

# Three men in a boat summary



Pampady is a beautiful small town in the Kottayam territory of Kerala. India. Majority of the people at that place belonged to Orthodox Syrian Christian Denomination. “ Karinganamattom” Family is one such old clip. celebrated Orthodox Syrian Christian Family. a subdivision of which is the “ Moolakara” Family into which Our Thirumeni was born. Parents of Thirumeni:

“ Avira” . Thirumeni’s paternal gramps had two boies – Kuruvilla and Chacko. Chacko married Ilachi from the Velukottu household from Velloor. They had four boies and six girls. Thirumeni was the 5th kid among the nine of them. He was born on 1060 Meenam. 24th harmonizing to the Malayalam System or on April 5th. 1885 ( Sunday ) harmonizing to the English Calendar. Thirumeni’s baptismal name is “ Kuriakose” . Though our Thirumeni’s parents were non really rich. it ne’er hindered their prayerful life. Thirumeni’s male parent used to learn the immature Kuriakose supplications by doing him sit on the father’s lap. Thirumeni’s female parent taught him Psalms from his childhood yearss. All these instilled Thirumeni to take a prayerful life from the really immature yearss. House Of Thirumeni:

Thirumeni’s male parent Chacko. built a house in the “ Pezhamattathu Plot” . This was at the topographic point called “ Patham Mile” ( 10th Mile ) . North Of K. K. Road ( Kottayam – Kumily Road ) around 20 kilometers off from Kottayam town. This house was subsequently donated to the Church to construct a “ Kurishum Thotty” ( Cross ) by the household members after the Heavenly Abode of Thirumeni. Now a large cross in the name of Pampady Thirumeni stands in the topographic point where ab initio the house of Thirumeni was situated. Education:

As per the usual usage that prevailed during those times. it was at the age of 5 ( 1890 ) that Thirumeni foremost started his official instruction. There was at that clip. a little school at Karakuzha on the side of K K Road. Later this was moved near to the little church at Pampady. Hence from so on it came to be known as “ Pallivathulkal School” ( School near the Church Gate ) . At that clip. a really celebrated instructor ( “ Aashan” ) by the name of “ Madathil Raman Pilla Aashan” was learning at that place.

There were two categories in this school with around 100 pupils. Class 1 was under “ Kushumbil Krishna Pillai” from “ Erivaloor” . Class 2 was under Madathil Aashan. But. Madathil Aashan made it a point to look after the well being of all these 100 pupils of both these categories. Pallivathulkal School All that was taught in this school was the basic arithmetic and to read and compose. Those who wanted to travel for higher surveies had to travel to Kottayam. which was non possible at that clip due to miss of conveyance. If a individual surveies for 4-5 old ages under Madathil Aashan. he would be proficient in all the needed cognition.

Our Thirumeni was a really good pupil who had a craving for cognition. He keenly listened to all that was taught in the category. Since he was an obedient and a rather kid. he was liked by all. Madathil Aashan was good versed in Tamil. Thus most of his pupils besides learned the same. Among them was our Thirumeni. This is the ground why Thirumeni maintained a good aggregation of Tamil books subsequently. Character Of Thirumeni:

1890 was a clip when caste system was at its extremum. Many Nair pupils besides studied with Thirumeni. They ne'er used to travel out for tiffin as

they were non supposed to touch or interact with the lower caste people. Thirumeni used to take Coconut and Molasses ( “ Sharkara & A ; Thenga” ) for these pupils from place. so that they needn’t stay hungry. Therefore from the younger yearss Thirumeni had the wont of feeding all those who were hungry. This continued even when he grew up. Thirumeni was known for his cordial reception far and broad. Never a individual who came to see Thirumeni. returned empty handed! ! Prayerful Influence Of Grandma:

During the times when he studied under Madathil Aashan. Thirumeni stayed in the “ Moolakara Family” with his Paternal Grandma “ Unnichi” at his place in “ Pezhamatathu” . His Grandma was a devoted retainer of God who followed the supplications and Lent sacredly. She made it a point to state Thirumeni devotional narratives of Mother Mary and Parables of Jesus Christ. Thirumeni used to listen to all of them intensely. This created in Thirumeni a love for the prayerful life. Thirumeni and the Church:

From the really immature yearss. Thirumeni loved taking portion in the Qurbana. He used to stand right in forepart of the church to hold a full position of the Mass and even jostled his manner up. He longed to function on the ‘ madhbaha’ and take portion in the Holy Mass. The parish priests at that clip: Rev Father Parapurathu. Rev Father Kochukulathil and Rev Father Aykarapadavil. helped Thirumeni carry through his want. He was so devoted in his responsibilities that the achens decided to enact him as a Priest. Many church male parents. including Kadavil Mar Athanasius Thirumeni told this intelligence to Pampady Thirumeni’s male parent Chacko.

But owing to fiscal troubles at place. Chacko did non O. K. of the thought in the beginning. This denial of the offer led to several bad lucks at their place. including Kuriakose about disabling his right manus in a crusher when he was feeding sugar cane into it. Thirumeni's right manus had a little disability which led him to be a Left Hander. This made Chacko recognize that God's will was the supreme and it was non right to travel against the Lord God's determination. Gaining his error. Chacko sent word of his willingness to hold his boy ordained. Kadavil Poulose Mar Athanasius Thirumeni

Sub-Deaconship on 5 Feb. 1899 ( Age of 14 )Thirumeni was made the Sub-Deacon and given rubric of the “ Korooyo” ( sub-deacon ) at the Pamapady Church on 5 Feb. 1899 at the age of 14 by Poulose Mar Athanasios. who was in charge of the Kottayam bishopric. Along with Thirumeni at that clip itself. Rev Father O. C. Kuriakose of Kandathil and Alexanthrayose Kor Episcopo of Kadavumbhagam was given the Sub -deaconship. Subsequently he was elevated to the order of ' SHAMSHONO' ( Full-Deacon ) Life as a Deacon:

Immediately after he was made the Deacon. Thirumeni proceeded to the Old Seminary for his theological surveies. The chief Malpan ( Teacher ) at that clip was Vattasheril Geevarghese Malpan. Scaria Malpan of Ilavanamannil. Alexanthrayose Malpan of Mattaykal and P. P Joseph Kathanar ( Fr Joseph ) of Chakkarakadavil were the other chief instructors of Thirumeni. Every Monday forenoon Thirumeni would walk to Kottayam along with other Pastoral pupils and would return back on Friday. It was everyday for Thirumeni to ask for his friends place on Fridays. He enjoyed handling them with tasty nutrient.

This cordial reception of Thirumeni is good known far and broad and continued till his last years. Slowly the immature Deacon became good versed in Syriac Language. Biblical Knowledge and mastered theological pacts and sacraments. He was a really good pupil who ever respected his instructors and other bookmans. His simple life manner. subject. humbleness and difficult work made him a front-runner among his instructors. Vattasseril Geevarghese Mar Dionysius ( Main instructor of Pamapady Thirumeni ) The First Miracle:

The immature deacon used to remain in Pampady when the seminary closed for holiday. He normally stayed in the Church and ever took attention to follow the Church Rituals. He used to regularly pray and fast. One twelvemonth the villagers faced terrible dearth. All pools and rivers dried up. All ran here and at that place in hunt of H<sub>2</sub>O. All harvests were destroyed. During this clip. on a Sunday after the Holy Mass. the immature deacon declared that everyone should pray intensely for three years. Many of the fans fasted and prayed for rain. But. some disbelievers took this as an chance to mock the immature deacon.

On the 3rd twenty-four hours of the supplication. while jook ( kanji / rice porridge ) was being served to the hapless people on the Northern side of the Church at the Chethimattom Field. the sky darkened and heavy down pour started! ! ! Peoples had to travel to the nearby places to hold their nutrient. The flood was so heavy that the vass. like the ' Chempu' ( caldron ) . in which the jook was made had to be tied to the nearby coconut trees so that they were non swept off in the downpour. Intense supplication of Thirumeni brought away Heavy Rain Stay in Parumala Church:

<https://assignbuster.com/three-men-in-a-boat-summary/>

The immature deacon stayed in Parumala seminary as per the instructions of his Holy Malpan. Vattasseril Geevarghese Mar Dionysius. He used to attach to the Malpan to assorted topographic points. Some clip after which Thirumeni got the deaconship. his male parent Chacko passed off. His male parent used to invariably worry about the immature deacon due to miss of money. Thirumeni himself has told in many occasions that it was really hard for him to purchase even a brace of frock to be used in the Holy Mass. Thirumeni made it a everyday to give apparels to the hapless on the twenty-four hours of his father's death every twelvemonth ( 29th of ' Kanni Masam' ) . Parumala Seminary

Ordination as Priest and Ramban: Vattasseril Malpan was impressed by the immature deacon's prayerful and disciplined life. He felt that the immature deacon was disposed to be ordained as the ' Metropolitan' . But before that he needed to be ordained as the ' Ramban' . Thus on 8th July. 1906 the immature deacon was ordained as the Kassisso ( Full-Priest ) by H. G Murimattathu Poulouse Mar Ivanios ( the first Catholicose of Malankara ) . The following twenty-four hours the Catholicose ordained him as the Ramban. Thus Pampady Thirumeni was consecrated as the ' Ramban' ( Rabban in Syriac ) on 9th July. 1906 by the Catholicose H. G. Poulouse Mar Ivanios at the Pampady Church. The following twenty-four hours ' Ramban' solemnised his first Holy Mass. H. G Murimattathu Poulouse Mar Ivanios

( The first Catholicose of Malankara. who ordained Pampady Thirumeni as ' Kassisso' and ' Ramban' ) Ramban in Pampady Church After being ordained as the Ramban on 9th July. 1906 by the Catholicose H. G. Poulouse Mar Ivanios. Ramban stayed at the Pampady Church. It was during this clip that <https://assignbuster.com/three-men-in-a-boat-summary/>

the Pampady Church was rebuilt and the 2nd floor was built to the ‘ Nadakashala’ . The beautiful pictures now seen in the ‘ Madbaha’ of the Church were besides drawn during this clip.

Ramban used to denote in the Church about the planned work and the fans used to garner together to make these work. which got over really rapidly due to the united attempt. Ramban was really peculiar that all the workers should be fed good. The people used to present Ramban with many comestibles and crops when they visited him. And all these were given off to the fans who used to come to see Ramban. It should be noted that the more he gave. the more he used to acquire back. Ramban’s foremost teacher. Madathil Aashan still continued learning in the Pallivathulkal school. adjacent to the church. It was Ramban’s another chief avocation to show the pupils there with comestibles. Therefore Ramban was loved by one and all.

Pampady Church Ramban in Parumala Seminary

At this clip. as per the direction of Ramban’s Malpan H G Vattasseril Thirumeni. Ramban shifted to the Parumala seminary. There he served as the helper of Kallasheril Punnose Ramban. The stay at Parumala Seminary. where Parumala Thirumeni’s organic structure was laid to rest was so a religious redevelopment for the Ramban. His desire to follow the consecrated foot stairss of Parumala Thirumeni raised the Ramban to great highs.

He was besides appointed to learn Syriac to the church scholars at Parumala Seminary. Vattasseril Thirumeni used to do Ramban write answers for his letters from foreign lands like ‘ Sheema’ . Ramban’s Syriac letters were really beautiful and hence his manus composing really impressive. One twenty-four



hours. His Grace Abdulla Patriarch, who was remaining at the seminary asked Ramban to observe the Holy Qurbana. Though ab initio Ramban was a spot hesitating to Observe the Holy Mass in Syriac in forepart of the Patriarch, it eventually resulted in everyone laudatory Ramban. Pampady Thirumeni as a Ramban

Disciples Of Ramban During his stay in Parumala Seminary. Ramban got two adherents: Vattamala Abraham Deacon and Mannukaduppil Kuriakose Deacon. Ramban with the First Catholicose: When the First Catholicose, H. G Murimattathu Poulouse Mar Ivanios was non good and was resting at Parumala Seminary. Ramban used to look after him with due attention and love. The Catholicose used to term Ramban fondly as “ My Ramban” ( “ Ente Rambachan” ) . The Bava Thirumeni used to love Ramban so much.

Bava played a major function in coercing the Ramban to go the Catholicose. when Vakathanam Kaaruchira Pilaksinos Metropolitan disagreed to go on as the Catholicose. Second Catholicose ( Vakathanam Bava / Vailcattu Bava ) Pothenpuram Hill Pothenpuram is a beautiful hill which interlocks the topographic points Pampady and Meenadom. Pampady lies in the Eastern part of the hill and the remainder is Meenadom. It was told that a deep busyness was heard if person stamps the Hill. and therefore the beginning of the name “ Pothenpuram” . It is besides believed that the name originated because there were many Bisons during that clip and therefore the name “ Pothenpuram” .

( A actual interlingual rendition may good be ‘ Bison – Back’ ) . Pigs, porcupines and bisons used to roll freely along this piece of land. Mar

Kuriakose Dayara and the Church is situated on the raised tableland. amidst this hill. Pampady Dayara. amidst Pothenpuram Hill Placed centrally between Meenadom and Pampady. it invites co-operative attempt from both Meenadom and Pampady part for its all unit of ammunition development. The stat mi long hill is skirted by fertile Paddy Fieldss giving a rich crop of ‘ mundakan’ and ‘ viruppu’ assortments of Paddy. Till good into the twentieth century human inhabitancy was limited to the peripheries of these paddy Fieldss. it is said.

The land was ideal for coconut and areca nut farms. Treated and processed areca nut found ready market in surrounding Tamil Nadu countries. Traders from Tamil Nadu used to come and remain in Pothenpuram to cover in ‘ Korappakku’ giving the name ‘ adakkakalom’ to one of the field stretches on the hill. The Pothenpuram Hill was ab initio in the custodies of an ancient blue Nair household ( Karthavu Family ) . who resided at a topographic point called Kothala in Pampady. Later this household grew financially weak and therefore the assorted parts of the Hill was sold to different people. Thus the topographic point where the Dayara lies came in the custodies of Madathil Aashan. the august instructor of Pampady Thirumeni. Madathil Aashan Reason for the constitution of Dayara:

In the average clip. Pampady Church was closed due to the battle between the two cabals. This disturbed Ramban’s prayerful and pious life. It came to the extent that Ramban had to travel off from the Church. It was so painful for Ramban to go forth behind Pampady Church where he was remaining the past 10 old ages and which was his place church. One twenty-four hours. on the manner to the Pallithazham school. Madathil Aashan visited Ramban.

<https://assignbuster.com/three-men-in-a-boat-summary/>

Sing the bereaved face of Ramban. Aashan understood the state of affairs. Ramban explained about the battle and the consequence of the same in a sorrowful tone.

Aashan comforted the Ramban by proposing that the Ramban make an ashram and a Church and to travel over at that place. Ramban wanted to cognize how it could be done. as there was no money. Aashan assured that he would give the land and that the remainder would all take topographic point without any concern. Ramban conceded to his beloved master's advice. Ramban invited Cheriya Madathil Velyachan ( Valiya Yacob Kathanar ) besides to see the topographic point. Hence along with the Achan and Aashan. Ramban went and saw Pothempuram. They liked it vastly and the enrollment took topographic point on 15 Chingam. 1087. Construction of the Well:

The building of a well was started on 8th Idavom. 1089. Ramban used to come from Pampady to inspect the work. On 25th of that month. Ramban built a collapsible shelter. On 31st. H2O was seen in the well. On 1st Midhunam. Ramban started remaining in the collapsible shelter at that place. After the building of the well was over. Ramban thought about building the Dayara. But due to miss of money. it did non continue. Alternatively Ramban decided to lease a house. But due to inaccessibility of a suited house. even that thought was abandoned. Slowly Ramban. with the aid of a few others started roll uping money for the building of Dayara from the people of Meenadom and Pampady. Construction of the Church:

Ramban decided to construct a impermanent church there at the earliest. Thus the church was built at the topographic point of the current ‘ Nadakashala’ of the Church. Ramban celebrated the Holy Mass for the first clip here on 15th Makaram. 1090 along with the jubilation of Mother Mary’s Festival of Seeds ( vithu vila perunnal ) . Many people attended this map. Karinganamattathil Chacko used to remain with Ramban during this clip. as a item of his love and regard for the Ramban. Church at Pampady Dayara  
Ramban: A Guardian for all

Ramban shortly became a defender for those in and around the topographic point. He used to take Syriac categories for the kids and devoted his clip in supplications. Everyday fans used to convey fruits and other harvests to the Dayara. All these were given off to those who came to see Ramban. Ramban made it a point to demo cordial reception to who of all time came to see him and gave them nutrient till their tummies were full! ! The same was the instance with societal service and alms giving. Ramban: Kuriakose Mar Gregorios Thabore Dayara:

Soon after the church building was over. on 13th Medom 1090. Vattasseril Mar Dionysius Thirumeni visited the Dayara. He liked the topographic point really much and stayed there for three yearss and subsequently proceeded to the Pazhaya Seminary. He christened the Dayara as “ Thabore Dayara” .  
Ramban: A rigorous instructor

Ramban was a really rigorous instructor. He used to crush even the best pupils if they showed deficiency in surveies or undiscipline. Afterwards Ramban used to experience sad about the incident. He used to use oil and

hot H2O bags to the hurt countries. He besides used to purchase comestibles and present to his adherents subsequently. Church Re-Construction:

The rock putting map of today's Dayara Church took topographic point on 28th May. 1920. This was conducted by Yuyakim Mar Ivanios Metropolitan of Kandanad bishopric. When the cardinal pillar of the church was constructed, many witnessed a reflecting star in the sky. This took topographic point in the after midday. The Church was consecrated on 20th January. 1923 by Geevarghese Mar Dionysius Thirumeni and Vakathanathu Mar Pilaksinos Thirumeni. Merely really few know who and what Thomas the deaf and dumb, but unusually loyal retainer of Rambachan was or his day-to-day jobs in the service of his darling maestro.

Thomas came on Mithunam 18. 1090. as Rambachan's cook. He belonged to the Ooppootil household of Velloor Karickamattom. His male parent was a regular aid for the late Palampadom Vakil. Thomas has spoken at length, of class, in gestural linguistic communication to P. C Yohannan Ramban. 'Pottan' as Thomas was called by some, was really intelligent and had a appreciation of most things go oning around him. He would take his portion whenever he could lend meaningfully. The manner he pictured in mark linguistic communication personages like Mahatma Gandhi, the Viceroy, Patriarch Bava, Wattacheril Thirumeni, Kurichi Valiya Bava Thirumeni and Julius Metropolitan has been rather memorable.

He seemed to present as though the whole of Pothampuram was his ain. Every tall coconut thenar you see on the hill slopes was so planted by him, watered by him from the pool of Charothuparambil and Kizhakkemuri.

Because they were fruits of his labor he would non portion with any of the green goods that Pothenpuram yielded. He would show himself without any modesty to anyone. In fact people around had some regard for his pique. He wouldn't even trim Pampady Thirumeni! Thirumeni's devoted " Pottan"