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JAFFNA, FRIDAY MARCH 19, 1971

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MASTER-BUILDERS OF OUR TEMPLES

Day in and day out dozens of tourist buses packed to capacity with men and women from different States can be found parked outside the famous shrines of Thanjavur district. The passengers are not mere sight-seers but pilgrims. Another set admire the superb architectural wealth of our edifices and they are the camera-bearing foreigners. But whoever it be, they are awe-struck by the grandeur of our temples and the exquisite skill and effort that has been expended in producing these marvels of architecture.

Who are the master architects who built these huge temples? Are their skills still extant?

Very few of the names of these master-builders have survived as Indian art as a whole and particularly its architecture is said to be anonymous. The name and character of the Indian genius who conceived and supervised the execution of that marvellous masterpiece — the Thanjavur Vimana, or for that matter, the Taj or the rock cut temple of Kailasa — are all unknown. 'Much of it was due to the system by which architecture was treated not so much as an art but as a craft; the building was not the creation of one man but the combined and often equal efforts of several each an expert in his profession and each making his own particular contribution to the whole.'

The Indian masons as a rule prepared their building material not on the site of the structure but in the quarry itself, often a considerable distance away. Here the rough mass of stone, after being won from the living rock was cut into suitable size and shape and 'hammer-dressed.' The fragments of numerous carvings in some of the quarries point

to the sculpture also being executed in the stone-yard. The blocks were carved to pattern, and assembled on the temple site, a staff of workmen being on the spot to lay the stones in their proper places and put the finishing touches to the joints. Such a process would necessitate detailed and accurate measurements being made available, while an early record shows that models to scale were also sometimes prepared. In the Upanishads it is related that Suradey, an architect exhibited to his patron a model of a temple which he had built at Pataliputra. While the foregoing was the general practice of the builders, of the alternative process of the carver chiselling the stone into pattern on the structure itself was not unusual. All the same the great force which is universally recognised as divinely responsible for all mechanical and structural enterprises is the God-Viswakarma Lord of all Arts, the embodiment of creative power. He is the patron saint of the Indian artificer and all those who work by their hands, one day in the year being set apart for his worship when the tools and instruments of the craft are treated as objects of veneration.

The outstanding quality of Indian architecture is its spiritual content. The fundamental purpose of the building art was to represent in concrete form the prevailing religious consciousness of the people. 'It is mind materialised in terms of rock brick or stone.' The scheme of sculpture which often covers the whole of the exterior of a temple vimana or gopuram is notable not only for the richness of its decorative effect but for the deep significance of its subject matter. Here we see not only the relation of architecture to life but transcendent life itself plasticly represented. Carved in high or low relief are depicted all the

glorious Gods of the age-old mythology of the country — an unending array of imagery steeped in symbolism providing a story of absorbing interest.

Underlying the temple architecture of the country as a whole were certain fundamental principles which guided and controlled the art of building in all its phases. 'There is noticeable throughout the entire movement a standardisation of procedure artistic and structural, implying that the master masons were working not only with one general understanding but also by means of some comprehensive and well-established technical code which shows itself unmistakably in the uniformity of style even where the buildings are situated widely apart in the most remote localities. In all these structures there may be divergence in the less material forms but in their broad aspect they express the same thought although in a different idiom.'

This coordination of architectural practice was brought about mainly by means of two indigenous institutions, both of which played a considerable part in the aesthetic development of the country — these were the seni or the guilds and the Silpas or canons of art. Guilds in India were a very ancient organisation shown to have been in existence as early as the seventh century B.C. At first these craft guilds were maintained by a system of apprentices — antevashika — which denotes that these young learners were not only professionally but domestically connected with the master's establishment. Later hereditary became the custom as each craft was specialised and like family property was handed down from father to son. The character of the building art not infrequently necessitated the local guild

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The Great Kurukkal

S. SIVASUBRAMANIAM

Founder Member and former Secretary,
Tiruketheeshvaram Temple Restoration Society

அந்த னுளனுன் னடைக்கல் புத்த
அவனைக் காப்பது காரணமாக
வந்த காலவன் ஆருயி ரதனை
வலியுறுத்துகின்ற வன்மைகண்டடியேன்
எந்தை நீனை நமன் தமர் கலியில்
இவன்மற் றென்னடி யானை விலக்கு
சின்தை யாவந்துன் திருவடி அடைந்தேன்
செழுப்பொழிந்திருப் புகுளானே."
—சந்தரமூர்த்திசுவாமிகள்.

To Hindus, Religion is among the clergy and laity.

In this category of noble souls, the late Reverend. Sivasiri Sana Kumarasamy Kurukkal is a shining ornament. He is one among a long galaxy who have rendered immortal services to our Holy Religion and to the great spiritual amelioration of our people. Extraordinary piety, profound scholarship, meticulous adherence to his reading and interpretation of our sacred literature, uncommon independence of mind and spirit, freedom from fair, uncommon dignity and self-respect, the spirit of service complete disdain of worldly possessions and wealth, were some of the remarkable qualities of this very noble personality. Realising to the fullest extent the value of education and that too of religious education in special, decades ago he established through his own efforts and at great personal financial sacrifice an educational institution at his ancient and dear village of Achevely. To this village and to the whole Hindu Community in Ceylon, undying name and fame and recognition not only locally but in India as well, were brought by him.

Such has been the trend in India where Priests, Saints and Religious Leaders from generation to generation have played a magnificent part in the life of the people. The Hindus in Ceylon have also, had from very ancient times, a noble priesthood. They guided the people and their leaders and the Kings themselves, both Tamil and Sinhala. The Chain of noble Priesthood has with Eeswara's Grace been preserved through the vicissitudes of time even after the advent of foreigners to our country. Portuguese, Dutch and British contacts, though they weakened, were not successful in destroying the Hindu Priesthood, both Brahmin and Saiva, in our society. At all periods of time, we have been blessed with persons of extra-ordinary piety and scholarship, both

(Continued on page 7)

THOUGHTS TO BE TREASURED

ஒரு காமம், ஓர் உருவம்,
ஒன்றும் இல்லாள்.

(Thiruvachakam)

He who has no name, no form, nothing.



செவ்வாய்க்கிழமை

தமிழகத்திலே துருத்தும் கவிதையும்
மலர்ச்சியாய்வே நாளாதி விசுவசையும்
மலர்ச்சியாய்வே நாளாதி நேத்துமே
தமிழகத்திலே நன்றென்றி காட்டுமே

செவ்வாய்க்கிழமை

Hindu Organ

FRIDAY, MARCH 19, 1971

PRIMARY DUTY OF THE PEOPLE

The call for caution very feelingly addressed by the Premier to the people requires the most urgent attention. It has become perfectly clear that certain forces are at continuous work to disrupt the normal life of the nation and to set afoot mischief by vicious violence. No Government can allow subversive activities to spread and jeopardize the safety of the people. Hence the duty is cast on the people as well as the Government to defend the country against treacherous tendencies and disruptive demonstration.

Massive manufacture of of hand bombs without let or hindrance would mean the first step to self-destruction. The isolated instances in which culprits themselves had to pay with their lives for the despicable adventure of creating disaffection and wanton destruction should open the eyes of the misguided mischief makers to the gravity of the danger that surrounds them.

The people want peaceful living and aim at progress in the civilized way. Even if it be for attaining the summum bonum the use of atrocious violence will not have the support of any citizen with a sense of civic consciousness. The remedy for this revolting tendency on the part of traitors is in the hands of the people though the Government has to do the spade work of detecting subversive activities and bringing the wrongdoers to book.

Newspapers and leaders of political parties have to

MASTER-BUILDERS.....

(Continued from page 7)

of masons being moved about the country and on some occasions the magnitude of their task forced them to settle down near the site of their labours for a generation or more, the great structure on which they were engaged being the sole object of their existence. In this way any large architectural undertaking became an art centre from which a local school or style was derived.

What the guilds did for the practice, the silpas did for the theory. The Silpa Sastras were a vast and erudite compilation of canons for guidance in all spheres of human activity, one important section of which concerns itself with architecture or aesthetics. These are books, mostly in Sanskrit, and the portion relating to the building art contains detailed directions for the proper construction of every kind of building, religious or secular, and includes an imposing array of technical rules of proportion and prescriptions with a fund of astronomical calculations and religious precepts. It was the practice for the silpas to be committed to memory by the Indian artisans and recited by the master-builder to his staff while at work, thus constituting a technical lingua franca or workshop language. The silpas were in short designed to place in the hands of the workmen an authoritative text-book on the grammar of his art which if faithfully followed would make failure impossible. They were also intended to be a means of preserving the "inner" character of the crafts and communicating this character wherever these crafts were practised even in the remote localities or over the seas.

Four Classes

The Silpins are classified into four divisions known (in order) as Stha-

set a noble example by refusing to publish news and statements that even by implication would create the impression in the minds of the people that serious happenings are being staged in the country. The accent must be on the appeal to the civic sense of maintaining calm and composure.

pathi (the master-builder), Sutragrahi (draughtsman), Vardhaki (the painter) and Takshaka (the carpenter). The word Sthapati is from Stha—that which means fixed or formed and pathi lord or master and consequently signifies a person who presides over the erecting of an edifice etc. The principal qualifications of an architect consist in a knowledge of various branches of learning, such as arithmetic, geometry, drawing, sculpture, mythology and astrology. The Sthapati is the guru of all the rest and responsible for the whole structure. Besides other qualifications he should have all the characteristics of an Acharya but no reference is made to the caste of the sthapati, though some knowledge of the Vedas is insisted on. The author of Tantrasamuccaya draws a line of distinction between the Guru and Sthapati. The one is the preceptor and the other a skilled or trained artist. All architectural principles as are found embodied in the Agamas and avowed texts on the subject were evolved and established under the authority and direction of the priest.

Mr. Rama Raz who was deputed by the Royal Asiatic Society, London to collect and translate the available treatises on the architecture of the Hindus says in his book published in 1828 that the Hindus were in possession of numerous treatises on architecture collectively called Silpa Sastras. 34 standard treatises and 32 subsidiary ones, but of these only a few fragments are to be met with among the artists themselves. The artists' apprehension of competition in their profession seems to have prompted them to conceal the sacred volumes which had "descended" to them but because they are in Sanskrit they are of little use to them. The consequence has been that while the practical art of the science continued to be followed up amongst them as a kind of inheritance from generation, the theory became gradually lost to the whole nation. The best of our workmen have so long been unused to their own style of building durable public edifices that it is not to be wondered at that they should now ascribe their

ignorance of the art to want of encouragement.

Since then Prof. P. C. Acharya of Allahabad has brought out the text of Hanasara with an English translation and a dictionary of Hindu Architecture. Many other manuscripts have been unearthed leading to a better grasp of the principles of Hindu building art. But all the same the master builder and his shishya are now a neglected and dying lot.

In Tamil Nadu particularly and especially in Thanjavur, there are few centres where these sthapatihis or their followers survive and who have some pretensions to a practical knowledge of architecture. Icon manufacturers are there in numbers and have meagre with some encouragement these days. But the master builders with their profuse know how are wallowing in a slough of despondency. The centres where they are found even to-day, though attenuated in numbers are Swamimalai, Tiruvarur, Mayuram, Sirkazhi, Thanjavur, Chithambaram and Karaikudi and Madurai. There was one Krishna Pillai, a reputed master builder in Swamimalai, who was well-versed in Tamil and Sanskrit and who has taught a generation of builders and his three disciples Narayanasami, Chinna Pillai and Kalyanasundaram are following his tradition. Cadgeon leaf manuscripts in Tamil were available in plenty in his family though only a few fragments are available to-day. Many more, it is unashamedly claimed, are lying in the archives moth-eaten. Some have copied out in manuscript. It is true there is a spurt of temple building activity these days, but there is little scope for original designing and building. The work they get is all fitful and does not ensure to the workmen gainful occupation right through the year.

Some Tamil manuscripts with the Thanjavur Saraswathi Mahal have been brought out in book form and they are useful to the sthapatihis anxious to supplement his practical knowledge. But the younger generation is averse to pursuing the hereditary calling because of the uncertain rewards it gives. A former Executive Officer of a temple has taken to this art. He is Mr. K. Sundaram who acts as guide and contractor, though not an artist him-

self. But he has equipped himself well. There is said to be a good collection of artists in Karaikudi. Among the leading lights are Sellakannu Asari and Swaminatha Asari. The other reputed master-builders which includes Sudai fashioners and painters in and around Thanjavur are Pichalah of Thiruvarur, Manikka Asari of Mayuram, Panchanatham Pillai and Govindaraja Pillai of Chidambaram, Veerayya Pillai of Thiruvarur, Kattur Veerayya Mudaliar, Kanjanur Rathinam Pillai, Engan Govindaraju, V. T. Rajan of Thanjavur, Kuruchi Govinda Kothanar, Poonthottam Subramaniam and Valangiman Marimuthu and Tennalur Narayanasami. In Madurai Sriramulu is said to be a top-notch in Sudai and chiram. There are however very few exponent of sculpture in stone nowadays. Most of them are centred in Ramanathapuram where one Shanmugha Asari of Nattarasankottai has a band of followers. Many more may thrive in Conjeevaram for ought we know. In the Thanjavur district there are at the most about 500 families of master builders.

(To be continued)

Madras Hindu

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No- 10878

1 Sinnathamby Ganesha-
raja and wife
2 Yoganayagi of Kara-
veddi North

Vs Plaintiffs

Sellappa Kanapathip-
pillai Kanagaram of
Karaveddy North

Defendants

It is hereby notified that action No. 10878 has been instituted in the District Court of Point Pedro under the Partition act No. 16 of 1951 for the Partition/sale of the land called Choothirankaddu in extent 8 Lms. v. c. and 6, 3/16 Kulies and situated at Karaveddy Kurikkurichchi, Kaddaiveli Parish in Vadamarachy Division, Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 29th day of March 1971 at 10.00 clock of the forenoon.

By order of Court,
Sgd.

Secretary

This 14th day of March 1971

Drawn by
C. Durairajah
Proctor for plaintiffs
204 19

The Great Kurukkal

(Continued from page 5)

lectician of the first order and it was not easy to meet his arguments and counter-arguments. Having had the inestimable privilege and blessing of his goodwill for years he appeared to me as living in a world entirely his own, a life exclusively dedicated to the Saiva

Puranam, the following extracts from an appreciative note by one of our highly respected countrymen and Leaders, Pandithamani Sina Knapathipillai Avl are appropriate:-

"பாடல்களில் ஆங்காங்கே கச்சியப்ப சிவசாரிய சுவாமிகளின் அடிச்சுவடுகளையும் சேக்கிழார் நாயனாரின் அடிச்சுவடுகளையும் காணுந்தோ

STORE - HOUSE OF SPIRITUAL KNOWLEDGE



Siva Sri S. Kamaraswami Kurukkal

religion and to the service of Siva Peruman. All his waking hours appeared to be full of thoughts on Lord Shiva and Saivam.

He had rendered countless services to many institutions and temples in his full life, one being the Thirukketheeswaram Temple Movement of which he was honorary adviser from its inception along with the late Revered Sri La Sri Eesana Sivaobariya Swamikal. The latest and most recent service was the production by him and his distinguished and pious son the late Siva Sri Vaitheeswara Kurukkal of the Thiruketheeswara Puranam whose Arangulam took place about three months ago at the Holy Shrine of Thiruketheeswaram. Another of his remarkable service was his attempt to establish a religious training school for the Hindu Priesthood for the Brahmins and Saiva youth at the Sri Karlassa Nathar Pillayar Temple, Nallur, and his noteworthy guidance to the Gurukulam for priests at Thiruketheeswaram.

As is inevitable from time to time, Yama Dharma Rajah removes all of us in due time; amongst the great losses sustained by the Hindu Public since the time of Sri La Sri Arumuga Navalar the passing away of our Achevaly Kurukkal is an event of importance.

About the Revered Kurukkal, his son, and the Thiruketheeswara

றங்களிப்புமிக்கது. புராண நடை, பொங்கித்ததும் பித்தங்கு தடையற்ற தோரணல் போலொழுதியது இடையிடையே வருஞ் சிவார்ச்சனைக்கிரமம் நெஞ்சை உருக்கியது. பாலாவி என்ற திவ்ய தீர்த்த மகிமை உற்சவ விசேஷம் திருந்தவன வருணனை என்றின்னோரன்னைவை புராணத்தின் மணியாரங்கனாம் மிளிர்ந்தன.

கடவுள் வாழ்த்துக்களும் இலங்கைச் சிறப்பில் வருந்தல விசேடங்களும் ஒருங்கு சேர்ந்து திருக்கேசுவரத்திருவாயிற் கோபுரம்போன்ற புராணத்து நுழைவாய்தலை அழகு செய்கின்றன.

இத்துணைச் சிறப்பு வாய்ந்த இப்புராணத்தை சிவாகம உணர்ச்சியும் புராணங்களில் அளவிறந்த பயிற்சியும், இலக்கண இலக்கிய முதிர்ச்சியும் சைவசித்தாந்த அறிவும் திருமுறைகளிலே மிக்கபயிலவும் ஒருங்கமைந்து, கவிதா சாமர்த்தியமும் படைத்துத் தெய்வபக்தி கனிந்த ஒருவராலேதான் இயற்ற முடியும் சிவாகம பாடுவாய் அருமந்த சைவ நூலுரைகள் பல வற்றை உபகரித்த அச்சு வேலி, சிவஞ்ச குமாரசுவாமி குருக்கள் அவர்களின் அருந்தவப்புதல்வராகிய சிவஞ் சைவத்தேசுவரக் குருக்கள் அவர்களே திருக்கேசுவர புராணத்தை இயற்றியவர்கள்.

குருக்களவர்கள் தமது அருமைத் தந்தையார் அவர்கள் உபகரிக்கும் நூலுரைகளை உருப்படுத்தவதில் அரும்பெருஞ் சேவைகள் செய்தும் விநாயகராமய பூசைகள், உற்சவங்கள், புராணபடனங்கள் நடத்திக் கொண்டும் தமது பேரறிவை யும் கவிதாசாமர்த்தியத்தை யும் வெளிக்காட்டாது குடந்தன் விளக்குப்போல் அடக்க

மாயிருந்திருக்கின்றார்கள்.

His firm opinions that vegetarianism and Temple worship and that both Tamil and Sanskrit were essential for the promotion and practice of Hindu Religion in Ceylon among Tamils were cardinal and integral features of his religious and cultural Credo and was a reaffirmation of the teachings of the late Sri La Sri Arumuga Navalar. It would be of great spiritual benefit to the Hindu Community to try to preserve the ideals

Though all obituaries are sorrowful to those who are left behind, it is comforting to remember that the Kurukkal's life is a very noble record in the annals of Hinduism in Ceylon, perhaps in India too, and will be a source of inspiration for generations to come. It is also comforting to bear in mind that though the Revered Kurukkal is no more, our Hindu Community in Ceylon continues to be blessed with the presence in our midst of several other Holy Priests of great distinction who will guide our people and serve our religion well and truly. In that number could be appropriately included his grandson Sivasiri Kanagasabapathy Kurukkal who, in the fullness of time, with Eeswara's Grace, is expected to follow in the footsteps of his worthy grandfather and worthy father.

The writer is humbly aware that the above thoughts and sentiments are a very inadequate attempt to render homage to one of the noblest Hindus of recent times in Ceylon as a matter of religious duty by quite an ordinary member of the Hindu laity.

HINDU ORGAN & INTHUSATHANAM

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction 2683

In the matter of the estate of the late Vallipuram Thambu of 14 Nallur Cross Road Jaffna

Deceased Kanagammah widow of V. Thambu of 14 Nallur Cross Road Jaffna

Vs. Petitioner
1 Thambu Yogaratnam
2 Thambu Jayaratnam
3 Thambu Balendra
4 Thambu Atehanthan, all of 14 Nallur Cross Road Jaffna

Respondents
This matter coming on for disposal before A. Vythialingam, Esquire District Judge of Jaffna on the 13th day of January 1971 in the presence of Mr. C. T. Kumaraswamy Proctor on the part of the petitioner and the petitioner and affidavit of the petitioner having been read.

It is ordered that the Petitioner as the widow and heir of the abovenamed deceased be declared entitled to Letters of Administration over the abovenamed deceased's estate and that the same be granted to her unless the Respondents abovenamed or any other person interested in the said estate shall show sufficient cause to the contrary on the 5th day of April 1971

This 13th day of January 1971
Sgd A. Vythialingam District Judge
206 19 & 20

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2661/T

In the matter of the intestate estate of the late Velupillai Kanapathipillai of No. 11 Katpavinayagar Veethy, Nallur South, Jaffna

Deceased Kanapathipillai Kandaratham of No. 11 Katpavinayagar Veethy, Nallur South Jaffna

Vs. Petitioner
1 Sinnammah widow of Velupillai Kanapathipillai of No. 11 Katpavinayagar Veethy, Nallur South, Jaffna.
2 Kanapathipillai Rajaratnam of No. 10, 32nd lane Wellawatte, Colombo 6
3 Kanapathipillai Dharmaratnam of Maara Municipal-ity, Malaysia

Respondents
This matter coming on for disposal before A. Vythialingam, Esquire District Judge of Jaffna on the 10th day of December, 1970 in the presence of Mr. A. Thanabalingam and his Assistant Mr. S. Sithamparanathan, Proctors on the part of the petitioner and affidavit of the petitioner dated 23rd day of November 1970 having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the son of the deceased abovenamed to have letters of administration of the estate of the said deceased issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 27th day of February 1971

IN THE DISTRICT COURT OF MULLAITIVU

Testamentary Jurisdiction No. 491

In the matter of the Intestate estate of the late Velu Sinnathamby Thambiah of Kallapadu Mullaitivu died at the Civil Hospital, Jaffna

Deceased Velu Sinnathamby Velupillai of Kallapadu, Mullaitivu

Vs. Petitioner
1 Sarojinidevi widow of Velu Sinnathamby Thambiah

Minor 2 Thambiah Kulendran
3 Siyamaladevi daughter of Thambiah
4 Thambiah Lohendran
5 Thambiah Theivendran
6 Indradevi daughter of Thambiah
7 Thambiah Saravendran
8 Thambiah Selvendran
9 Thambiah Thavendran

10 Nirmaladevi daughter of Thambiah all of Kallapadu Mullaitivu
The 2nd to 10th respondents are minors appearing by their proposed Guardian-ad-Litem the 1st respondent

Respondents
This matter coming on for disposal before N. A. V. Vigramasooriya Esquire, District Judge Mullaitivu on the 11th day of February 1971 in the presence of Mr. C. Arumugam Proctor on the part of the petitioner and the affidavit of the Petitioner dated 7th day of April 1970 having been read:

It is ordered that the 1st respondent abovenamed be and she is hereby appointed Guardian ad-Litem over the 2nd to 10th respondents (minors) abovenamed for the purpose of these proceedings. It is further ordered that the petitioner abovenamed be and he is hereby declared entitled to as the brother of the deceased abovenamed to have Letters of Administration to the Estate of the said deceased and the same be issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of February 1971 show sufficient cause to the satisfaction of this court to the contrary. And it is further ordered that the said 1st respondent do produce the said minors in court on the said date.

This 11th day of February 1971
N. A. V. Vigramasooriya District Judge

Returnable on 27-3-71
Drawn by
C. Arumugam Proctor for Petitioner
20A 19 & 26

show sufficient cause to the satisfaction of this Court to the contrary.
This 10th day of December 1970.

Sgd. A. Vythialingam District Judge

Drawn by
Sgd A. Thanabalingam Proctor for Petitioner
27-2-1971

The date for showing cause is extended till 12th May, 1971.

Sgd A. Vythialingam District Judge
191 19 & 26

ORDER NISI

IN THE DISTRICT COURT
OF BATTICALOATestamentary Jurisdiction
No. 876/T

In the matter of the intestate estate of the late Kandiah Sinnadurai of No. 20, Palam Road, Kandarmadam, Jaffna Deceased

Par pooranam widow of Kandiah Sinnadurai of No. 20, Palam Road, Kandarmadam, Jaffna

Vs. Petitioner

- 1 Sinnadurai Sundaralingam
Minor 2 Suntharavathany daughter of Sinnadurai
3 Sivarnby daughter of Sinnadurai
4 Mathyavathany daughter of Sinnadurai
5 Gnanaruby daughter of Sinnadurai
6 Veerasingam Raja Sangary, all of No. 20, Palam Road, Kandarmadam, Jaffna

Respondents

This Matter coming on for disposal before D. S. Nethasinghe, Esquire, District Judge, Batticaloa on the 27th day of November, 1970 in the presence of Mr. S. Visuvalingam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 24th day of November, 1970 having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to her accordingly.

It is further ordered that the 6th Respondent abovenamed be and he is hereby declared appointed Guardian-ad-Litem over the person of the 2nd, 3rd, 4th and 5th Respondents (minors) unless the Respondents abovenamed or any other person or persons interested shall, on or before the 27th day of March 1971, show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of November, 1970

Sgd. D. S. Nethasinghe
District Judge,
Batticaloa

Drawn by
Sgd. S. Visuvalingam
Proctor for Petitioner
203 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2685

In the matter of the intestate estate of the late Kandar Ambalavanar of Karainagar West Deceased

Sinnammah widow of Kandar Ambalavanar of Karainagar West Vs. Petitioner

- 1 Ambalavanar Thevarajah and
2 Kalavany daughter of Ambalavanar both of Karainagar West
3 Sittampalam Arumugam of Karainagar East the 1st and 2nd Respondents are minors appearing by their proposed Guardian-ad-Litem the 3rd Respondent

This matter of the Petition of the abovenamed Petitioner coming on for disposal before A. Vythilingam, Esquire, District Judge Jaffna on the 16th day of January 1971 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the Petitioner dated the 16th day of January 1971 having been read.

It is ordered that the abovenamed 3rd Respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st and 2nd Respondents and that Letters of Administration be issued to the petitioner to the intestate estate of the abovenamed deceased as the legal widow of the said deceased unless the Respondents or others interested shall appear before this Court on the 5th day of April 1971 and show sufficient cause to the contrary.

This 16th day of January 1971

(Sgd) A. Vythilingam
District Judge
193 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

No. 2691 T

In the matter of the Intestate Estate and effects of the late Theivapillai Nagalingam of N. M. Lane, Point Pedro Deceased

Theivapillai Manickam of Point Pedro presently Superintending Engineer, Building Department, Jaffna Vs. Petitioner

- 1 Saraswathy widow of Theivapillai Nagalingam
2 Camarasamy Nagalingam and
3 wife Walliammal all of Point Pedro

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 5th day of February 1971, in the presence of Mr. S. Nagalingamudaly Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner be and he is hereby de-

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 984

In the matter of the Last Will and Testament of the late Appakuddy Vairamuttu of Point Pedro Deceased

Vs

Vairamuttu Veluppillai of Point Pedro Petitioner

- 1 Vairamuttu Kanapathipillai of 29, Laasereen Street, Kotahena, Colombo
2 Vairamuttu Andippar of V. M. Road, Point Pedro
3 Vairamuttu Ganeshapillai of Old Udayar Lane Point Pedro
4 Vairamuttu Nagarathnam of V. M. Road, Point Pedro
5 Vairamuttu Nadarajah of N. M. Lane, Point Pedro

Respondents

This matter coming on for disposal before A. Shivanandan Esquire Acting District Judge Point Pedro on the 25th day of September 1970 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the petitioner and the Last Will dated 8th January 1969 and attested by S. Nagalingamudaly Notary Public and the petition and affidavit of the petitioner and the affidavit of the Notary who attested the Last Will and the witness attesting thereto having been read.

It is ordered that the said Last Will be declared proved that the Petitioner be declared entitled to obtain Probate thereof as executor appointed thereunder and the probate thereof be accordingly issued to the petitioner unless Respondents or any other persons shall appear before this court on the 8th day of November 1970 and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of September 1970

Sgd A. Shivanandan
Acting District Judge
Drawn by
Sgd S. Nagalingamudaly
Proctor for Petitioner

8-11-70 Extended to show cause for 22-12-1970

Idld A S.

A. D. J.

22-12-70
Time Extended to show cause for 26-2-1971
26-2-1971

Time Extended to show cause for 12-5-1971.

Sgd T. J. Rajaratnam
D. J.
196 12 & 19.

clared entitled as brother of the abovenamed deceased to have Letters of Administration to the above estate and that Letters of Administration be issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 5th day of May 1971 show sufficient cause to the contrary.

This 5th day of February 1971

Sgd. A. Vythilingam
District Judge.

Drawn by
Sgd. S. Nagalingamudaly
Proctor for Petitioner
187 12 & 19

Spiritual
Consciousness

MADRAS, Feb. 28.

As a vehicle necessary for the performance of religious rites and practice of Dharmam, the physical body needs to be adequately cared for. But it will be a grave blunder to think that the Sareera was everything and the purpose of human existence was to nourish it and seek material happiness. One should realise that, quite apart from and far superior to it, is the immortal soul whose welfare should get precedence. An individual who reaching the height of spiritual consciousness, gives himself completely and single-mindedly to the enjoyment of divine bliss, will totally forget the obligations relating to his Sareera. The cowherd women, who heard the hypnotic music from Sri Krishna's flute left their homes immediately without even waiting to finish the chores in which they were engaged. Their dishevelled appearance testified to their lack of consciousness of their Sareera.

Sri K. V. Santhanagopalachariar, in his Bhagavatam discourse at the Astika Samajam, Venus Colony, on Friday, said the few women who were restrained from joining Sri Krishna also attained liberation, the actions, good and bad, having been wiped out respectively by the ecstasy they enjoyed mentally through meditation on the Lord and by the agony they suffered due to their inability to be with Him and share the sublime happiness others experienced in His company. As they danced on the banks of the Yamuna the Gopis began to feel arrogant because of the privilege showered by the Lord. At that very moment, He vanished from their midst, which made them realise their error and repent for it. Thereafter, Sri Krishna reappeared and gave them the Unalloyed happiness of His companionship.

Madras Hindu 201 12 & 19

சுருஷ்டி மீது உயர்வு உண்டாக வேண்டும் என்பதற்கு உயர்வு மனம் உடையவர்கள் மட்டுமே தகுந்தார்கள். ஆனால் உயர்வு மனம் உடையவர்கள் மட்டுமே தகுந்தார்கள். ஆனால் உயர்வு மனம் உடையவர்கள் மட்டுமே தகுந்தார்கள்.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road Vannerpennai, Jaffna, on Friday March 19, 1971.

Editor: R. N. RIVASATHANAM

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2606

In the matter of the intestate Estate of the Late Thambiappah Thevarasan of Kankasanturai Deceased

Poopathy widow of Thambiappah Thevarasan of College Road, Kankasanturai Vs. Petitioner

- Minor 1 Thevarasan Jayanthi
2 Thevarasan Naguleswaran
3 Thevarasan Nagaswaran Kurunathan
4 Thevarasan Nalagini
5 Thevarasan Vasanthy
6 Thevarasan Janany
7 Thevarasan Subothini all of College Road, Kankasanturai
The 1st to 7th respondents are minors appearing by their Proposed Guardian-ad-litem
8 Canagasabai Sivasamy Arumugam of 249, Point Pedro Road, Jaffna

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 24th October 1970 in the presence of Mr. A. S. Nadarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 27th day of April 1970 and 16th October 1970 having been read.

It is ordered that the 8th respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 1st to 7th minor respondents abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and the same be issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 24th day of December 1970 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said 8th respondent do produce the said minors in court on the said date.

This 24th day of October 1970

Sgd. A. Vythilingam
District Judge, Jaffna
Drawn by
Sgd. A. S. Nadarajah
Proctor for Petitioner
2-10-1970

Time to show cause is hereby extended to 21-2-71

Sgd. S. Kanagaratnam
Acting District Judge