population continues to diversify, the impact of the AbbVie Chair will reach far beyond dermatology. The skin is often the first-place systemic disease

serves.”

Endowed chairs are designed to endure, providing the time and resources needed for sustained leadership. For Joseph, that permanence matters greatly.

“So much scholarly work happens off the side of a desk,” she says. “Dedicated time allows this work to be intentional, collaborative and impactful — and it signals that it matters.”

At its core, however, her goal as the AbbVie Chair will be simple.

“This is about seeing patients fully,” Joseph says. “When our science, education and care reflect that, everyone benefits.”



AUTOMATION IN AVIATION

By: Kane Siva

The word Automation was first used by Lawrence Sperry, who developed a Gyroscopic Stabilizer that connected to the flight controls as early as 1912. The New York Times in July 1933 declared "Commercial Flying will be Automatic in the Future". I am sure anyone at that time might have scoffed at that suggestion. But this claim was made based on the feat of famed American Aviator, Wiley Hardeman Post, during the first world war period, and the first pilot to fly solo around the world in 1933. He relied on radio navigation and an automatic pilot during record-breaking circumnavigation of the globe. Quoting "Timothy P. Schultz, a former US Airforce pilot, this was accomplished by Wiley in his specially equipped, "Winnie Mae", the famous Lockheed Model 5C Vega aircraft". Presently "Winnie Mae", decorates the halls of Smithsonian National Air and Space Museum, Washington. A "robot pilot" was Wiley's lone companion; it let him "sit relaxed in his chair, an overstuffed one specially installed, without much regard for the stick technique" and "held the plane on a set course without aid from the pilot". The use of a radio compass to fly great distances with considerable accuracy and with extensive use of automatic control demonstrated the value of machine-based control. The New York Times described this as "revelation of the new art of flying," and its prediction of a highly automated future of flight was largely correct. This automated flight idea was progressing and the advancement in this field resulted in or around 1947 to another level. A Douglas C-54 Skymaster equipped with a "mechanical brain" (in the words of Capt. Timothy), took off from Newfoundland, flew 2,400 miles and safely landed in an airfield in England without any interaction by any human with flight controls, even though a crew of 9 was on board observing the whole process. I paraphrase this as a real watershed moment in automation and automated aviation. This made the pilots as supervisors instead of as operators and would say "leap frogged the art of flying, and a precursor for future advancement in automation mode of flying.

Automation in the cockpit developed gradually and systematically, marking steady progress in commercial aviation. British, Hawker Siddeley's, Trident HS-121, in 1965, was the first aircraft to make a fully automated approach and landing. This was bettered by Lockheed Tristar, L-1011 in 1972 with an advanced autopilot for landing. Year 1988 saw Airbus 320, that entered the service and etched a name in the books of aviation, as the first commercial airliner

Air France Flight 447

Air crash



to display a full digital transformation flight system or digitalized fly-by-wire, FBW, automated flight control system and to feature a full glass cockpit. This FBW mode replaced most conventional mechanical cables, pulleys and other accessories with electronic interfaces and computers which processed pilot inputs, enabling advanced flight envelope protection to prevent unsafe maneuvers. The essence of the fly-by-wire system is this, manual flight control movements by the pilots is converted into electronic signals which is processed by FCCs, flight control computers. These electronic signals maneuver aircraft flight control systems that eliminate mechanical flight control and this is assisted by an electronic interface, and these systems are semi-automatic.

The idea of Automation, fly-by-wire technology was conceived to help commercial aviation by French engineer and test pilot, Bernard Zeigler. He worked as the chief development engineer in 1970 for Airbus, and coincidentally his father Henri Zeigler was one of the co-founders and the first CEO of Airbus. Airbus introduced this system to aid the pilots, minimize the stress on/off the pilots, do away with heavy mechanical controls instead with lighter electronic systems, better fuel efficiency and preventing unsafe maneuvers by pilots and keeping safety at its best, and always expecting a smooth operation of flight. Automation has made the traditional role of pilot's hands on flying, a history, their real presence is there, needed, but merely as system managers, observers and monitors. This seems to be cool but had an unexpected downside as in the case of Air France flight 447, on the 1st of

June 2009, over the Atlantic. This flight from Rio de Janeiro to Paris, 12 crew and 216 passengers on board had a luckless end for all, and it really shook, woke up everyone in the Aviation industry, and Airbus consortium too. AF 447 had an uneventful departure on that day & was cruising over the Atlantic, two & 1/2 hours into the flight and aircraft was on autopilot. Flight had an experienced captain with 11,000 hours, 1700 hours in command on A 330, the co-pilot had 6547 hours, (4479 hours Airbus) who was on the left-hand seat at this unfortunate moment, and the co-pilot on the right-hand seat had 2936 total hours of flying. The captain went for his allotted break time, a nap, as the flight was on Autopilot and cruising. The weather was not friendly at this cruising altitude of 35,000 feet; continuous light turbulence was there. The pilots were not aware that the airspeed sensors, the Pitot tubes, that validate the speed through the air, could not function or indicate the speed, since it got clogged with ice crystals, due to weather. Computerized flight control system was unable to read the air speed correctly, and this created confusion in the Flight Management Guidance and Envelope Computers resulting in disconnection of the autopilot, and the initial warning came, the "AUTO -FLT- APP- OFF". The pilots were really confused as to what was happening and why the autopilot got disengaged, and the stall warning issue, maybe both these pilots were inexperienced on a most advanced computerized Airbus 330, as the captain was away on an authorized break.

I would like to mention at this juncture, most of us should know that A-330 is one



Aviation & Airlines

SPECIAL FEATURE



of the most highly computerized, automated multisystem aircraft. They call it Cybernetic machines. Airbus aircraft operate under different flight rules, unlike normal aircraft since it is fully automated. Airbus flight controls have 4 different flight control rules. Normal law, Alternate, Direct and Mechanical Backup laws. A 330 is designed in such a way to prevent any missteps by pilots, in the sense, this has a protection envelope that protects any wrong maneuvers by pilots under Normal law. When the autopilot got disengaged on AF447 that night and the warnings came, the pilots were flabbergasted as to what was happening and could not grasp the issue as they were not trained for this sudden scenario. The two pilots reacted by taking the controls and as it was dark, and cloudy weather prevented them to get a clear idea of the skyline, and this could explain the panic occurred in the cockpit, and is understandable, till the captain was brought in to handle the situation, and it was too late to gain speed and climb as the aircraft was on the final leg of its stall. It was too quick, pathetic and a horrible incident, and crashed into the Atlantic Ocean without a trace of it for almost 3 years. Finally, Air France, after 3 years of search, with greatest difficulty salvaged the aircraft, CVR and the BlackBox, and found out the cause for this catastrophe. An ill-fated flight that devoured 228 lives, and after realizing what led to this hapless incident, I am sure no one should blame the automation system, fly-by-wire, and the pilots too, as they were not trained for this inevitable disengagement of the autopilot, alas, but when the investigation was over, the blame rested on the shoulders of the pilots, and not on Airbus, "that is sucks", my strong position.

The training program that was provided to these 3 pilots and many others in that era never covered this kind of untold emergency, maybe this flight disaster could have been averted, if cognitive function could decipher at that moment what the automated system was trying to warn, which they came to know later (Airbus learnt). This was really a sad day for aviation and unfortunate day for all who sank into the bottom of the Atlantic Ocean.

The French aviation investigating authority, BEA, which investigates incidents and accidents involving Airbus identified the flaws and the lapses and made strong recommendations. Their firm belief highlights the difficulties when humans and machines interact. BEA observed the co-pilots of Air France 447 were not trained to fly manually at high altitudes even under normal conditions. This prompted EASA, to advise that the pilots should have regular practice in stall prevention and recovery, should receive more training in the probable causes of autopilot disengagement and other automatic control systems failure, to comprehend how these systems function under normal

and alternate laws, and what kind of envelopes of protection are offered. These findings prompted the president of

Flight Safety foundation in Alexandria to say in 2017 or 2018, Quote "We are seeing a situation where we have pilots who can't understand what the plane is doing unless the computer interprets it for them", in his view this creates a training challenge not only for Airbus but for the global airlines training programs for pilots. The timing of this statement looks so coincidental, the chief scientific and technical advisor for flight deck human factors for the Federal Aviation Administration, FAA, Dr. Kathy Abbott, said these, quote, "while modern cockpit automation overcomes various forms of pilot error, it also introduces new potential errors that may impact how aviators "safely manage the flight path of the airplane". Capt. Timothy P. Schultz voiced, pilots, when they rely on computer-based flight, encounter another issue called "Automation Surprise". This situation arises when pilots are confused or don't understand what the automatic system is indicating them to do or what it is telling the aircraft to do while on flight. The aircraft may be in a different mode which only the system knows and the pilot may not know what the system expects them to do in a situation. It is difficult for the pilot to comprehend what the system expects them to do, and vice versa. Anytime human-machine interaction occurs, an underlying issue will be there, cognitive function vs automated machine programming or performance, eventually leading to disaster results, as in the case of AF447 flight unless cognitive function overcomes this issue.

Miracle on the Hudson famous captain Chesley, "Sully" Sullenberger, a senior Airbus captain Flight US Airways Flight 1549, Jan 15, 2009, is of the following view regarding automation technology, quote "automation technology in aviation will not completely wipe out errors made by the pilots but will change the nature of errors that are made. Further he is of the view, that Air France Flight 447 is clear-cut evidence, where automated technology and pilots was failing to work together. This is a situation where pilots expect the automation system to perform in a way which pilots think should and the automation system may perform what or that is not expected by the pilots. This is where the crux of the automation issue rests and makes us ponder the essence of the automation system to benefit aviation.

Honestly, since I have never flown any planes to give any personal interaction of this system which is really doing

extremely well with Airbus computerized automation, except understanding the concept of it by reading lots of writeup, besides sitting on the right hand seat of a DC-3, for 5/10 minutes, holding the "Yoke" and feeling the movements of it, and it was a thrill of my life that day, on



a flight from Jaffna to Colombo, thanks to beloved captain, late S.W. Jayasekara, fondly called Capt. SUS, who facilitated this experience and would say a big thank you. The deductions you derive from this AF447 flight disaster can be summarized in this way: due to the limitations of human performance and cognitive function, aviation engineers, experts, aviation physiologists, and physicians conclude to a greater degree that you can depend on a man or woman at the controls to perform in synchronization with automation, provided they undergo continuous training and understand their role as systems managers instead of being traditional "hands-on-pilot".

Although I am not an expert, I believe that automation in aviation is here to stay.

Aviation Industry is increasingly dependent on automation, and this makes us wonder what role the traditional pilots will have to play behind the closed cockpit doors as technology advances to a highly sophisticated level. Recently a Beechcraft Super King Air B200 successfully made the first real world emergency landing, using Garmin Autoland System, at Rocky Mountain Metropolitan Airport, Denver, Colorado. A first for the record.

Will the pilots be replaced any time soon? I don't think so at all for 50 or more years to come.



K.N. Sivagnanasunderam (Blue)
Former Flight Operations
Officer, Air Ceylon Ltd.
Kanesiva6@gmail.com



TWO SIDED COIN



Prem Rawat

In my opinion, you're all peace ambassadors because you all have peace in you.

So you have, you're also peace ambassadors.

But the problem is that word, peace is possible—it's not a problem, if you understand what peace is. If you don't know what peace is, 'is possible' really becomes 'impossible.'

As I travel the world and I say to people 'peace,' and people have no idea what peace is.

No idea.

For most people, escaping from their problems is peace.

You see? Let me ask you a question.

Why do you want peace? Why?

Why do you want peace?

Well, so what? You want dahl too, no? Do you like rice?

So, you like rice too. But that doesn't say 'rice as possible.' That says 'peace is possible.'

Why do you want peace?

Ahh, to be happy. Oh, how many of you want peace because it makes you happy?

Why do you want to be happy?

It feels good? That's why you want to be happy, because it feels good?

Why do you want to feel good? Why do you want to be happy?

Why do you want peace?

So, is your happiness not always there?

Does happiness fall from the sky?

Does happiness grow in the field?

What is your happiness?

To you, your bus is leaving and you're not on it, and the bus driver sees you running behind the bus and he stops.

"Thank you. Thank you. Thank you."

Is that what peace is, getting on the bus?

So, I'm asking these questions because I want to engage you.

I want you to think; I want you to understand that peace isn't running away from your problems.

Peace isn't about your problems.

Peace isn't about the good and bad.

Peace isn't about the confusion.

What is peace?

As human beings, we have two parts to us; it's just a physical rule. You cannot have one-sided coin.

Every coin has two sides.

Even if you split the coin to get rid of one side, you will still have two sides.

Just the law of nature, right?

So, every time you are confused, guess what the other side of that is. Clarity—that far away.

When you find yourself in darkness, light is that far away.

When you find yourself in sorrow, joy is that far away.

I'm just being, so you can see, it's less distance than that, believe me.

You have two natures in you.

You have kindness. You have clarity. This is your nature too.

Kindness, clarity, compassion, joy, light is your nature too.

And confusion, anger, frustration is also your nature.

So don't get, you know, like, "Oh yeah, I like that. I like, light is my nature."

No, darkness is your nature too.

Darkness is your nature too. But so is light;

So there is a place in you, the place where that light is, where that joy is, where that clarity is, where that understanding is.

And experiencing that place, will bring you peace.

That's what peace is. That's what peace is.



Profound Sayings - Poet

Subramaniya Bharathy



By: J A Rajah

1. There are no caste distinctions amongst human beings. All human beings are equal.

'Saathikal illayadi, paapa.'

2. Sing and dance for we have gained independence from foreign rule.

'Aaduvome, parllu paaduvome, anatha suthanthiram addayintu viddomenru''

3. Men and women are equals.

'Aanukku penn nharenru kummiyadi.'

4. Every human should have the facility of eating. None should suffer from such deprivation.

'Thani oruvannukku unavu illay enil iv ulagathinaye azhllithu viduvom.'

5. There is no language equivalent to Tamil.

'Thamilukku niharana mozhi, ulahil veronrum llai.'

6. Those who seek freedom, will they seek anything else?

'Vinnil iravi thanay vidduviddu eavarum pooi minmimini korlvaro'? Kannilum iniya suthanthiram ponapin kay koddich chiripparao?'

7. Love, Love, Love; otherwise, die, die, die.

'Kaathal, kaathal, Kaathal, inrel saathal, saathal, saathal.'

8. Live in the present and shape the future.

9. World will prosper in knowledge and intellect, if both men and women are deemed equal.

10. It is difficult to remain patient when we see men living without a balance of mind.

'Nenju porukkuthilaye, inthe nilaykedda manitharai ninanthu viddal.'

** Bharathy provided the mental and emotional background for the independence of India like Mazzini who worked for the unification of Italy through his writings - 'Ideas grow quickly when watered by the blood of martyrs.'*



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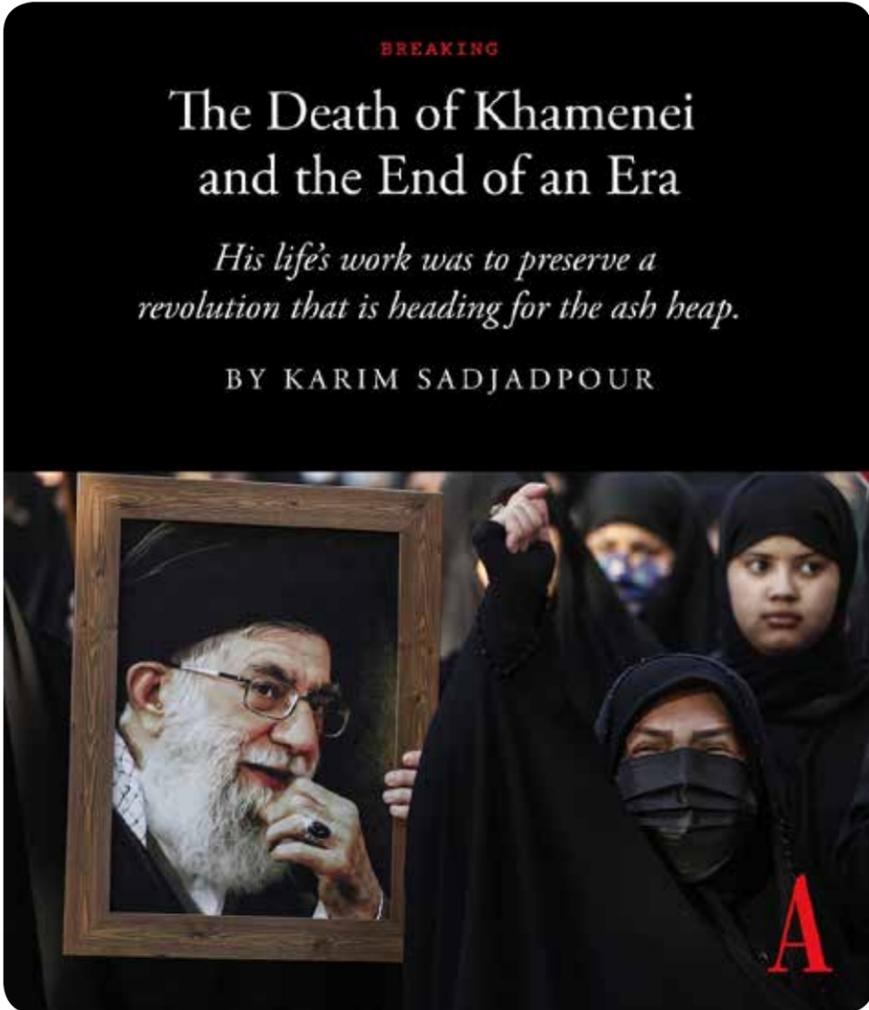
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Ayatollah Ali Khamenei's death at the hand of a nation he worked very hard to kill is a hinge moment in the history of Iran's revolution, Karim Sadjadpour argues. <https://theatln.tc/SNtjqPCU>

Khamenei "did not build the Islamic Republic of Iran. He inherited it from its founder, Ayatollah Ruhollah Khomeini," Sadjadpour writes. In 1979, Khomeini led a revolution that deposed a U.S.-aligned monarchy and replaced it with an Islamist theocracy whose three ideological pillars were "Death to America," "Death to Israel," and the mandatory covering of women—the hijab, he said, was "the flag of the revolution."

"Khomeini died in 1989, and his successor's life's work was to keep that revolution alive long after the society it governed had moved on," Sadjadpour argues. "In this, Khamenei was remarkably, ruthlessly successful. But the world view he imposed was never truly his own. He was the spokesman for a ghost."

"Khamenei understood that his power was best preserved in a bubble. Not complete isolation—he wanted to sell Iran's oil—but calibrated insularity," Sadjadpour continues. "But insularity has its costs, and they were borne entirely by the Iranian people."

"Khamenei treated the relationship between the state and its citizens not as a social contract but as a predatory lease—nonnegotiable, imposed by the landlord, long since expired. The regime micromanaged the personal lives of more than 90 million people, dictating whom they were allowed to love, what they drank, what women wore on their heads," Sadjadpour writes.

"Khamenei confronted the paradox that every revolutionary caretaker must face: The revolution he preserved was designed for a world that no longer exists," Sadjadpour argues. "In the end, he was felled by Donald Trump and Benjamin Netanyahu, an American president and an Israeli prime minister whom he loathed. He lived by 'Death to America' and 'Death to Israel.' He died by death from America and Israel."

Like

Comment

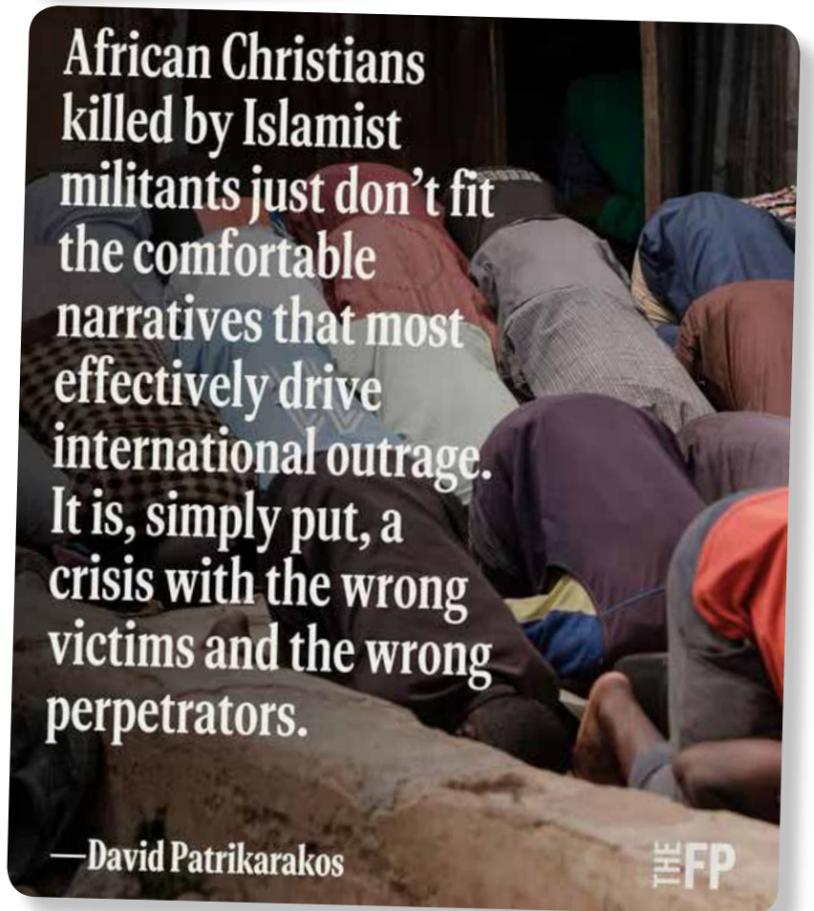
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I chased a squirrel.



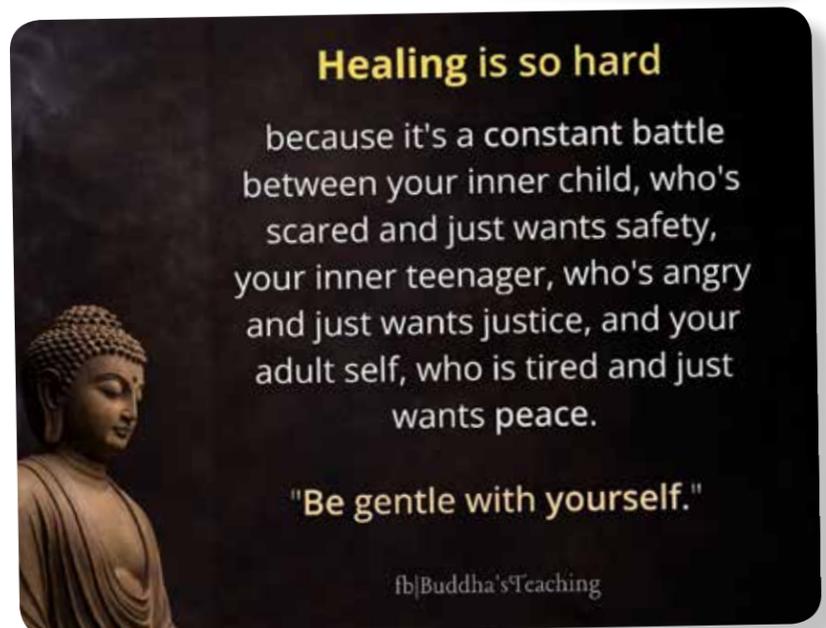
Proud to announce that I effectively executed a rapid-response squirrel displacement strategy to mitigate potential yard intrusions. Humbled by the unwavering support of my family and local stakeholders. This experience reinforced the importance of vigilance, ownership, and continuous improvement. Looking forward to scaling this impact in future engagements. 🐾



African Christians killed by Islamist militants just don't fit the comfortable narratives that most effectively drive international outrage. It is, simply put, a crisis with the wrong victims and the wrong perpetrators.

—David Patrikarakos

THE FP



Healing is so hard

because it's a constant battle between your inner child, who's scared and just wants safety, your inner teenager, who's angry and just wants justice, and your adult self, who is tired and just wants peace.

"Be gentle with yourself."

fb|Buddha'sTeaching

HINDU COLLEGE COLOMBO MARKS A HISTORIC MILESTONE

Celebrating 75 years of shaping minds & building futures.

“கற்றாங்கு ஒழுகுக”

75th Diamond Jubilee
Celebration - 2026

Journey of over Seven Decades. Founded with a vision to provide a holistic education rooted in Hindu values. Hindu College Colombo has grown from humble beginnings into one of Sri Lanka's leading national schools.

For the last 75 years, Hindu College has served as a beacon of knowledge for the Tamil community, producing world-class professionals, sportsmen, and visionary leaders who serve both the nation and the global community.

The Birth of Hindu College Colombo

Hindu College Colombo was founded on February 12, 1951, under the name 'Pillayar Paadasalai.' under leadership of Justice



C. Nagalingam with help of good hearted 23 volunteers. The trustees of Bambalapitiya Sri Sammaankoodu Maanikka Vinaagar Temple and Sri Kathiresan Temple donated the land for the school. Beginning with 55 students and two volunteer instructors, the school was managed by the Hindu Educational Society.

Mr. Pathmanathan was the school's first principal, a position he held until 1957. Mr. V. Sathasivam was the principal of the primary section.

With the beginning of senior courses, the school required additional space to accommodate new students. Sir John Kothalawala, who was Prime Minister at the time, laid the foundation for the construction of new structures on land acquired by HES in Ratmalana for the purpose of expanding the school.

Beginning in 1955, senior courses were held in Ratmalana, and junior classes were held in Bambalapitiya. However, both were administered by the same entity.

The Story

In the late 1940s, the Hindu community in Colombo faced a

Compiled and Design by
Rasadurai Surendran (94 A/L)



College front view

dilemma: how to provide their children with a modern, English-medium education without losing their religious and linguistic identity. Under the guidance of the Hindu Educational Society, the vision for a dedicated institution was born.

On February 12, 1951, the college officially opened its doors. It began with a handful of students and a few dedicated teachers, driven by the motto "Karka Kasadara" (Learn flawlessly). The founders envisioned more than a school; they sought to build a "Gurukulam" in an urban setting.

Architectural Evolution & The Bambalapitiya Landmark

The move to the current premises in Bambalapitiya was a turning point. The architecture of Hindu College, Colombo, blends colonial-era structural strength with traditional Dravidian influences.

The Main Wing

Designed to accommodate the growing influx of students from across the Western Province, the main building became a landmark of the Colombo 04 skyline.

The College Shrine

Central to HCC's history is the Saraswathi and Pillayar Shrine. It is the spiritual heart of the campus. For decades, every school day has commenced with the sacred chanting of 'Thevaram,' a tradition that has remained unbroken since the school's inception.

The Playground

Often referred to as our 'field of dreams,' the grounds were reclaimed and developed through the tireless efforts of the Old Boys and the Parent-Teacher Association (PTA) to provide a space for what would become a legendary cricketing culture.



SPECIAL FEATURE



Inter House Sport meet at College ground

The 'Golden Era' of Academics and Leadership

Throughout the 1960s and 70s, Hindu College Colombo established itself as an academic powerhouse. It was during this time that the school gained a reputation for producing some of the nation's finest doctors, engineers, and accountants.

National Status (1976)

Recognition by the state as a National School was a milestone that solidified HCC's position as a premier educational institution in Sri Lanka.

Science & Commerce Excellence

The college was among the first Tamil-medium schools in the city to offer advanced laboratory facilities, leading to a surge in admissions to the G.C.E. Advanced Level streams.

A Legacy of Sporting Valour

History at HCC is written in the sweat and spirit of its athletes.

The Battle of the Hindus

The annual cricketing encounter against Jaffna Hindu College is more than just a match; it is a historic celebration of brotherhood and rivalry that dates back decades, bringing together thousands of alumni from around the world.

Athletics and Beyond

From the 'House Meets,' where

students compete under the names of great Hindu emperors and scholars, to our dominance in national-level football and chess, the school has always championed the philosophy of *Mens sana in corpore sano* (A sound mind in a sound body).

Resilience Through Adversity

The college's history is also a story of resilience. During the challenging years of Sri Lanka's civil conflict, Hindu College, Colombo, served as a stable anchor for the Tamil community.

It remained a place of safety and growth, ensuring that the youth's education was never compromised. The school's ability to maintain its

standards and spirit during these times is a testament to the strength of its leadership and the loyalty of its community.

The 'Old Boy' Network

A Global Brotherhood. Once a student, always a son of Hindu College.

The Hinduites worldwide alumni network spans from Colombo to London, Toronto, Sydney, and Melbourne.

The Hinduites' Old Boys are the greatest strength, continuously supporting the college through infrastructure development, mentorship, and equipment donations, which help future generations succeed.



Debating Team - 4th time All Island Champion in the Sotkanai stage. "சொற்கண்ணை 2025"

SPECIAL FEATURE



2018 big match victory



College Kovil Kumbabishekam



Inter House Road Marathon 2025



Founders day laptop donation



International YOGA day 2025



Funders day back to school ceremony.





SPECIAL FEATURE



OBA's Around the World

Sri Lankan OBA

Contact details: Hindu College Colombo, 77, Lorenz Road, Colombo 04.
Phone : +94112586169 Fax : +94112506224
Email : admin@hinducollegeoba.org

United Kingdom OBA

In 1986 a group of past pupils of Colombo Hindu College got together in London to find a way to help the college and its pupils. The outcome was to start a past pupils association with the following objectives, Promote cultural, social educational and religious activities. Promote English, other European languages, Computer studies, and Sports activities. Organize social gatherings of the past pupils of Colombo Hindu College and their families. To share information with old boys associations in other countries. To provide financial support for any special projects the school undertake.

We also like to hear from past pupils of Hindu College who are resident in other European countries

Contact details: Web: www.colombohinducollege.co.uk
Email: colombohinducollegeppauk@gmail.com

North-American OBA

This is the largest expatriates Alumni Association of our alma mater. We now have over 300 members and it is growing. We hope this site would provide a great forum to network with your fellow Colombo Hindu boys of the past and the present year. However, when you become a member (only the Alumni are allowed), you will get the access to our private domain where you get to meet the old boys and build your network across the globe.

Come join the Alumni Association and be part of an unprecedented network group. We like to encourage our recent graduates to contact us and get involved with the association. We are living in an information age and much of our alumni activities do get accomplished via electronic communication. Consequently, we minimize our physical meetings and yet coordinate our activities as frequently as we could.

Contact details: Web www.hinducollegecolombo.com
Email: alumni@hinducollegecolombo.com



Battle of Hindus (North America - Canada)

Canada

60 Conn Smythe Drive, Scarborough, Ontario. M1J 3P5
Phone: (416) 722-3523 | (416) 991-9160

Australian OBA

Some enthusiastic past students of Colombo Hindu College Bambalapitiya and Ratmalana assembled in a humble setting at Merrylands, NSW on 25th February 2000 on the aegis of their adored past Principal and thus the Australian Chapter of the Colombo Hindu College Old Students Association was born.

The membership of this Association is open to past Students Bambalapitiya and Ratmalana campuses of the Alma Mater and past teachers. People with special interest with the school are admitted as Associate Members.

Contact details: Web: www.chcosa.com
Email: committee@chcosa.com

Australia - Sydney, NSW OBA

Name of the Association referred to as CHOBAA NSW by members and well-wishers in the wider community in Australia. Our Association was established on 10th Of February 2019, by newly elected committee members.

In this constitution, Association means, Colombo Hindu Old Boys Association of Australia – New South Wales Incorporated.

Act means, Associations Incorporation Act 2009.

College means, Hindu College Colombo established in 1951 and located in 77, Lorenz Road, Colombo 4, Sri Lanka.

Management Committee means, the committee, consisting of office bearers and seven other ordinary committee members, who are elected at the Annual General Meeting and has the responsibility of managing the affairs of the Association.

Office Bearers means, members of the Management Committee who hold the position of President, Vice President, Secretary and Treasurer.

Ordinary Committee Member means, a member of the committee who is not an office bearer of the Association.

Sub-committee means, any sub-committee appointed by the committee for planning and execution of sports activities, social activities or any other activities as determined by the Management committee.

Member means, a member of the Association who has paid his annual subscription or is a life member of the Association.

Financial Year means, financial year of the Association which begins on the 01 January and ends on the 31 December

Contact details: Web: www.chobaansw.org.au
Email: chobaansw@gmail.com

Source: colombohinducollege.co.uk



THE CRUEL WORLD

Kumar Punithavel

Puranaanooru is an anthology of four hundred poems written during the Sangam era in Tamil Nadu, which begins around six centuries before the common era and lasts until two centuries post common era. This anthology comes under the group called puram which contains poems expressing War, Valor and social life. Among many poets contributed in these anthologies with some contributing more than one, the poem 194 was authored by Pakkudukkai Nankaniyar. His only contribution to this anthology was this poem. The name Pakkudukkai is believed to be the name of his home town. During that period learned tend to add the name of their hometown their name.

It is very common for us to say this world is a happy one especially if you are wealthy. But Nankaniyar was so angry looking at the suffering of the humans, called this world a cruel one and further, called the creator of this world an uncultured person. Let's go into the poem 194 of Puranaanooru in detail.

The poet must have been taking a walk on a quiet road in a village and was totally hurt by what he saw and put into words, which has lasted more than two millennia. Interestingly, the Tamil words that he used to compose this verse are still used in modern day Tamil language, which makes it easy to understand by everyone. What he saw while walking was, there was a funeral house on one side of it. And, at the same time in the house opposite to the funeral house was a wedding ceremony going on. Both sides were echoing with drum beats. One was a sad funeral drum beat and, on the opposite, a happy wedding drum beat.

One house the funeral drums rattles,
One house the wedding drums roars loud,

ஓரில் நெய்தல் கறங்க, ஓர் இல்
ஈர்ந் தண் முழுவின் பாணி ததும்பப்,

Those joined partner adorned flower garland

Those lost their partner teared in charming eyes,

புணர்ந்தோர் பூ அணி அணியப், பிரிந்தோர்
பைதல் உண்கண் பனி வார்பு உறைப்பப்,



Tamil wedding with garlands.

This uncultured creator's world is cruel

This nature of the cruel world once realized,

They can live in this world blissfully.

படைத்தோன் மன்ற அப் பண்பிலாளன், 5
இன்னாது அம்ம இவ்வுலகம்,
இனிய காண்கிதன் இயல்பு உணர்ந்தோரே.

Let us read the whole poem together and see how it sounds'

One house the funeral drums rattles,
one house,

One house the wedding drums roars loud,

Those joined the partner adorn floral garland,

Those lost their partner teared in charming eyes,

This uncultured creator's world is cruel,

This nature of the cruel world once realized,

They can live in this world blissfully.

ஓரில் நெய்தல் கறங்க, ஓர் இல்
ஈர்ந் தண் முழுவின் பாணி ததும்பப்,
புணர்ந்தோர் பூ அணி அணியப், பிரிந்தோர்
பைதல் உண்கண் பனி வார்பு உறைப்பப்,
படைத்தோன் மன்ற அப் பண்பிலாளன், 5
இன்னாது அம்ம இவ்வுலகம்,
இனிய காண்கிதன் இயல்பு உணர்ந்தோரே.

In just seven lines the poet has not only described the evil situation that exists in this world as cruel, but also curses the creator of this world as an uncultured person, to have both opposite one another.

Interestingly the great Tamil poet Thiruvalluvar too had composed a couplet in his famous book Thirukkural written about two thousand years, saying a person who was there yesterday is no more today. Let's have a quick glance at that couplet 336;

நெருந லுளனொருவன்
இன்றில்லை என்னும்
பெருமை யுடைத்திவ்
வுலகு

One was yesterday; not today!

The wonder of the world's way!

Indeed, whoever comes to this world will be taken away so suddenly all those left behind have nothing but to shed tears and wait for their turn to come.



The partner tears in funeral



SPECIAL FEATURE

PEOPLE'S NAMES: VICISSITUDES OF NOMENCLATURE IN SRI LANKA



By: J A Rajah

The names people use to call themselves depends on so many factors like cultural background, genealogy, family traditions, history of one's country of birth, religious affiliations and other favorite interests.

A. Basics of Names:

Religious affiliations seem to be the major factor determining the names by which people want to call themselves. It is a feeling by parents that if they give the names of religious personages their children will need a protected and decent life. Among the Tamils the Hindus are in the majority. Hence the name Kandasamy. Vinayagamoorthy. Shanmugapriya, Murugamoorthy. Kayilaya Pillay and Kanapathipillai. Christians and Catholics remember or use biblical names or count names based on bible verses. Paul, Emanuel, Nicholas, Pedropillai, Evangeline, Ruth, Mary, Bastiampillai, Manuelpillai, Vincent are some examples. Several people use family names to remember the names of their famous ancestors or statesmen like Ponnampalam, Arunachalam, Bandaranaike and Senanayake. Some of them use the names of flowers - especially girls to reiterate and give the feel that they are good to look at like Rose, Lilly, Mallika, Sentamarai, Pushpam etc. When Sri

Lanka was under the Portuguese, we took, catholic names (Ranjit Fernando, Aravinda de Silva), under the Dutch, Holland names (Van Twist, Jansen) and then under the British, English names (Charles, Andrew, Helen, David).

B. Craze for Sentiments:

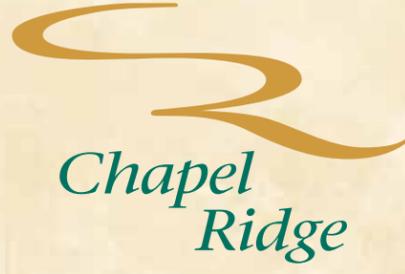
Tamils have the craze to name their children with the following endings like Pillay, Rajah, Ratnam, Indran, Raman, Velu, Durai, Easwaran, Nathan, Mohan, Chamy, Ranjan, Varan, Appa, Palam, Soodi, Gopal, Vaaganam, Raghavan, Kone, Thevan, Chalam, Sooriar, Vasam, Poopathy, Kariayar, Singham, Sothy, Lingam, Kumar, Paalan, Guru, Mohan, Gandhi, Ravi, Krishnan, Sekaram, Sivam, Chelvan, Nayagam, Kolunthu, Puthiran, Kadadchcham, Perumal, Many, Iyer, Ruban, Pavan, Pava, Thas, Ayah, Chandran, etc. Kanapathipillai, Ganesharajah, Rajaratnam, Thavendran, Jeyaraman, Kathiravelu, Ponnudurai, Maheswaran, Duraiappah, Arulampalam, Piraisoodi, Ratnagopal, Mylvaganam, Veeraragavan, Vimalleswaran, Kamalanathan, Chandramohan, Palaichchamy, Jeyaranjan, Rajasekaram, Chinnakone, Panuthevan, Viruthachchalam, Jeyasingham, Sempotsothy, Jothilingam, Chandrakumar, Chandrapalan, Paramaguru, Rajmohan, Jeevaghani, Jothiravi, Ramakrishnan, Paramasivam, Jebachelvan,

Selvanayagam, Sivakkoluntu, Ariyaputhiran, Sivakadadchcham, Vsakapperumal, Senthilmany, Veeramanyiar, Suppiah, Jeyaruban, Manopavan, Shanmugapava Devathas, Rajasooriyar, Senthilvasan, Rajapoopathy, Ramachandran can be cited as examples. Women have the interest to use names of flowers such as their names like Rose, Lilly, Violet, Blossom, Malar and Thamarai. Some take the names of birds like Kizhli, Sempakam, Mynawathy, Annam and Kuyili.

C. Significance of Names:

Shakespeare said that there is no significance in giving a name. In Romeo and Juliet, he states, 'What is in a name that we call a rose. By any other name it would smell as sweet'. Her argument was that a person's identity, character and essence are not determined by their family name, or external labels. However, human beings are slaves to sentiments. They even go to the extent of consulting astrologers to decide on giving names for their children. Some people have the belief that children will take up the character of the names by which they are called.

However, there are various tastes of human beings and that's why the people are different and varied in their cultural preferences. **Variety is the spice of life.**



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WHY THE WINTER SEASON IS DANGEROUS

The winter season provides enjoyment and several activities for people to do. You can build snow people and do other cool activities like snow fighting and skiing, but there could also be some dangers to the cold weather such as getting badly sick or getting injured, and getting into serious accidents while driving or walking around during poor weather conditions.

The first reason why the snow is dangerous is because you may catch a cold or get injured. If you stay outside during extreme low temperatures for too long there's a chance that you could get hypothermia and die. Other examples for injuries which frequently occur during the winter seasons are frostbites and asthma attacks. That is why it is very

important to dress warmly in the winter season. In addition, when doing outdoor winter activities such as skiing, tobogganing and skating, you could also get seriously injured and possibly get

a broken bone, and in extreme cases lead to death. Children also like to play snow fights, and this is one of the most dangerous snow activities because snowballs are very tightly packed, and when you hit someone, it can hurt a lot. If you accidentally hit someone or get hit in the head, it may make you or the other person get a concussion.

The next reason is facing accidents while driving in the snow. At first you may think that walking is better than driving in the snow not only because of the cold weather but you may also think that there is a lower chance that you will get into a car crash but in reality both can be deadly. If you're driving in the snow your car could suddenly stop working because of the extreme cold or skid on an icy patch. You could also run over some ice and spin out of control and hit something or someone walking. The winter season is dangerous if you're driving in a car because there would be a lot of snow blocking your view and you won't be able to see anything past mounds when you're turning. During bad snow storms, it can be hard to see the roads and lanes while driving. In addition, as roads may not be immediately plowed during the snowstorm, many cars get stuck in the snow, and this will disturb the traffic.



By: Karsan Sasikumar
(Grade 7)



walking outside as well. For example, you could trip over some hidden ice patch on the sidewalk and break a bone or even worse things could happen to you. If you're on a wheelchair, the tire of your wheelchair could easily get stuck in the snow. This is horrible because it would be very difficult to get out of the snow in these weather conditions. You would likely have to wait for someone to be able to come and push you out of the snow. The sidewalk is also dangerous after a bad snow storm because sidewalks may not be plowed, and people may choose to walk on the road with cars where it is dangerous and sometimes drivers may not notice you walking on the roads.

In conclusion, it is important to be careful in the winter season because outdoor winter activities may lead to bodily injuries, and staying outdoors may get you sick. Driving and walking during snow storms can be risky. So when we do winter activities or go

outdoors, we need to dress accordingly to prepare for the weather. When we drive during bad snow storms, we need to drive slowly and be alert of the roads and people walking.



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Residents, businesses, community groups and schools are encouraged to come together between April 20 and May 4 to help pick up litter that has accumulated over the winter in parks, trails, on boulevards and other public spaces.

The City will provide registered participants with gloves and garbage bags, and arrange for collection of the filled bags.

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Together, we can continue to help keep Richmond Hill safe and clean for everyone.

Participants can register online at RichmondHill.ca/CleanUpWeeks until Monday, April 6.

For more information, visit RichmondHill.ca/CleanUpWeeks, email us at wastemgmt@richmondhill.ca or call 905-771-8800.

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in our community!**



MARKHAM FORMALIZES INDY FUNDING PARTNERSHIP AS CAPITAL COSTS EXCEED \$12M

The council backed a DMC partnership and MAT-funded infrastructure plan



Mayor Frank Scarpitti and the Destination Markham team at the 2026 Canadian International Auto Show in Toronto.

Markham council has approved a multi-year funding partnership with Destination Markham Corporation (DMC) to help finance the Ontario Honda Dealers Indy at Markham, formalizing a funding plan that includes \$3.4 million from DMC reserves and revenue from an increased hotel tax.

The Jan. 27 decision endorses a motion previously approved by the DMC board to allocate \$3.4 million from its accumulated surplus, along with incremental revenue generated through the city's Municipal Accommodation Tax (MAT) increase from four to six per cent, effective April 1.

"This legislation was passed by the province to allow municipalities to introduce essentially a hotel tax to promote their city," Mayor Frank Scarpitti said. "We kept dollars in reserve, knowing that we would probably have to reinvest in infrastructure or invest in new infrastructure to attract tourism."

He emphasized that no property tax funds are being used for capital construction of the temporary street circuit.

Capital spending, which primarily focused on one-time infrastructure upgrades, has exceeded \$12 million, the mayor confirmed. Much of that amount has already been spent, with additional

resurfacing still underway.

Because IndyCars require a higher pavement standard than typical municipal roads, sections of roadway are being milled and repaved. Other upgrades include widening a roadway behind the YMCA, relocating light standards, modifying curbs and medians and constructing a double pit lane — a design feature that allows fans in the main grandstand to see pit activity directly in front of them.

"Normally people have a long pit lane and you can't really see when a car comes in what's happening," the mayor said. "Because of the double pit lane, all of that action will be happening right in front of the stand. That's a real draw."

The three-day race, scheduled for Aug. 14 to 16, is projected by the city to attract roughly 140,000 to 150,000 attendees and generate approximately \$50 million in regional economic activity, including an estimated 19,000 hotel room nights.

The mayor argued the Markham location could improve accessibility compared to the former Toronto venue.

"Seventy-one per cent of the attendees that go to Indy will actually have an easier commute coming to the City of Markham," he said.

The event has also moved from

its traditional July date to August, positioning it near the end of the IndyCar season.

"You're kind of getting into the championship round," Scarpitti said. "Drivers will be jockeying for positioning. It's going to be more exciting."

When asked about financial risk if attendance falls short of projections, the mayor said the MAT structure allows the city to recover costs over time.

"If it's a little lower than expected, it just means you take a little longer to put the money back," he said.

The Markham event is part of a five-year agreement between the city, Green Savoree Toronto ULC and IndyCar, with options to renew.

Scarpitti suggested the partnership could extend beyond the initial term, citing comments from Penske Entertainment officials.

"Your agreement is for five years, but we're coming up here for decades," he recalled being told. "That tells me they're pretty excited."

Beyond the immediate economic projections, the mayor framed the Indy as a catalyst for future events.

"You get one huge sporting event like this, you're probably going to get another one!" he said.



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The Durham Tamil Association has proudly served the community for 25 years and remains dedicated to supporting our members, youth, and seniors. We continue to offer a variety of activities almost every day, providing something for everyone, from children to seniors. This milestone would not have been possible without our amazing volunteers, who selflessly give their time and energy to serve the community. DTA is truly grateful for your ongoing support. Additionally, the DTA Tamil School continues its mission by offering Tamil language classes to our students, fostering a connection to our cultural heritage for the next generation.

FAMILY KARAOKE NIGHTS ON FRIDAY

Join us for every Friday night for family fun and music at our Family Karaoke Night! Bring your vocal talents as we gather for a memorable evening filled with laughter, singing, and bonding. Whether you're a seasoned performer or a first-time singer, there's a song for everyone to enjoy. We will provide your favorite tunes so get ready to create lasting memories. Don't miss out on this amazing opportunity to come celebrate your talents.



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more opportunities back home.

Thank you to Mr. Subramaniam Kathirithamby & Mr. Maylvahanam (Sri Lanka) for coordinating this project.



DTA'S SENIORS

DTA is keeping our seniors fully occupied with multiple activities and programs. DTA is here to support you in any way. If you want to participate in our programs, please check our monthly calendars. Please register for virtual Seniors programs at durhamtamils.org. Thank you to our fantastic volunteers who do not expect anything and are serving the community voluntarily. DTA is truly grateful for your continued support.

COMMUNITY WATCH



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Please, all Senior (ages 55+) members attend the meeting.

Register online - durhamtamils.org

Members who were born in this month, please mention in the comments section to organize your cake-cutting at the meeting.

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City of Brampton welcomes \$141 million expansion by *Coca-Cola* Canada Bottling



The City of Brampton celebrates continued investment in our local economy as Coca-Cola Canada Bottling expands its flagship facility, supporting jobs, strengthening supply chains and building long-term growth for residents. Credit: the City of Brampton.

The City of Brampton welcomes Coca-Cola Canada Bottling Ltd.'s \$141 million investment to modernize and expand its flagship manufacturing, distribution and sales centre in Brampton. The project marks a major milestone for the city's advanced manufacturing and food processing sectors and reflects strong confidence in Brampton as a destination for large-scale production and innovation.

The expansion will introduce a leading-edge production line designed to increase capacity by at least 20 million cases annually. Construction is expected to generate up to 500 jobs, carried out by Canadian tradespeople with a strong focus on domestically sourced materials. Once complete, the enhanced facility will reinforce local supply chains and support long-term economic growth across the region.

Since 2018, Coca-Cola Canada Bottling has invested more than \$230 million in its Brampton operations. The facility employs over 1,000 people and serves more than 7,000 customers from Kitchener to Oshawa, making it one of the company's most significant operations nationwide and a pillar of Brampton's manufacturing base.

This investment builds on a year of continued momentum for Brampton's economy. In 2025, the city recorded nearly \$1 billion in industrial construction value and issued 248 industrial, commercial and institutional permits. More than 122,000 businesses operate in Brampton, supported by a diverse workforce and a strategic location connected to major transportation corridors.

The Economic Development Office's 2025 Annual Report highlights sustained growth across advanced manufacturing, food processing and innovation-driven sectors. Major investments from Mobile Climate Control, Marcangelo Foods, Powersmiths and Valle Foam strengthened Brampton's industrial ecosystem, while growth in the Innovation District advanced entrepreneurship, commercialization and access to capital.

In 2025, Brampton's Innovation District supported 271 startups graduating through

its partners. Participating companies raised over \$23 million in investments and filed 25 patents. The District hosted 372 events attracting more than 14,000 participants, reinforcing Brampton's role as a hub for talent, research and emerging industries including space, cybersecurity and health innovation.

Through expanded incentives, export readiness programs and the Mayor's Tariff Task Force, the City continues to support business competitiveness and long-term resilience in a shifting global market. Strategic investments such as Coca-Cola Canada Bottling's expansion demonstrate how established industry leaders and emerging innovators choose Brampton to scale, modernize and grow.

Quotes

"This investment by Coca-Cola Canada Bottling is tremendous news for Brampton and a strong endorsement of our city as a premier destination for advanced manufacturing and innovation. The expansion of this flagship facility will create hundreds of good-paying jobs, strengthen our local supply chain, and support economic growth across our community. Brampton's diverse workforce, strategic location, and business-friendly environment continue to attract global leaders looking to grow in Canada. We are proud to partner with Coke Canada Bottling and the Province of Ontario to build a stronger local economy and create new opportunities for residents and families in our city." - Patrick Brown, Mayor, City of Brampton

"This \$141 million expansion underscores Brampton's strength as a powerhouse for advanced manufacturing and food production. Global brands choose Brampton for our skilled workforce, strategic location and business-friendly environment. Investments of this scale create quality jobs, expand opportunity for residents and reinforce our city's leadership in building a resilient, future-ready economy."

- Gurpartap Singh Toor, Regional Councillor, Wards 9 & 10; Chair, Economic Development, City of Brampton

"Coca-Cola Canada Bottling's continued growth in Brampton reflects strong momentum across our industrial sector. Our Economic Development Office works closely with investors to support expansion, accelerate approvals and connect companies with talent and innovation assets. This project strengthens our supply chain ecosystem and reinforces Brampton's leadership in high-value manufacturing." - Denise McClure, Director, Economic Development, City of Brampton

"As a proud Canadian business, we are committed to investing to grow in Brampton, Ontario and across the country for the long-term. Thanks to the incredible hard work and dedication of our Coke Canada Bottling team, we're very pleased to bring this leading-edge technology to our Brampton facility that will see us tap into digital enhancements to increase the flexibility of our manufacturing capabilities enabling us to be more agile as we grow and find new ways to serve our customers, ultimately providing Canadians with the beverages they love." - Todd Parsons, Chief Executive Officer of Coke Canada Bottling

As one of the fastest-growing cities in Canada, Brampton is home to 800,000 people and more than 122,000 businesses. People are at the heart of everything we do. We are energized by our diverse communities, we attract investment and we are embarking on a journey to lead technological and environmental innovation. We partner for progress to build a healthy city that is safe, sustainable and successful. Connect with us on X, Facebook, LinkedIn and Instagram. Learn more at www.brampton.ca

About the City of Brampton's Economic Development Office

The City of Brampton's Economic Development Office connects entrepreneurs, investors and global business leaders with the tools, insights and opportunities they need to grow. Learn about our programs, events and resources at investbrampton.ca. Connect with Invest Brampton on LinkedIn, Instagram, X and Facebook.



MISSISSAUGA UPDATING URBAN DESIGN PROGRAM TO HELP STREAMLINE HOUSING APPROVALS

The City is working to remove unnecessary housing barriers while continuing to encourage healthy, well-designed and vibrant communities.



Mississauga is reviewing its urban design requirements as part of the City's ongoing efforts to get more homes built and make them more affordable. At Planning and Development Committee, staff provided an overview of the City's Urban Design Program Review and recommended several immediate changes that could help unlock more housing in urban areas.

Urban design helps shape public spaces, streets, buildings and landscapes. The City has a variety of urban design guidelines that developers must follow, including wind and shadow studies. The Urban Design Program Review will include a comprehensive assessment of these guidelines as well as associated Official Plan policies and zoning by-law regulations. The aim is to remove unnecessary housing barriers while continuing to encourage healthy, well-designed and vibrant communities.

The review is also addressing recommendations from the Mayor's Housing Task Force, which includes more than 30 representatives from Ontario's private and not-for-profit building and development industry. The Task Force noted that some urban design requirements have made it harder – and too expensive – to get housing built without meaningful results for the community.

Updating urban apartment zones

In late 2024, Mississauga introduced two urban apartment zones in the zoning by-law. The regulations are designed to help speed up development approvals for apartments in urban areas. Staff are now proposing updates to the City's urban design requirements for these areas. Recommendations include:

- Replacing 'angular plane' requirements with simplified setbacks: Many communities across Canada are revisiting policies that require buildings to 'step back' as they increase in height. This requirement removes floorspace that could be used for housing – without providing a meaningful impact on the quality of life in these urban communities. It also drives up construction costs by requiring heavier structures, transfer systems and inefficient layouts.
- Reducing minimum tower distances: Setting a minimum distance between towers helps protect privacy, sky views and mitigates wind impacts. Staff recommend reducing the required distance from 30 to 25 metres which is more typical for urban areas. This helps buildings fit more naturally on a site, supports practical building layouts and avoids leaving portions of a site underused – especially on smaller or irregularly shaped properties.

Other urban design-related recommendations include providing more flexibility for amenity areas for residents, ground-floor windows and street-level building entrances.

Next steps

As the City's urban design review advances, staff will engage with developers and community members to help shape updates to the program. Changes to Urban Design Guidelines and Design Reference Notes will be presented to Council for endorsement.

The proposed zoning changes for the City's urban apartment zones and amenity areas will go to City Council for approval in April, subject to further comments that may be received prior to the meeting.

Quote

"Housing supply and affordability remain key issues facing Mississauga residents. Reviewing our urban design program will help remove housing barriers without compromising the standards that make our communities great places to live. Cities are not static. As planners, we must be ready to respond to changing demographics, infrastructure needs and economic conditions."

– Andrew Whittemore

Commissioner, Planning and Building



SPECIAL FEATURE

CHENNAKESHAHA TEMPLE, BELUR, KARNATAKA, INDIA

Compiled by Kidambi Raj



INTRODUCTION

Chennakeshava Temple, also referred to as **Keshava**, **Kesava** or **Vijayanarayana Temple of Belur**, is a 12th century Hindu Temple in Hassan District of Karnataka State in India. It was commissioned by King Vishnuvardhana in 1117 CE, on the banks of the **Yagachi River** (also called **Badari River** in historic texts), a tributary of **Hemavati River** in **Belur**, an early **Hoysala Empire** capital. The temple was built over three generations and took 103 years to finish. It is 35 km from Hassan city and about 220 km from Bengaluru. It is considered to be one of 15 oldest temples in India.

Nestled in the serene town of Belur, Karnataka, the Chennakeshava Temple is not just an architectural masterpiece but also a repository of human emotions, dedication and mystery. Built during the reign of **King Vishnuvardhana** of Hoysala dynasty in the 12th century, this temple stands as a symbol of spiritual devotion and artistic excellence. While its towering presence and breathtaking sculptures speak of a bygone era, there is more to this temple than what meets the eye. Hidden in its carvings, structures and design are mysteries that continue to stir curiosity and emotion in the hearts of visitors. Each of these enigmas not only challenges our understanding of history and architecture, but also invokes feelings of awe, reverence and wonder. It is a **Vaishnava** temple that reverentially includes many themes from **Shaivism** and **Shaktism**, as well as images of a **Jina** from **Jainism** and Buddha from **Buddhism**. This temple is a testimony to the artistic, cultural and theo-

logical perspectives in the 12th century South India and the Hoysala Empire.

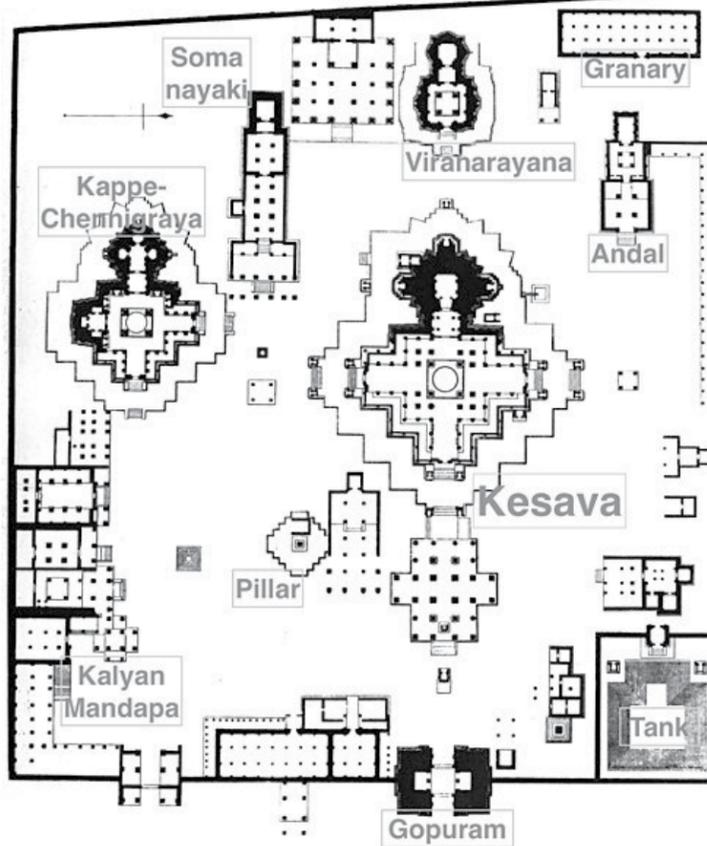
Belur and **Halebidu**, twin towns nestled in the Hassan district of Karnataka, India, are a mesmerizing testament to the artistry and architectural prowess of the Hoysala Empire. Located approximately 16 km (9.9 m) apart, these historic sites are renowned for their exquisitely carved temples, often referred to as the **Jewels of Karnataka**. They lie at an average elevation

of around 900 m (2,953 ft) above the sea level, offering a pleasant climate year-round. Belur and Halebidu are conveniently located, about 220 km (137 m) from Bengaluru, making them a popular weekend getaway and a significant stop on any South Indian heritage tour. What sets these destinations apart is their unparalleled intricate carvings, showcasing scenes from Hindu mythology, detailed sculptures of deities, animals and geometric designs, all crafted from soapstone. These temples are a **UNESCO World Heritage Site** candidate, reflecting the rich cultural tapestry and historical grandeur of the region.

HISTORY AND CULTURAL HERITAGE

The Hoysala period of South Indian history began about 1000 CE and continued through 1346 CE. In this period, they built around 1,500 temples in 958 centres. Belur is called Beluhur, Velur or Velapura in old inscriptions and medieval era texts. The city was so esteemed by the Hoysala that it is referred to as "**earthly Vaikuntha**" (Vishnu's abode).

One of the Hoysala king was **Vishnuvardhana**, who came to power in 1110 CE. He commissioned the Chennakeshava Temple dedicated to Vishnu in 1117 CE, a temple considered as one of **five foundations** of his legacy. According to Dhaky, a scholar of Indian temple architecture and temple history, this temple reflects the rising opulence, political power, deep spiritual dedication to **Vaishnavism of Ramanu-**



CHENNA KESAVA TEMPLE, BELUR, GROUND PLAN

SPECIAL FEATURE



jacharya, and it is his *magnum opus*. The main temple is called *Vijaya-Narayana* and the smaller temple next to it built by his queen *Santala Devi* is called *Chennakesava* in the inscriptions of his era, but these two temples are now called the *Chennakeshava Temple* and *Chennigaraya Temple* respectively.

The main Chennakeshava temple at Belur was completed and consecrated in 1117 CE, though the complex continued to expand over the next 100 some years. Vishnuvardhana moved his capital to *Dorasamudra*, (also referred to as *Dvarasamudra*, now *Halebidu*), famous for *Hoysaleswara Temple*, dedicated to *Shiva*. The Hoysalas employed many noted architects and artisans who developed a new architectural tradition, which art historian Adam Hardy calls the *Karnata Dravida* tradition.

The Hoysala Empire and its capital was invaded, plundered and destroyed in the early 14th century by Malik Kafur, a commander of the Delhi Sultanate ruler *Alauddin Khilji*. The territory was later taken over by the Vijayanagara Empire. Historians have found 118 inscriptions in the temple complex, dated between 1117 CE to the 18th century, which provide a history of the temple, the grants made to

ABOUT THE TEMPLE

The Chennakeshava complex at Belur consists of a 443.5 ft by 396 ft court with several Hindu temples and minor shrines inside a walled compound. The compound is entered from the east through a *Gopuram* added during the repairs of the Vijayanagar empire era. The temples and monuments found inside the walled complex are:

- Chennakeshava temple, also called as Kesava temple, is the main temple. It is in the middle of the complex, faces east, in front of the gopuram. Including the improvements added later is a 178 ft by 156 ft. area. The temple stands on a wide platform terrace (*jagati*) about 3 ft. high. The temple is dedicated to Lord Vishnu in the form of Keshava.

- To the south of the Kesava temple is the Kappe Chennigaraya temple measuring 124 ft by 105 ft. It has two sanctums inside,



one dedicated to *Venugopala* and the other to *Chennigaraya* (local popular name of Chennakeshava, Vishnu). The temple is called *Kappe Chennigaraya* because according to a local legend, a *Kappe* (frog) was once found near its navel. This smaller temple was built by the Queen concurrently with the main temple, and is believed to be similar but a smaller version.

- A stone slab with a couple standing side by side in a *namaste* posture under a canopy.

- To the west of the Kesava temple is the *Viranarayana* temple measuring 70 ft by 56 ft. It is a small but a complete temple with a *navaranga* (nine square hall) and a *garbhagriha* (sanctum) with 59 large reliefs on the

outer walls. These reliefs are dedicated to Vishnu, Shiva, Brahma, Bhairava (angry Shiva), Lakshmi, Parvati, Saraswati and others. Some panels depict the Bhima story from the *Mahabharata*. The temple is also dated to the 12th century, *Viranarayana temple*, west of *Keshava temple*.

- To the southwest of the Kesava temple is a smaller temple dedicated to *Sowmyanayaki* (form of the goddess *Lakshmi*), also dated to the 12th century. However, the temple was expanded and enhanced later. This temple is notable because the local tradition holds that its tower is miniature version of the major tower that once rose above the main Kesava temple.

- The *Andal temple*, also called *Ranganayaki* shrine, is to the northwest of the Kesava temple. Its outer wall are decorated with artwork such as elephants and nature. It also displays 31 large images of deities from the Vaishnavism, Shaivism and Shaktism traditions of Hinduism. It also has intricately carved *Venugopala*, *Mohini* and *Lakshmi*, as well as friezes showing legends of the *Pranas*.

- The complex has a number of smaller shrines. To the east of *Kappe-Chennigaraya* temple are shrines for *Narasimha*, *Rama*, *Jiyar* and *Azhwars* of the *Bhakti movement* fame. To the east of *Andal* temple are shrines for *Krishna* and Vaishnavism scholars *Desikar*, *Bhashyakara* and *Ramanuja* of *Vishishtadvaita Vedanta* fame. On the base of the shrines for Alvars and friezes showing stories from the *Ramayana*. Some of these shrines were added later because few of these scholars such as Desikar lived after the 12th century.

- Two main *sthambhas* (pillars) are found in the temple complex. The pillar facing the main temple, the *Garuda* (eagle) *sthambha* was erected in the *Vijayanagar* period while the pillar on the right, the *Deepa sthambha* (pillar with lamp) dates from the Hoysala period. Near the *Viranarayana temple* is a *mandapa* where annual procession *ratha* and temple vehicles have traditionally been stored. It is called *Vahana Mandapa*. The complex also has a *kalyana mandapa* in the southeast corner for ceremonies. It was added in the 17th century.

- A granary for storing food reserves is found in the northwest corner of the complex. There is smaller northern gate to the complex, near which is a *pakasale* or community kitchen built in the 13th century. A stepped water tank, called *Kalyani* or *Vasudeva-sarovara* in inscriptions, is found in the northeast corner with two stone elephants on its side.

Main temple

The temple is an *ekakuta vimana* design (single shrine) of 10.5 m by 10.5 m size. It combines elements of North Indian Nagara and South Indian Karnataka style architecture. The



Changing Expressions of the Deity, The Divine and the Emotional Spectrum

temple stands on an open and wide platform designed to be a circumambulatory path around the sanctum. The temple and platform were without walls and the platform surrounded an open *mantapa*, following the contour of the temple. A visitor would have been able to see the ornate pillars of the open *mantapa* from the platform. Later walls and stone screens were added, creating an enclosed vestibule and *mantapa*, providing security but creating too much dark to appreciate the artwork inside.

Platform

The temple is built on a *jagati* (literally,



worldly), a symbolic worldly platform with a wide walking space for circumambulation (*pradakshina-patha*). There is one flight of steps leading to the *jagati* and another flight of steps into the *mantapa*. The *jagati* provides the devotee the opportunity to do a *pradakshina* around the temple before entering it. The *jagati* carefully follows the staggered square design of the *mantapa* and the star shape of the shrine.

Exterior walls

The visitor sees numerous artwork during the circumambulation of the temple over the *jagati* platform in horizontal bands. The bottom band is of elephants with different expressions, as symbolic supporters of the entire structure. Above it is an empty layer, followed by cornice work with a periodic lion face. Above it is another band of scroll and then cornice band, except at the back of the temple where a row of horsemen in various riding positions are depicted.

The fifth carved band is of small figurines, mostly females with various expressions facing the viewer, while periodically the band includes *Yakshas* who face towards the inside of the temple. This layer also has numerous dancers and musicians, as well as professionals



SPECIAL FEATURE

with their tools. The band above has pilasters between some of which are carved secular figures mostly females and couples. A nature and creepers band wraps the temple above the pilaster band, with scenes of the Ramayana epic included in this band. Statues on capital support the temple eaves. 38 of the original 40 have survived in Belur. Statue of the deity's guardian and carvings outside the main temple.

Above the perforated screens, on capitals of the supporting pillars, are *madanakai* (Salabhanjika) figures. There were originally 40 madanakai, of which 38 have survived in damaged or good form. Two of these are Durga, three huntresses (with bow), others are dancers in *Natya Shastra* abhinaya mudra (acting posture), musicians, women dressing or doing make up, a woman with a pet parrot, men making music. A majority of these madanakai figures are also carved into miniatures in the sixth band of the outer wall around the prakshina patha.

The wall also features 80 large reliefs around the temple. Of these 32 are of Vishnu, 9 of his avatars; 4 of Shiva in various forms including Nataraja (with or without Parvati); 2 of Bhairava (Shiva); 2 of *Harihara* (half Shiva, half Vishnu); 4 of Surya (Sun god); 5 of Durga and Mahishasuramardini; 1 of Kama and Rati; 1 of Ganesha, Brahma, Saraswati, Garuda and Chandra. Other major reliefs are of Arjuna shooting an arrow to win Draupadi; Ravana lifting the Kailasha; Daksha, Bali and Sukracharya.

Stone grill in design

The outer wall on the side of the eastern entrance into the temple inside shows Bhairava and Durga. The outer wall on the side of the southern entrance into the temple shows Tandavesvara and Brahmani. The outer sides at the northern entrance into the temple show Vishnu and Mahishasuramardini.

Interior



Darpana Sundari, The Eternal Admiration of Beauty

The Chennakesava temple has three entrances and their doorways have decorated sculptures called *dvarapalaka* (doorkeepers) on either side. The central hall (*navaranga*) was originally open on all sides except the west where the sanctum is, but all sides were later closed with perforated screens. This reduced the amount of light significantly and the intricate art work is difficult to appreciate without secondary light. The artwork starts on entry to the three entrances to the hall. Each leads to raised verandas on both sides. The hall has carved pillars with a large domed ceiling in the center. The *mandapa* has 60 «bays» (compartments)

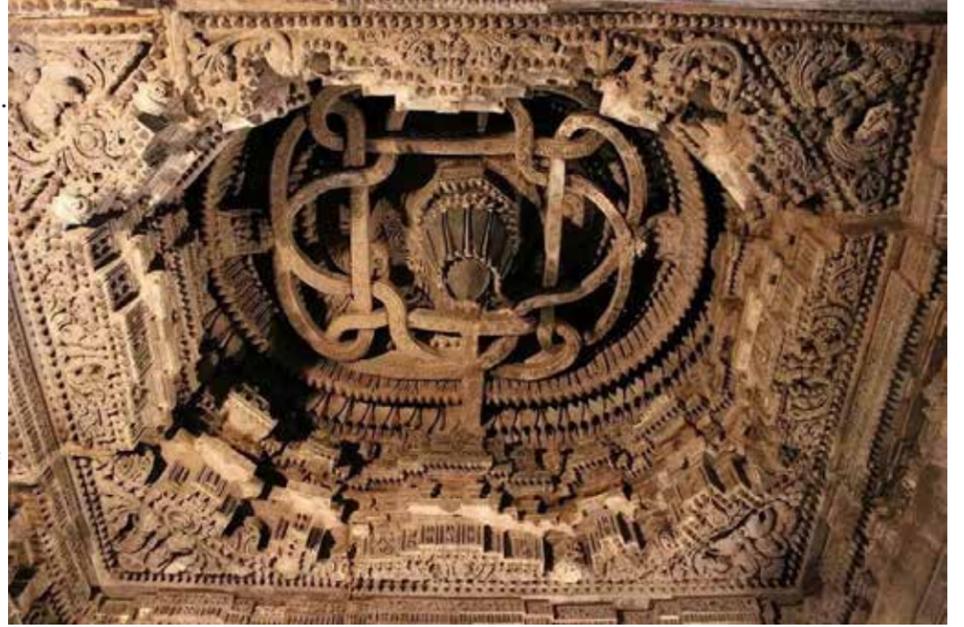
Pillars and ceiling

The navaranga hall has forty-eight pillars. All except the central four are carved in a unique way. The central four are later additions, added in 1381 CE during the Vijayanagara Empire era, to support the internal structure of a damaged temple. The pillars are of three sizes. Two pillars are particularly notable. One is the so-called Narasimha pillar which is carved with miniature figures from top to bottom, such as a tiny bull (*kadale basava*). The local legend states that this pillar once could rotate because of how it was supported, but it no longer can be rotated. The other pillar is the Mohini pillar. Other than the female avatar of Vishnu, the pillar has eight bands of carvings, including those of Brahma, Vishnu, Shiva, then ten avatars of Vishnu, the eight direction deities, mythical animals with the body of a lion but the face of other wildlife. The four central pillars are notable for having been hand carved while the others were lathe turned. The temple is famous for its rendering of Mohini, the female avatar of Vishnu.

In the center of the hall is a large open square, above which is a domed ceiling about 10 feet in diameter and 6 feet deep. At the top is a lotus bud with Brahma, Vishnu and Shiva carved on it. At the bottom of the dome is a series of friezes with the *Ramayana* story. On the capitals of the four pillars are *madanikas* (*Salabhanjika*). One represents dancing Saraswati, the Hindu god of knowledge, arts and music. The others are regular dancers, but with different expressions. One is dressing her hair, the other in a *Natya* posture, and the fourth has a parrot seated on her hand. The head and neck jewelry made of rock are freely mounted and can be moved. The bracelets similarly are moveable. The design of the ceiling follows the Hindu texts, and is a modified *utksipta* style with images placed in concentric rings.

Sanctum

Intricately carved damsel on a pillar at the Sanctum Sanctorum. The *mandapa* leads to the *garbha griya* past the pillars and a doorway. The door is flanked by *dvarapalakas*, *Jaya* and *Vijaya*. Its pediment has *Lakshminarayana* in center. Below it shows musicians playing 12th-century musical instruments. On the side are two makaras with *Varuna* and *Varuni* together riding on them. Inside the square sanctum is the image of Keshava, or as inscriptions call it "Vijayanarayana". It stands on a 3 feet high pedestal, is about 6 feet high with a halo. It has four hands, with *chakra* and *shankha* in the upper hands and a *gada* and lotus in his lower hands. The halo has cyclical carving of the ten avatars of Vishnu – *Matsya*, *Kurma*, *Varaha*, *Narasimha*, *Vamana*, *Parasurama*, *Rama*, *Krishna*, *Buddha* and *Kalki*. The temple is active house of worship, with Keshava dressed and decorated, priests present and devotees doing darshana.



Architectural Precision, A Dance of Devotion and Perfection

Superstructure

The temple had a tower, which was repeatedly damaged and destroyed, rebuilt and restored. In the 19th-century restorations, the temple was left without a tower. According to Foeckema, the tower when it existed would have been of the *Bhumija* style when it existed and not the regular star shaped tower that followed the shape of the *vimana*. The *Bhumija* towers, which are intact on the miniature shrines at the entrance of the hall are actually a type of *nagara* (North Indian) tower, being curvilinear in shape. This shape of tower is quite uncommon in pure Dravidian architecture.

TOP 10 MYSTERIES OF THIS TEMPLE

- 1. Intricate Design and Perfect Symmetry:**
The temple's detailed carvings cover every inch of its surface, depicting scenes from mythology, nature and daily life. But behind this grandeur lies a lingering questions as to how the artisans of the 12th century achieve such architectural precision with limited tools? For anyone standing in front of this wonder, emotions of admiration and reverence surge. It's not just the grandeur but the sense of human perseverance and the need for perfection in devotion that resonates. The emotion of awe transcends time, as visitors today are still mesmerized by the flawless artistry achieved without modern technology.
- 2. The Hanging Pillar, The Suspense of the Unknown:**
One of the most puzzling aspects of the *Chennakesava Temple in Belur*, is the hanging pillar. A marvel of engineering, this pillar seemingly floats above the ground, with only a small portion of it touching the base. How was this feat achieved and why? No one knows for certain. The sight of the hanging pillar evokes a mix of curiosity and wonder. It compels us to think about the knowledge lost to time, the secrets of ancient engineering that modern science has yet to fully uncover. This pillar, suspended like a mystery itself, reflects the balance between belief and the unknown prompting visitors to confront the limits of their understanding.
- 3. Changing Expressions of the Deity, The Divine and the Emotional Spectrum:**
The main deity, reflection of our own emotional journey, from times of peace to moments of inner Lord Chennakeshava (a form of Vish-

SPECIAL FEATURE



nu), stands at the heart of the Chennakeshava temple, but what truly intrigues devotees and tourists alike is the deity's changing facial expressions. Depending on the angle from which you observe the statue, the expressions range from calmness to aggression, from serenity to determination. This transformation invokes a profound emotional connection. As humans, we experience a spectrum of emotions, and the deity, through its shifting expressions, seems to mirror this. The connection to divinity here is also a reflection of our own emotional journey, from times of peace to moments of inner turmoil. The temple thus becomes not just a place of worship, but a mirror to the soul, showing how emotions shift and flow in the presence of the divine.

4. **Chennakeshava Temple Unexpected Carvings, Echoes of Foreign Worlds:** Wander around the Chennakeshava temple, and you find carvings that, at first glance seem out of place. Some figures appear to depict foreign visitors or animals not native to India, leading scholars to wonder: Did travelers from far-off lands influence the artisans, or is this a product of imagination?



The Hanging Pillar, The Suspense of the Unknown

This mystery brings forth emotions of wonder and curiosity about ancient global connections and human imagination. Were these carvings meant to show that the world was far more interconnected than we think, or do they represent artistic liberties? For a visitor, these figures offer a reminder that human creativity know no bounds and that even in ancient times, the mind sought to transcend borders, both geographical and cultural.

5. **Darpana Sundari, The Eternal Admiration of Beauty:**

One of the most admired sculptures is that of Darpana Sundari, a woman gazing into a mirror. The attention to detail is extraordinary her jewelry, her posture, the flowing garments all seem to bring her to life. But what makes it more than just a stunning sculpture is the human emotion it encapsulates: the timeless act of self-reflection and admiration.

The figure of Darpana Sundari invokes a sense of self-awareness and beauty that transcends time. It reminds us that in every era, humans have sought to find and appreciate beauty, whether in others or in themselves. The sculpture touches upon the universal human experience of vanity, self-reflection, and the pursuit of identity.

6. **Unfinished Structures, The Mystery of Incomplete Dreams:**

Throughout the temple complex, there are parts that remain unfinished – sculptures left incomplete, carvings that were never fully realized. Historians and archeologists continue to debate

why construction was halted abruptly. Was it due to a sudden war, the death of the patron king, or some other unknown reason?

This incomplete aspect of the temple stirs emotions of melancholy and contemplation. It reminds us of the human condition- the reality that not all dreams reach completion. Just as in life, where plans sometimes remain unfinished, the Belur Chennakeshava Temple speaks to the fragility of human endeavours. Standing before these unfinished works, we are reminded of our own limitations and the unpredictable nature of existence.

7. **Chennakeshava Temple Musical Pillars, The Harmony of Art and Sound:**

It is believed that the pillars in the Belur Chennakeshava Temple in Somanathapura, when struck, emit musical notes. Though not as pronounced as the famous pillars of the Vittala Temple in Hampi, this feature still mystifies visitors. How did the ancient artisans tune these stone pillars to create such a sound?

The notion of musical pillars brings out feelings of joy and amazement. Music is a universal language, and the idea that these pillars were created to sing adds a layer of spirituality to the temple experience. These Chennakeshava Temple Pillars remind us that art and music are intertwined with the divine, capable of stirring the soul in profound ways.

8. **Cryptic Inscriptions, The Silent Voices of History:**

Scattered across the Chennakeshava Temple are numerous inscriptions in old Kannada and Sanskrit, some of which remain undeciphered or unclear. These cryptic inscriptions hold stories that may never be fully understood, leaving behind a tantalizing silence.

The presence of these inscriptions evokes a sense of mystery and longing. They are the silent voices of those who came before us, whose stories and knowledge are now lost to time. They stir within us a desire for connection, a yearning to uncover the wisdom and experiences of our ancestors.

9. **Unusual Depictions of Deities, The Divine Redefines:**

Throughout the Chennakeshava Temple, visitors will notice depictions of Hindu deities that don't entirely conform to traditional iconography. Vishnu's representations, in particular, seem to exhibit a unique artistic interpretation, combining features not commonly seen elsewhere. These deviations from the norm invite contemplation of individuality and interpretation in spirituality. The unusual depictions of deities challenge the rigidity of iconography and bring forth the human need to express personal relationships with the divine. They remind us that, while religious traditions offer guidelines, personal faith is often expressed in unique and intimate ways.

10. **The Myth of the Temple's Origin, Victory or Divine Inspiration?**

Legend has it that the Chennakeshava Temple was built to commemorate King Vishnuvardhana's victory over the Cholas, but other folk stories suggest divine intervention or esoteric

knowledge played a role in its construction. The exact reason remains a topic of debate. This multiplicity of origins reflects the human desire to find the meaning in grand endeavours. The temple's true purpose-whether political, spiritual or artistic, stirs emotions of wonder and contemplation. It speaks to the complexity of human motives, where power, faith and art intertwine, leaving generations to ponder the true origins of such monumental achievements.

OTHER INTERESTING PLACES NEARBY WORTH VISITING

- **Hoyaleswara Temple, Halebidu:** Hoysaleswara temple, dedicated to Lord Shiva, is the highlight of Halebidu. This temple is renowned for its double structure, with two shrines dedicated to Hoysaleswara and Shantaleswara, representing the king and queen. The walls are adorned with an astonishing array of carvings depicting gods, goddesses, animals and scenes from epics.
- **Kedareswara Temple, Halebidu:** A lesser-known gem near the Hoysaleswara Temple, the Kedareswara temple showcases similar Hoysala architecture with intricate carvings.
- **Jain Basadis, Halebidu:** There are three Jain Basadis located in Halebidu that are also of historical and architectural significance.
- **Veer Narayana Temple, Belur:** Another important temple in Belur with excellent carvings.

FLORA AND FAUNA

The region is predominantly agricultural and doesn't feature major national parks or wildlife reserves within immediate proximity. However, the area supports a variety of common bird species. The lush country side supports diverse range of plant life, including coconut, areca nut, coffee and various other crops.

HOW TO REACH

- **By Air:** The nearest airport is Kempegowda International Airport, Bengaluru (BLR), approximately 220 km (137 miles) from Belur and Halebidu. From the airport, one can hire a taxi or take a bus.
- **By Rail:** The nearest railway station is Hassan, located about 30 km (19 miles) from Belur and Halebidu. Trains connect Hassan to major cities like Bengaluru, Mysore and Mangalore
- **By Road:** Belur and Halebidu are well connected by road. One can drive from Bengaluru via NH75. Several buses also operate between Bengaluru and Belur/Halebidu.

BEST TIME TO VISIT

The best time to visit Belur and Halebidu is during the winter months, from **October to March**. The weather is very pleasant, with temperature ranging from 20 to 30 deg. C (68 to 86 deg. F), making it ideal for exploring the temples and surrounding areas. The monsoon season (June to September) can also be a good time, with lush greenery, though heavy rainfall may disrupt travel plans. 14



FROM WATERLOO UNDERGRAD TO DOCTOR AND HEALTH-TECH LEADER

How Doug Kavanagh's software engineering degree laid the foundation for a thriving career in patient care

By Sam Charles, *University Relations*



Drs. Doug and James Kavanagh pictured during a tour of Velocity (also pictured are Dr. Fok-Han Leung and Eli Clarke)

Growing up in Cambridge, Ontario, Dr. Doug Kavanagh (BSE '06) always had a sense of where his future might lead. Long before he arrived at the University of Waterloo as part of the inaugural software engineering cohort, he was already imagining how he might one day follow in the footsteps of his parents, health-tech entrepreneurs who built a company from the ground up.

"I grew up watching both my parents build a company from scratch, which sparked my interest in using

technology to improve health care," says Kavanagh, now the co-founder and medical director of OceanMD. "My dad was a family physician, a programmer and a devoted father. Seeing him balance those roles made a deep impression on me. He showed me that it was possible to care for patients while also creating the tools that support modern health care. He was the one who first taught me how to code in C. I shared his passion right away, eventually writing my first video game in high school. Software en-

gineering at Waterloo was a dream education for me."

After completing his degree at Waterloo, Kavanagh pursued medicine. This path allowed him to bridge two worlds he cared about deeply: technology and patient care.

Before his parents sold their company, PS Suite, to TELUS Health in 2013, Kavanagh and many of his classmates gained early exposure to digital health as co-op students at the family business.

"Working as a co-op student



for an electronic medical records (EMR) company showed me how much practical, well-designed technology can help patients and clinicians,” he recalls. “Those experiences drew me into medicine because I wanted to understand the clinical side well enough to build tools that truly support the people delivering care.”

Although health care is often associated with cutting-edge innovation, Kavanagh saw firsthand that many family practices still wrestled with outdated systems and heavy administrative burdens. He believed technology could do far more to make everyday clinical work easier and to help patients connect with care.

Today, Kavanagh is both a practicing physician and co-founder of OceanMD, a cloud-native health technology platform trusted by more than 50,000 health-care professionals across 6,000 clinics and hospitals in Canada.

OceanMD facilitates more than 4 million patient engagements every month and processes 2 million eReferrals annually, helping modernize clinical workflows and improve the way patients move through the health-care system.

The company remains a family venture, with his brother Jeff serving as CEO and co-founder.

Victoria Badgley and Greg Taylor (BMath '92) are also co-founders and leaders at the company.

Throughout his journey, Kavanagh says that Waterloo has remained a defining anchor.

“Waterloo’s engineering and co-op program was a humbling and formative experience,” he says.



“Serving real clients while keeping up with my studies pushed me to aim higher and build solutions that worked in the real world. The habits I developed stayed with me

through medical training and into entrepreneurship.”

Kavanagh sees both PS Suite and OceanMD as Waterloo success stories. “Waterloo talent has been part of our companies from the start. Many classmates I worked with in co-op later became key contributors at PS Suite and OceanMD. That shared mindset of curiosity and practical problem-solving helped shape our culture.”

In 2021, OceanMD was acquired by WELL Health Technologies, marking another milestone in the family’s longstanding

commitment to improving health care through technology.

“I am grateful for the lessons I gained from watching my parents build a health-tech company and for the co-op and academic experiences that shaped my time at Wa-

terloo,” Kavanagh says. “Together, they set me on a path where I can contribute as both a physician and a builder of tools that help improve care.

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DISCOVER THE ISLE OF WIGHT



The Isle of Wight is an island off the south coast of England which, together with its surrounding uninhabited islets and skerries, is also a ceremonial county. The county is bordered by Hampshire across the Solent strait to the north, and is otherwise surrounded by the English Channel. Its largest settlement is Ryde, and the administrative centre is Newport.

The Isle of Wight has a land area of 380 km² (150 sq mi) and had a population of 140,794 in 2022, making it the largest and second-most populous English island.

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