

SPIRITUAL STRIVING

Self-effort—A Manifestation of Destiny

THE who are not spiritually minded while they live in the world, can never be spiritually minded when they retire from the world. Unless we have sown the seed of spiritual life in our soul in early life itself, there is no possibility of creating the spiritual instinct in later life.

One has to begin with one's spiritual life as early as possible, whatever the worldly-minded may say. The cleverness of all such worldly minded critics is just like that of the crow. It thinks itself very clever and worldly-wise, but it eats filth and dirt all the same. Worldly people always tell you that there is plenty of time for you to take up spiritual life. First enjoy your youth, and then in old age, there will be time enough to do devotional practices and lead a spiritual life. But what

[SIVATHONDAN]

will happen if this advice is followed? When you grow old you will find that the old impressions have become so deep that there is no possibility of effacing them, that you have become the slave of your impulses and instincts, and can no longer act in the way you would like to. You will find it impossible to lead a higher and purer life, either mentally or physically. Our ideal must, therefore, be to make a beginning for the attainment of liberation in this very life, and to make the best use of the time that is given us.

Purity is the condition of Divine grace. Without purity and real dispassion there can never be any spiritual life, or any deep spiritual striving even. The grace of the Divine comes to a person in the form of self-effort, in the form of the will to strive for something higher and more permanent than all these phenomena. There are so many people in this world who do not care for spiritual life; so the very

hankering for spiritual life is one; is really due to the grace of the Divine.

Will of God

Some speak of destiny, others speak of self effort while others again hold "Yes, it is true that everything depends on the will of the Lord, but the Lord desires that I should strive my utmost. Self-effort comes to me as a manifestation of my 'destiny' It is the will of the Lord that creates in me the desire for striving".

In actual spiritual life we find that unless we strive our utmost and our best, the Lord's grace will not descend on us.

We must know how to divide the mind to some extent. The mind has such wonderful powers, and we can make one part of it cling to the Lord and to the Lord alone, what ever be our occupation. This in itself is a great Sadhana. What is most essential in all forms of spiritual life is to keep the greater part of the mind thinking of God, thinking of the Ideal, without allowing it to give itself to thoughts of the world, or of worldly affections and relations, even when occupied with some worldly duty.

A Form of Worship

Through constant and unflagging practice we may develop an attitude of mind that enables us to think and to feel that whatever we do is a service to the Lord, and that we have no right to the fruits of any of our actions. "O Lord, whatever works I do, I look upon it as a form of worship offered to Thee. This service may be physical, intellectual or spiritual."

It is quite true that all are the Divine, but it is better to salute some of these manifestations from a safe distance. There are some forms of the Divine that you should avoid, and others again that you

Anuradhapura Vidyalayam Fund

Benefit Show

Two Benefit Performances of the Tamil Picture "Anni" were given at Sittampalam Talkies Anuradhapura on Tuesday 29-7-52 at 6.15 p. m. and 9.45 p. m. in aid of the Vivekananda Vidyalayam Building Fund, under the distinguished patronage and immediate presence of Mr. M. Rajendra C. C. S. and Mrs. Rajendra, and Mr. A. S. Navaratnarajah C. C. S., respectively, by the courtesy of Mrs. S. N. Sittampalam and M/s Ceylon Theatres Ltd.

Mr. A. S. Navaratnarajah C. C. S. has promised to construct a room at the Society at a cost of Rs. 3000 in memory of his late father Mr. A. Sivakolanthu Proctor Anuradhapura.

Dr. V. Rajapillai and Mr. S. Nadanagurusamy thanked the Patrons, Donors, and all supporters of this worthy cause.

Farewell

On the eve of his transfer to Bandarawela Mr. P. Chelliah Postmaster Chavakachcheri and Mrs. Chelliah were entertained at a farewell function held at the Driberg College Chavakachcheri on Thursday 31-7-52 at 4 p. m.

The function began with Mr. N. Arunachalam B. A. in the chair. An address was read by Mr. K. S. Saravanamuttu Principal Driberg College.

Messrs. V. S. Karthigesu Proctor, V. Vinayagamorthy, S. K. Thiraviansayagam Proctor and Rev. A. C. Thamburajah among others spoke in praise of the sense of duty displayed by Mr. Chelliah, the efficiency of his management and his cordial dealings with all alike.

should not approach too closely, during the time of your Sadhana. Always be on your guard, and be wide-awake. Always watch the reactions in your mind brought about by certain people and things, and let your relations with them be guided by these reactions. Avoid everything that is apt to rouse old impressions and thoughts belonging to your former life. If you do not, you cannot attain mental purification.

SUCHINDRUM THE SANCTUM OF THANU-MAL-AYAN

Triumph of Chastity Immortalised

(BY E. P. RASIAH)

AS the Taj Mahal is an everlasting monument of a husband's devotion and love to his wife, so has the Temple at Suchindrum immortalised the Triumph of a woman's chastity. The Temple of Suchindrum, situated 8 miles north west of Cape Comorin and 46 miles South of Trivandrum, possesses interesting legends, with statues and buildings of remarkable architectural workmanship. Four of the pillars that support the main mandapam, consist of 24 to 32 smaller pillars—each of the size of a rice pounder. When these are tapped, music flows as if from the strings of a veena.

Two life-sized granite statues of Tirumalnayake and his spouse delicately carved and polished are of particular interest. When the Potri (priest) sent a flexible eekel up the right nostril of the Statue it came out of the left ear drum; likewise when one was sent up the left nostril it came out of the right ear; yet, the entire head and body have been hewn out of a single granite block. A huge Hanuman similarly carved out of a single boulder, although about 16 ft. in height, bears a fine proportionate figure. The Shrines of Subramania, Sri Ram and Veerabhadran, belonging to the glorious reign of Nanji Kurava, are very striking. Even Arjuna and Parasuram appear to have left mementoes here of their visit.

Name

It is said that Sage Gautama had cursed Lord Indra with an incurable malady for seducing his wife, Ahalya and violating her modesty. To get over this curse, Indra had tried various penances and failed. Finally on the suggestion of his Guru, Bragapathy, he had offered long penance at this temple and bathed 108 times in boiling ghee and prayed and had thereafter been cured of his complaint. Hence the name (சுசிந்திரம்) Suchindrum. From the mode of Indra's bath, people here were expected to establish their innocence, if ever contested by dipping their hand inside boiling ghee. This crude custom was abolished by His Highness the Maharaja of

Travancore, Swathi Thirunal Rama Varma in 1847 A. D.

Pujas

The priests do not perform the midnight (Ardhaya) puja here, as it is believed even to this day, that Indra himself comes down to earth and performs it night after night. The water and other liquids used in bathing (abishekam) the holy image are traced nowhere. The same priest is not allowed to conduct the Pujas on two successive mornings. Therefore two priests take turns alternatively and they are under a strict oath of secrecy. "Not to divulge to others what they see or hear when they open the doors of the sanctum in the mornings".

Account

I herein give a co-ordinated account of the legends drawn from the hoary traditions of this very ancient temple. To sceptics it may look like fiction—judged by modern standards, some of the events may seem not quite true to life. The religious-minded devotees, however, persist in maintaining that every bit of this account is correct. I am therefore faithfully presenting their accounts as they came in my way, for, Truth like Beauty is best, when unadorned. My intelligent readers are expected to sift this, reject the dross and take in only the cream that may kindle the divine spark of chastity dormant in the heart of our women and fan it into a flame bright enough to guide their feet in the present-day trying and tempestuous path of life.

Athiri Muni and Anasooya

Long, long ago, the present village of Suchindrum was a dense jungle known as Gnanaranya. Here dwelt Athiri Maha Rishi and his wife Anasooya—perhaps the only two human beings there—with wild animals alone as their companions. Anasooya learnt to love and serve her husband as her Lord and God on earth. She would wash his feet daily, place her offerings at his feet and complete her Pooja by worshipping him. (சுசிந்திரம் ஆதிர் மூனி மற்றும் அனாசூயா)

GOVERNMENT TENDERS

Jaffna Kachcheri

N2180—The Chairman, Tender Bd. Ministry of Labour and Social Services, Colombo, will receive tenders upto 12 noon on 19-8-52 for construction of a well 9 ft. internal diameter and 21 ft. including steining, plastering well sweep, apron etc at Perunkadu, Pankudativu.

Mannar Kachcheri

N2241—Notice is hereby given that the sale of Foreign Liquor Tavern Rents, Mannar District 1952/53, will take place on 21-8-52. Tenders should reach the Kachcheri before 10.30 a. m. on the date fixed.

For particulars see Part I-Section II, Govt. Gazette, 1-8-52, copies of which are available for perusal at all Post Offices. (G. 20, 5).



Hindu Organ

TUESDAY, AUGUST 5, 1952

Treasure These Thoughts

Religion must govern all life. Religion means being bound to God; that is to say God rules your every breath... By religion I do not mean formal religion, or customary religion, but that religion which underlies all religions which makes us face to face with our Maker... If a man has true religion in him, it must show itself in the smallest details of his life.

—MAHATMA GANDHI

CLEANER RACING

LEGALISE BOOK-MAKING that is the inspired suggestion an economist has made to the Minister of Finance, perhaps with the goodly intention of helping Mr. J. R. Jayawardene ease his budgetary uneasiness. And how eagerly has the Author of the Budgets of free Sri Lanka welcomed the bright idea. The amusement provided by the propounding of this peculiar and ethically atrocious idea does not stop there. More strength to the view of the Minister of Finance has been added by the fulsome appreciation of the suggested source of revenue by the Minister of Transport and Works who, unlike the former with his penchant for looking at things only from the financial view-point, has found in this contemplated legislation a way to cleanse the Augean Stables

of racing in the Island.

Examining the proposal from the point of view of good government, we are perplexed to note that two of the prominent members of the Government Party which has year in and year out raised the bogey of moral and religious principles in its fight against the Marxist parties of the Opposition welcome a suggestion which if accepted and incorporated in the statute book would brand the party's conception of the administration of Sri Lanka—a land with a proud moral heritage, as irreligious. If the administration of a country should decide to obtain its revenue from sources which in an individual's life would be ruled out as outraging his moral conscience, then it could no longer lay claim to guard the country against the onslaught of political ideologies that undermine faith in religious beliefs.

If a Government which not merely produces liquor for its people but adopts such methods as to popularise the use of intoxicants should also pave the way for unscrupulous people to resort to means that hold out hopes to them of daily windfalls, then it would be only successfully attempting to reduce the people to the level of the animal kingdom. It is true that a Government cannot by legislation eradicate the evil tendencies of man; but certainly the introduction of laws prohibiting or penalising evil habits will help the people live a life worth living. The failure of the people's Government to introduce prohibition is in itself a serious blow to the noble aspirations of social workers; but if in addition gambling becomes legalised and is given governmental recognition then little difference would exist between the materialistic conception of the Marxists and the professed spiritualistic perspective of the anti-Communists. A welfare state can be true to its description only where the common man has been afforded facilities for the development of his character and shown the way for a just living and has been protected from the temptations of evil habits. And the Government Party always loud in its profession for the ultimate setting up of a purely socialistic democratic state certainly should be ashamed to earn its revenue from questionable sources and lead the people into temptation's way.

THE FLAG OF FREE INDIA

Significance Of The Tricolor

IN any struggle for freedom from tyranny whether of foreign or of domestic rulers, a flag symbolises the aspirations of patriots. In the successful fight for freedom in India, the flag of the Indian National Congress became the symbol of revolt against her foreign masters. After various experiments in design, the Congress, in 1931, adopted a tricolor, with saffron at top, white in the middle, and green at the bottom with the spinning wheel on the white band, as its official flag.

Chakra For Charkha

With the achievement of political freedom, a national flag for India had to be chosen. The Congress flag, despite its long association in the struggle for freedom, could not be adopted as the national flag as it was merely a flag of one of the Indian political parties. It was finally decided to adopt a similar tricolor, with the Charkha in the centre replaced by the Chakra as the national flag of India. A resolution embodying this proposal was adopted by the Constituent Assembly of India, on the 22nd July, 1947.

The Flag has three bands arranged horizontally with saffron on top, white in the middle and dark green at the bottom. The emblem of the flag is an exact reproduction of the Dharma Chakra or the Wheel of Law on the capital of the Asoka column at Sarnath. The Wheel, of which the diameter approximates to the width of the white band has 24 spokes, and is of dark blue colour and superimposed on the white band.

Its Philosophy

The distinguished philosopher statesman of India, Dr. Radhakrishnan, now the Vice-President of India has interpreted the colours in the Flag in philosophic terms. 'The saffron colour denotes renunciation or disinterestedness. We should be indifferent to material gains and dedicate ourselves to our work. The white in the centre is light, path of truth, to guide our conduct. The green shows our relation to the plant life here on

which all other lives depend.' Saffron is the colour of the robe of the Brahmachari, the young student, the ascetic who renounces, and of the Rajput warrior who sallies to battle in robes of that hue never to return but in victory. The Asoka Wheel in the centre of the white band is the Wheel of the Law of Dharma. Truth or Satya, Dharma or Virtue are to be the controlling principles of all those who work under the flag. The Chakra too, is the symbol of the eternal cosmic dynamism and appears as Motion, along with Sound, represented by the Shankha, attribute of Vishnu, the sustaining force of All.

Principle of Truth

The Chakra, therefore, denotes the dynamism implicit in civilisation, a dynamism which, however, moves on the fixed principle of truth, the axle of the chariot of life. If we attribute such significance to a flag it follows that certain courtesies are due to it all over the world. Within India, the Flag is to be flown on all important Government buildings such as the Supreme Court, High Courts Secretariats and Town Halls. Certain important personages like Cabinet Ministers, Speakers of Legislatures and important officials such as Chief Commissioners and Collectors of Districts have the privilege of flying the National Flag at their residences. Abroad only India's accredited representatives may fly the National Flag regularly above their residences and offices. They only, and no others, are authorised to fly the Flag on their residences and offices. They only and no others, are authorised to fly the Flag on their cars. On special National occasions such as the Independence Day (August 15), Republic Day (26th January) and Mahatma Gandhi's Birth day (2nd October), the use of the flag in harmony with its dignity and honour is unrestricted. The Flag may also be hoisted on such special occasions as the commencement of international events like Olympic

Games where India participates.

Precedence

The President of the Indian Republic, like other Heads of States, has a special personal flag which is flown along with the National flag wherever the President happens to be. Similarly the Governors and Rajapramukhs are also entitled to personal flags. The three wings of the Defence Forces have their own flags as well.

In Indian territory, precedence should always be given to the Indian National Flag. If flags of other countries are also flown, the National Flag should be at the extreme right or at the extreme left as seen by the observer. If the flags are raised, the National Flag is placed higher than other flags and should be the first to go up and the last to come down.

The flag should never be used as an adornment or for commercial purposes. Nothing should be written on the flag. When no longer fit for use, a flag should be disposed of but should never be destroyed publicly, nor should it be used as a rag or cast into the dust bin.

Symbol of Sovereignty

With the political independence of our country it was an exhilarating spectacle to see India's flag, the Chakra-dhwaja flying aloft. The saffron summoning unselfishness, the white connoting of purity, the dark green of the exuberance of the land and the dark blue of rolling firmament reproduced by the steadily moving Chakra made Indians proud of their heritage. Abroad, for instance in Aldwych, London, where once on India House the British Indian flag flew, the Chakra dhwaja proclaimed that the Empire had evolved into a Commonwealth. Likewise at international events as at the Olympic Games, the Flag of India conveys to the beholders the fact that India is an equal partner of the world's weal and woe.

—New India.

NOTICE

Applications are invited for the post of Junior Clerk.

Apply:—

MANAGER,
Hindu Organ,
Vannarponnai,

Letter to the Editor

True Conception Of The God Of Kataragama

Sir,—I chanced to read the article entitled "Kataragama's God of War" in the Times of Ceylon Sunday Illustrated of 29th June 1952. The writer cleverly attempts to drive the thin end of the wedge.

Lord Skanda is no other than the Supreme Lord Shiva of the Hindus. The name 'Mahesan' referred to in the article is one of the thousands of names assigned in the Veda and Agamas to the formless and nameless Lord Shiva:— Maha x Isan = Mah. sin; Great God, Vaitirama and Theivanai Amman are the "Ichcha" and "Kiriya" saktis (Kinetic force) of Lord Skanda.

If the writer is not perverted and is anxious to know the spiritual aspects of Lord Skanda, I will refer him "Skanda Puranam" in Tamil especially chapters the "Thirukkalyanam" "Thiruvatharam" and "Thiruvilayadal". This Tamil "Skanda Puranam" was composed by "Kachchiappasivachariar"—a saintly priest of realisation of Kumarakoddam Subramaniaswamy temple of Canjeevaram in South India according to Divine direction being on the Sanskrit Kanagapuranam - Senkarsankithai - Shivarshaya Kandam. This Tamil "Skanda Puranam" is held in very high reverence by the devoted Hindus. In the Puranam it is stated that Lord Subramanya in his mercy to help the Devas from the aggressions of the Asuras coming down from Kailas established temples at "Thiruseignalur", "Thiruchentur" &c in South India, cross over to Lanka, established a 'Pasarai' (war camp) and named it "Hemakuda". After the war with Surapathman was over and all the Asuras destroyed, the capital of Surapathman "Mavendrapuram" South of Lanka was submerged under water. This (Mavendrapuram) is considered as part of the continent south of Lanka submerged thousands of years ago. "Hemakuda" is said to be identical with "Kathiramaalai". The said "Skanda Puranam" refers to Lord Subramanias association with Veddhas and how he blessed them through his Sakthi Valliammai. It is this "Thiruvilayadal" that takes place for ever at Kataragama. The "Vantram" at Kataragama, according to traditional story was brought from North India and consecrated by his devotee Muthulingasamy.

To refer to Lord Subramanias graceful acts and to his "Thiruvilayadals" as if they were of human mortal tentaments to sacrilege and sinful act and will lead to perdition.

Materialism and Spiritualism are wide apart like the two poles. One should rise above the sensual world to know something of the spirit-

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 474/T

In the matter of the intestate Estate and effects of the late Ambalavanspillai Ponnambalam of Point Pedro Deceased.
Theivanaipillai widow of Ponnambalam of Point Pedro.

Vs. Petitioner.

1. V. Chelliah and wife
2. Sivakolunthu of Point Pedro presently of Malaya
3. Ponnambalam Nagalingam of Point Pedro
4. Thavamani daughter of Ponnambalam of Do
5. Navamani daughter of Ponnambalam of Do
6. Rukkumani daughter of Ponnambalam of Do
7. Ponnambalam Sivalingam of Do
8. Thanaledchumy daughter of Ponnambalam of Do.
9. Gangeswari daughter of Ponnambalam of Do
10. Theivappillai Nagalingam of Do.

Respondents
This matter coming on for disposal before A. W. Nadarajah Esquire District Judge, Point Pedro on the 17th day of July 1952 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the Petitioner abovenamed and the affidavit of the said Petitioner dated the 3rd day of July 1952 having been read.

It is ordered that the 10th Respondent abovenamed be and he is hereby appointed guardian-ad-litem over the minors the 3rd to 9th Respondents abovenamed and the Petitioner abovenamed be and she is hereby declared entitled, as widow of the deceased, to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any person or persons interested shall on or before the 7th day of August 1952 show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of July 1952.

(Sgd.) A. W. NADARAJAH,
District Judge.

Drawn by
(Sgd.) S. Nagalingamudaly,
Proctor for Petitioner.
(O. 55. 1 & 5.)

fundamentals of 'Pathi', 'Pasu' and 'Pasam' and the ways inculcated in "Chariya" "Kiriya" "Yogam" and "Gnanam" by which the soul (Pasu) rejoins the "Pathi" one could appreciate and understand the allegorical statements in religious discourses &c.

"Surapathman", "Sinkan" and "Tharakan" respectively represent (Pasam) known as 'Anavam' "Kanmam" and "Maya". Devas = liberated souls; Asuras = bonded souls.

Yours etc.

P. AMBALAVANAR.

'Kathanolaivalavu',
Tallippalai,
Tel. No. 31st July 1952

WANTED

Wanted for Co-operative Hospital, Moolai, 2 male attendants, 4 female pupil nurses, and a male watcher.

Qualifications

Male Attendants : Pass in S. S. C. (Tamil or Sinhalese) and working knowledge of English. Age: not below 21 years and not over 30 years. Local candidates preferred.
(Salary Rs 45 2 50-55 p. m. and appropriate dearness allowance with eligibility for promotion to higher grade)

Female Pupil Nurses : Pass in J. S. C. (Tamil or Sinhalese) and working knowledge of English. Age: not below 18 years and not over 30 years. Should be unmarried.
(Salary Rs. 30/- p. m. and appropriate dearness allowance during probationary period and thereafter Rs. 45-2 50-55 and appropriate dearness allowance with eligibility for promotion to higher grade).

Male Watcher : Ability to read and write Tamil. Should be married and possessed of a good physique. Age not below 35 years and not over 50 years.
(Salary Rs 45 - 90 11 of 3 & 3 of 4 appropriate dearness allowance.)

All appointments will be on six months' probation Applications with copies (not originals) of school and birth certificates and of two recent testimonials of character should reach the Secretary, Co-operative Hospital Society Ltd., Moolai, on or before 22-8-52. (M 90 5)

SALE OF GUNNIES

The following gunnies will be sold by Public Auction at the Jaffna Supply Station at 10 a. m. on the 16th day of August, 1952.

2. The successful bidder should pay at the spot on the date of sale an amount equivalent to one fourth the purchase price or the full purchase price, if the purchaser desires. He should pay within three days of the date of notification by the Deputy Food Controller, Jaffna of the acceptance by him of his bid the balance purchase price, if full amount has not been paid. The gunnies should be removed from the Supply Station within 3 days of the payment in full of the amount of the bid.

3. In the event of failure on the part of any successful bidder to complete the purchase and removal of gunnies sold in terms of paragraph 2 above, the gunnies will be disposed of at the bidder's risk.

'C' GRADE EMPTY GUNNIES

Supply Station	Size	Grade	No. of gunnies
Jaffna	112	C	917
Jaffna	80	C	1066

The Kachcheri,
Jaffna, 28th July, 1952.
(M 88 5 & 8)

Sgd. C. NITKUNANANTHAN
For Deputy Food Controller,
Jaffna.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.
CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.
DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.
INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI
Shroff.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1407

In the matter of the intestate estate of the late Savarimuttu Thambapillai of Jaffna Town Deceased.

Sinniah Vaithilingam George of 5th Cross Street Jaffna

Vs. Petitioner.

- 1 Thambapillai Anandarajah
- 2 Kamalawathy daughter of Thambapillai
- 3 Padmawathy daughter of Thambapillai
- 4 Chandrawathy daughter of Thambapillai all of 5th Cross Street Jaffna appearing by their Guardian-ad-Litem
- 5 Sinnathamby Kandiah of Maddevil South

Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 14th day of July 1952 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the amended affidavit and petition of the petitioner having been read:

It is ordered that the 5th respondent be appointed Guardian-ad-litem over the minors 1 to 4 respondents and that letters of administration in respect of the estate of the deceased abovenamed be issued to the petitioner accordingly as half brother of the deceased unless the respondents or any others who are interested shall appear before this court on or before the 29th day of August 1952 and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the minors on the said date.

The 14th day of July 1952
Sgd. K. D. de Silva,
District Judge.
Sgd. D. Rajadurai
Proctor for Petitioner.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1469.

Sinnathamby Sinnathurai of Maviddapuram. Petitioner.

1. Rasaledchumy daughter of Sinnathurai
2. Sinnathurai Murugiah
3. Vinsyar Sinnacuddy all of Maviddapuram

Respondents.

In the matter of the intestate Estate of the late Annapillai wife of Sinnathamby Sinnathurai deceased of Maviddapuram.

This matter coming on for disposal before K. D. De Silva Esq. District Judge, Jaffna on the 13th day of June 1952, in the presence of Mr. A. V. Sathasivam, Proctor on the part of petitioner, and the affidavit of the above-mentioned petitioner dated 22nd May 1952, having been read.

It is declared that the said Vinayar Sinnacuddy of Maviddapuram the 3rd respondent be appointed guardian ad litem over the 1st and 2nd respondents and that the said Sinnathamby Sinnathurai petitioner, is the administrator and that he is entitled to have Letters of Administration of the same issued to him accordingly unless the respondents or others interested in them shall on or before the 18th day of August 1952 show sufficient cause to the satisfaction of this court to the contrary. And it is further ordered that the petitioner do produce the minors on 18-8-52.

This 13th day of June 1952.
Sgd. K. D. De Silva,
District Judge.

Drawn by
A. V. Sathasivam,
Proctor for Administration

Suchindrum The Sanctum Of Thanu-Mal-Ayan

(Continued from page 1)

பெயர். Thus the couple lived happily—piety, simplicity and contentment reigning supreme in their Ashram. This area which was normally visited by rains three a month, became suddenly parched up as a result of a spell of continued drought. Animals began dying for want of water to drink. This worried Athiri Muni, who decided to go to Himalayas and there perform a Yaga to avert a possible calamity. Before he set out, his wife insisted on washing his feet, collecting and preserving that water, saying that during his absence his "Padha-theertham" would prove to be her Saviour.

Athiri Muni proceeded to Himalayas and there commenced his Yaga with such intensity that its powerful reaction was felt high above by the Gods, who invited Naradar, the Lord of Discord, and entrusted him with the task of causing a break or cessation of this Yaga. Naradar chalked out a scheme of his own, foreseeing its repercussions and visualising the future. He then went down to Goanaranya in the guise of a mendicant and contacted Anasooya. By sprinkling a few drops of water she was able to obtain and supply whatever Naradar wanted. Such was her virtue and the miraculous power of her Padha-Theertham.

Naradar's Mischief

On his way back, he passed the village of Marungoor, where he picked up a few gram-shaped iron pellets. An idea struck him and with these he hastened to the abode of the Goddesses and there requested Parwathy, Lakshmi and Saraswathy to fry or roast for him the iron-pellets. They felt puzzled and told him that none could roast iron-pellets, like gram. With a view to crushing the inherent pride of these Devis he remarked that, then, he would have to go down to an earthy woman with real chastity to get these roasted. So saying he went down to Goanaranya and requested Anasooya to roast the iron-pellets for him. Though, at first she seemed bewildered, yet the thought of the "Padha-Theertham" gave her hope. She sprinkled a few drops of it over the pellets and they got roasted like ordinary gram. Naradar rushed back to Kai as and presented the roasted pellets to the Devis saying "Anasooya of Goanaranya was more chaste than all the 3 Devis put together". This upset them and lo! Jealousy started moving.

The Devis went up to their husbands,—Shiva, Vishnu and

Brahma,—and implored them to take early steps to damage or destroy the chastity of Anasooya and thereby crush her pride. The Gods, although at first reluctant, yet, when goaded by their wives, yielded. They thought out a fool-proof plan of action and disguising themselves as old Brahmins and pretending to be weary and hungry, knocked at the Ashram at Gnanaranya and complained of hunger. Anasooya welcomed them and requested them to go over to the adjoining Prajna—theertham and do their ablutions and then return and that, in the meantime, she would have ready their meals.

Trial

When they returned after their bath and sat for their lunch, she placed plantain leaves before them and began to serve them their meals, when all of them shouted to her to stop serving. Anasooya was taken aback. They told her in all seriousness "we are under a sacred oath, not to taste food served by a woman, unless she served it in complete nudity". Anasooya felt thunder-struck. She knew it was a heinous sin for a woman to appear before men—be they her guests—in complete nakedness. But to send away her hungry guests without satisfying their hunger, seemed a still more serious sin. She was between the horns of a dilemma. She thought of her beloved husband and prayed for timely inspiration—and lo! she remembered that there was that "Padha-theertham", her saviour. "வாண்பெண்ணி மகன் வையிலவா ஊனத்தரோ நாணுடையார் பெற்ற தலம்". She brought it out and sprinkled a few drops over her guests. Wonder of wonders! the 3 aged men were transformed into 3 babies crying with hunger. The meals prepared for adults were unfit for these day-old babies who needed breast-milk. There were no human beings in the vicinity. This was a problem again. She prayed to her husband and then she stripped herself of all garments, took the babies one by one, kissed and foodied them and permitted them to suck milk from her.

Triumph

The Thirumoortie's, whilst in this state of oblivion were breast-fed by a woman, true to their oaths, in complete nudity. Chastity thus triumphed, and Anasooya found a foremost place in the galaxy of chaste women like Sita, Savitiri, Sandramathy etc.

பெண்ணிப் பெருந்தக யாவா கற்பெண்ணித் திண்மையுண் டாகப் பெயின்.

(To be continued)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1451

In the matter of the Last Will and Testament of the late Sinnappu Kumaralingam of Inuvil Deceased.

Sellammah widow of Sinnappu Kumaralingam of Inuvil Petitioner

This matter coming on for disposal before K. D. de Silva Esq District Judge Jaffna on the 8th day of May 1952 in the presence of Mr. V. Navaratnarajah Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner abovenamed dated 7th May 1952 having been read.

It is ordered that the Last will and Testament No. 5967 made by the deceased abovenamed and attested by V. Vinasithamby Notary Public on the 31st day of December 1951 the original of which has been produced and now deposited in this Court be and the same is hereby declared proved and that the petitioner abovenamed is the executrix named therein and she is hereby declared entitled to have the Probate there of issued to the said Petitioner accordingly.

The 8th day of May 1952,

Sgd K. D. de Silva
District Judge,

Drawn by
V. Navaratnarajah
Proctor for Petitioner,
(O. 57. 5 & 8).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No: 1485

In the matter of the intestate estate of the late Kathiravelu Sinniah of Chulipuram Deceased.

Theivanayakam widow of Kathiravelu Sinniah of Chulipuram Petitioner.

Vs.

1. Sinniah Apputhurai
2. Sinniah Muthukumaraswamy, and
3. Sellammah daughter of Sinniah all of Chulipuram. Respondents

This matter coming on for disposal before K. D. de Silva Esquire District Judge of Jaffna on the 16th. day of July 1952 in the presence of Messrs "Subramaniam and Somasundram" Proctors on the part of the petitioner and the affidavit of the petitioner dated 16th day of June 1952 having been read.

It is ordered that the petitioner abovenamed is the lawful widow of the deceased and that as such she is entitled to have Letters of Administration to the above estate issued to her accordingly unless any person or persons interested shall on or before the 29th day of August 1952 show sufficient cause to the satisfaction of this Court to the contrary

This 16th. day of July 1952,

Sgd K. D. de Silva
District Judge.

(O 59. 5 & 8).

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1474 T.

In the matter of the intestate estate of the late Somasunderam Arumugam of Martyn Road, Jaffna. Deceased.

Rasammah widow of Somasunderam Arumugam of Martyn Road Jaffna. Petitioner.

Vs.

1. Arumugam Thanaledchumy
2. Arumugam Kanagalingam
3. Arumugam Vijayaledchumy all of do by their guardian-ad-litem the 4th respt.
4. Somasunderam Kandiah of Kandarmadam, Jaffna. Respondents.

This matter of the petition of the petitioner praying that the 4th respondent be appointed guardian-ad-litem over the 1st 2nd and 3rd respondents, that the petitioner be as widow of the deceased declared entitled to administer the estate of the deceased and that letters of administration issued to her accordingly, coming on for disposal before K. D. de Silva Esq. District Judge, Jaffna on the 25th day of June 1952 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner, and the petition and affidavit of the petitioner hav-

GOVERNMENT TENDERS

Dept. of Industries.

The Chairman, Tender Bd. Ministry of Industries & Fisheries, Colombo will receive tenders upto 12 noon on 22-8-52 for the construction of semi-permanent buildings on land at Thirunelvely North, Jaffna, for the establishment of a brass Workshop. Tenders shall be made on forms obtainable from the Dept. of Industries (General Industries Divn) Block 'E' Colombo-1. Particulars on the subject can be obtained at the above office.

(G. 19. 5)

ing been read

It is ordered that the 4th respondent be and he is hereby appointed guardian-ad-litem over the 1st, 2nd and 3rd respondents, that the petitioner declared entitled to administer the estate of the said deceased and that letters of administration issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 25th day of August 1952 at 10. a. m.

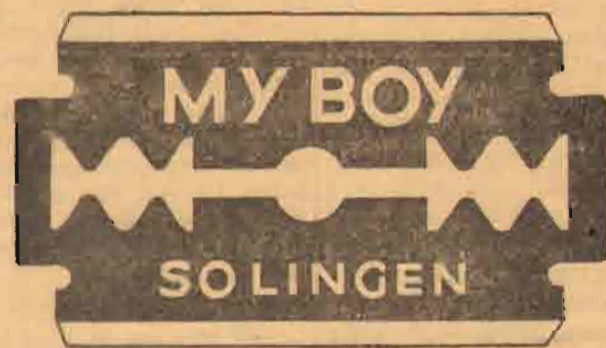
It is further ordered that the said 4th respondent do produce the minors the 1st 2nd and 3rd respondents before court on the said date.

This 25th day of June 1952.

Sgd K. D. de Silva
District Judge.

Drawn by,
A. Thanabalasingam
Proctor for Petr.
(O. 53, 5 & 8).

SHAVES NEXT BEST TO BOY'S FACE



ONLY 60 CTS PER PKT. OF 10

Unsolicited Testimonial

I HAVE FOUND "MY BOY" RAZOR BLADES EXCELLENT AND IN FACT CONSIDER THEM SECOND TO NONE ON THE MARKET. SOLINGEN IS ALWAYS A SYNONYM FOR EXCELLENCE AS REGARDS STEEL MANUFACTURES. FROM THE FIRST PACKET OF BLADES I RECEIVED I GAVE BLADES TO THREE OF MY FRIENDS TO TRY AND THEY HAVE FOUND THEM EXCELLENT.

Sgd. T. W. Hockly, J. P.

Horawala Estate,
Katana, Ceylon.

Sole Agents:

SINGHAM BROS & CO. (CEYLON) LTD.,
Munsoor Building, COLOMBO.

T. P. No. 3400

(M 77. 15/7)

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