

For Your Printing

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NO 83



FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Orga.

THE GREATNESS OF TAMIL MUSIC

Its Exclusion and Elevation

(Continued from our last issue)

The old Tamils called their language *Muthamil* (literally meaning three kinds of Tamil) indicating the three great divisions of the language namely (1) *Isai* (இசை, literature; mostly poetry), (2) *Isai* (இசை, Music), (3) *Koothu* (கூத்து, Drama and Dance). *Koothu* is also known as *Natakam* (நாடகம்) when confined to Drama. The books on Music Drama and Dance referred to in ancient commentaries are not available now. Even the few that are said to be available have not yet been printed.

Prosody which is one of the sub divisions of *Iyal Tamil*, shows that letters, (அ, இ, உ, எ, ஓ, ஔ), syllables (அசை, இசை, உசை, எசை, ஓசை, ஔசை), *Tthalai* (தலை), *Adi* (அடி), *Thodai* (தொடை), *Koon* (கூண்), *Ethugai* (எதுகை), *Monai* (மொனை) are so arranged as to satisfy the rules of music. The *Pun* (புணர்), the musical mode and *Ttalam* (தாளம், Time) are so arranged that sweet notes of the melodies may not sound out of place and time, and that the coherence of the subject may not be lost. The result of these has been the production of different kinds of *Pah* (பா) poetry such as *Venta* (வெண்பா), *Achiriyapa* (அகிரியப்பா), *Kalipa* (கலிப்பா), and *Vanchipa* (வஞ்சிப்பா), and their varieties namely *Thalaisai* (தலைசை), *Thurai* (துறை), and *Virutham* (விருத்தம்). Tamil poetry was so composed as to be sung, and there was thus an intimate link between poetry and music.

The productions based upon prosody and music are capable of being easily learnt by heart and are easily explainable to others and are best protected from the admixture of foreign elements. The *Pahs* (பாக்கள், Poetry) which are chief parts of the *Iyal Tamil* become *Pans*, (Songs) when sung to music of *Isai Tamil*. Though the term *Pun* (புணர்) is a common name for *Ragams* (modes and notes) it means *Pahs* (words) sung to music. The *Pans* and *Pahs* when used with their respective *Abinayams* (gestures) become *Nataka-Tamil* (Drama). It was only after *Pahs* were made that the *Iyal-Tamil* or music which accompanied their recitations came into existence. *Pahs* and *Pans* were followed by *Abinayam* or ges-

tures which brought out the meaning of the poetical compositions set to music. *Abinayam*, because of dancing and gestures developed into *Natakam* (Drama). This explains why our ancestors saw unity in the three divisions of the Tamil language and called it *Muthamil* (Triple Tamil).

It is worth while to remember what a foreign student of the Tamil language says about the quality of its poetry. "It is not perhaps extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek and in both dialects with its borrowed treasures, more copious than Latin. In its colour and power, it more resembles English and German than any other living language."

—Winslow

Tamil Music being part and parcel of the language developed along with it and attained early a high degree of perfection. It is testified by the epic *Silappathikaram* with its commentary and notes. It was highly scientific in its fundamentals.

Unfortunately the later imitators of it in the North lost its fundamentals and its scientific character. Modern artists and scientific students of Carnatic Music follow the Sanscrit treatise on music called *Sangitha Ratnakaram* by Sarangadeva, a Cashmiri Brahmin of the 13th century at the court of Deogiri in Mahatashtra, but are unable to explain the fundamental basis of that music.

The confusion created regarding *sruthi* by North Indian authors explains how they lost the scientific tradition of the Tamils. Captain Day in his book on "The music and musical instruments of Southern India" (p. 15) says: "The exact definition of what constituted *Sruthi* is difficult to determine, but it is thus vaguely given by the *Sangitha Ratnakaram*."

"A *Sruthi* is formed by the smallest intervals of sound and is perceivable by the ear; it is of 22 kinds; also every distinct audible sound is a

(Continued on page 2)

Vedas & Agamas—The True Revelation

Summary of a speech delivered by Srimat Easanasivachariar at the opening of the Veda Agama Saiva Sithantha Library at Maviddapuram on 5-2-53.

The library was established in memory of the late Srimat Kunlarswamy Kurukkal one of the high priests of the Maviddapuram Kandaswamy Temple.

"It is important that we should know something of the Vedas and Agamas in these days when people lose their faith in religion and are ignorant of the contents of these Shastras. The Vedas and Agamas are true Revelation, the word of God. They are the authorities for the Saiva religion. Even foreign religions which differ in their fundamental principles from Saivism have a liking towards these names and wish to name their holy books adopting these terms. It is a pity that the Saivites whose religion is based on the Vedas and Agamas are now ignorant of them.

At the beginning of creation God produced the Vedas and Agamas in the form of *Natham*.

“வேதமோடு ஆகமம் மெய்யாய் இறைமனநூல்
..... சாதன் உரை இவை”
(Thirumanthiram)

The Vedam and Agamam are true *Pathi-Nool* are the word of the Lord.

வேதநூல் ஸசுவநூல் என்ற இரண்டிட நூல்கள் வேதஸாக்கு நூல் இவற்றின் விரிந்த நூல்கள் ஆகிநூல் சகாதி ஆமலந்தருநூல் இரண்டும்
(Siddhiyar)

The Vedas and Agamas are the two books; all other books are derived from these, these are the prime books revealed by the beginningless immaculate God.

Four paths of realisation are taught in these holy books. They are *Sariyai*, *Kiriyai*, *Yogam* and *Gnanam*. The practice of the tenets preached in these holy books

(Continued on page 3)

SPIRITUAL POWER AND DIVINE ENERGY

The Root of the Idea of the Temple

IN this holy land of Bharatavarsha, temples are in evidence for at least two millenniums. These sacred fabrics have survived the ravages of time and destructive designs of vandalism with wonderful virility. Many of them have been renovated again and again, or rebuilt on a grander scale when they were facing ruin. Even in this age of skepticism and irreligion, new temples are springing up in impressive forms and colours. This very fact shows beyond any doubt that there is a perennial spiritual power and divine energy at the root of the idea of the temple, which has richly contributed to the stability and longevity of the hoary culture of India.

Symbol of Human Body
Temples are symbolically constructed on the analogy of the human body, through which the Divine Spirit plays on the mundane plane. The body of man consists of the various Kosas or sheaths, *Dvaras* or doors of the senses, the various *Devatas* presiding over the powers of the active and cognitive faculties and the central principle of life called *Jiva*. Scriptures say that *Deha* is the *Devalaya* and *Jiva* is *Siva*. *Prakara*, *Gopura*, *Dvaras*, *Garbhagraba* and other parts may be likened to important members of the body. Just as the human body is the efficient instrument for the attainment of the four *Purusarthas*, so also the temple is the best external aid for the accomplishment of these.

It may be interesting to note in this connection that the word *Kshetra* often used to denote a temple was used by the preceptor of the *Gita* to denote the human body with the mind and other faculties. *Kshetrajna* is the *Atman* dwelling in it. To build up a complete personality, man has to integrate his life and activities around a central ideal. His feelings and

thoughts are to be properly cultivated and all activities of mind and body will have to be directed towards some approved end. *Dharma*, *Artha*, *Kama* and *Moksha* are the four ways of approach in life. All the physical, mental, moral, aesthetic and spiritual values will be properly cared for when one lives and works for the *Purusarthas*. A life devoted to these will be complete, blameless and perfect. Even as our own body is the proximate instrument for the acquisition of the *Purusarthas*, the temples were meant to fulfil our mental, moral, aesthetic and spiritual needs by the spiritual illumination supplied by them.

Centre Of Learning

There is a superficial reproach that Hinduism is polytheistic, visionary and impractical. Those who have an intimate knowledge of the *Sastras* and the *Agamas* know that they proclaim only one God-head, while the rest are only aspects, manifestations, or attributes of that one Supreme Being. Even as a gem gets blue and yellow colour as according to its facets, so also the unchanging Lord has various forms according to the devotees' meditations. The *Rupabhedha* of the Lord is based on *Dhyana*, *heda* only, and not because there are many Gods worshipped in many Temples. The word practical again has as many meanings as one assigns to it. To an inventor of machines that is the only practical thing and artistic or literary creations may be foolish fantasy. To a Shakespeare or *Bhavabhooti*, their dramas might have appeared immortal creations, while the palaces and fortresses they saw were only ephemeralities. That the Hindu race were as practical as any other people on earth is eloquently proclaimed by the great temples, by the enormous

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NOTICE

The office of the Hindu Organ and Inthusathanam and of the Saiva Prakasa Press will be closed on Friday the 13th instant for Maha Sivarathiri.

There will be no issue of the Hindu Organ and Inthusathanam on the 13th instant.

Manager.



Hindu Organ

TUESDAY, FEBRUARY 10, '33

Treasure These Thoughts

Annihilate this little ego Through meditation on the who's This thought will not arise again You will become one with the Absolute

A MERITED MOVE

MOST whole heartedly do we commend to the Saiva public of this Peninsula the plan of action which the Secretary of the Jaffna Saiva Paripalana Sabha has so very thoughtfully chalked out to meet the persistent demand for religious instruction in Saiva educational institutions. In an earlier issue we had occasion to suggest that religious instruction should be more of training than of mere teaching. And no better a guide could be found for the dual purpose of indicating what religious training is and devising the best method of imparting religious knowledge than Siva Sri Isana Sivachariar of Siddantha fame.

Principals, Head Masters and the staff of colleges and schools are not the only persons who are directly concerned with this all important topic—making education worth the name. Managers, Parent-Teacher Associations and Teachers Unions have also a contribution to make to this sacred mission. It is not always that a person of eminent attainments in the study of Saiva Siddhantha and its practice become available for guidance. Hence it has become a religious duty with the

The Late Mr. M. Kathiravepillai

AN APPRECIATION

(By R. N. S.)

The heart that never failed to feel for the sick for once did fail to function and that for ever. They say that those whom the gods love die young. And the people love those whom the gods love. It is this heritage of a worthy name which (Ayur) Dr. M. Kathiravepillai who is no more with us in flesh has left behind.

Kasturiar treatment, a phrase familiar to the people throughout the Island, is no label with a commercial meaning like Polson's Butter. It stands for the human method of healing the sick.

Mr Kathiravepillai appeared in this world to fulfil a mission, a humanitarian service and disappeared at the chime of the clock of destiny. As the popular physician who though dead yet lives in the hearts of many, Mr. Kathiravepillai became an institution.



He Was An Institution

What this institution meant to the people of Jaffna was read in the sombre face and heavy heart of every one of the milling crowd of mourners that followed the cortege and in the touching tributes paid by Mr. S. Natasan, Minister of Posts and Information and Mr. Sam A. Sabapathy Mayor of Jaffna. And it was a rare occasion on which one saw what mass mourning really was. With Thukaram the poet let me say

That man is true Who taketh to his bosom the afflicted In such a man Dwelleth augustly present God himself The heart of such a man is filled a-brim With pity, gentleness and love He taketh the forsaken for his own The servants in his home He treateth as his own dear children No need to praise him more These words suffice In such a man God dwelleth

Principals, Headmasters and the Staff of Saiva Schools to respond to the spirited call of the Secretary of the Saiva Paripalana Sabha to devise ways and means for introducing a scheme of religious instruction in schools in order that the youth of today and the succeeding generations may be able to meet the upsurge of mad and revolutionary materialism with the weapon of religious understanding.

We also sound a note of warning to the organisers that the conference should not end in mere discussions but should be carried on to its logical conclusion—action.

Initiation Ceremony

Srimat Esana Sivachariar will perform an initiation ceremony (சீடனம்) under the auspices of the Jaffna Saiva Paripalana Sabha at its Navalur Hall on Thursday the 12th instant (Maha Sivarathiri day commencing from 8 a.m. Those who are desirous of participating in this ceremony of Siva Theedchai are kindly requested to be present at the Navalur Hall at the specified time.

M. MYLVAGANAM, Religious Propaganda Officer.

Saiva Paripalana Sabha, Jaffna 9-2 53.

(M, 247 10)

THE GREATNESS OF TAMIL MUSIC

(Continued from page 1)

sruthi; it is a sruthi because it is to be heard by the ear."

'Doubts however exist as to whether the intervals of the sruthis were equal or not.'

The following stanzas cited by the Commentator Adiyar kunallar shows some of the fundamentals of the ancient Tamil Music.

சரிம பதவியென் றேழுத்தாற் றுணம் வரிபாத்த அண்ணினும் வைத்தத —தேரீவரிய வேழிசையுத் தோன்ற மிவற்றன் னே பண்பிறக்குஞ் சூழ்முதலாஞ் சந்தத் துளை "ச, ரி, க, ம, ப, த, டி, யென்னு மெழுமைப்பட்ட எழுத்தடியால் பிறக்கும் குரல் முதலாய் வரும்"

In the above lines he points out how the seven Swarame (Notes) Kural (கூரல்), Thutham (தூத்தம்), Kaikkilai (கைக்கிலை), Ulai (உலை), Ili (இளி), Vilary (விலரி), Tharam (தாரம்) (Do, Re, Mi, Fa, Sol, La, Si, the corresponding names of notes in the Western system of Music) proceed from the seven letters Sa, Ri, Ga, Ma, Pa, Dha, Ni (C, D, E, F, G, A, B, the set letters of the C major scale of Western music).

Again in the following lines he proceeds to give the system of music by which the twelve frets which are required for an octave, on a Val Veena, may be correctly fixed to the true pitches (tones) of Sa, Ri, Ga, Ma, Pa, Dha, Ni and their five sharps

Silappadikaram: Arangetru katha:—

ஏறிய குரலினி யென்றிரு காம்பி டென்பக் கேட்டு முணர்வின் குறி வண்ணப் பட்டடை யாழ்மேல் வைத்தாங்கு'

Commentary and annotation:—

'என்பது, குரல், காம்பு, இரட்டிக்க வரும் பாணமையும், இனி காம்பு இரட்டிக்க வரும் பாணமையும் இவை போல் அல்லாத பாணமையும் இவை தால் வழக்காலே இவை காம்பு தொடுத்தப் பாடும் அறிவினாட்டையெய்யு'

'பட்டடை காம்புகளின் இனிக்குப் பேயர், எண்ணி? எல்லாப் பண்ணிற்கு மடி மீனை யாதலின்—வண்ணம் கீறம்—இதனை யாழ்மேல் வைத்தேனாக. இனிக்குரல் மத்தாலே பண்ணை யாழ்மேல் வைத்தேன்.'

He says in these lines that each of the twelve frets, which produce the twelve pitches of the seven notes must be fixed on the Yal, so that they might harmonise with their respective Pabs (Sols or fiths) just as Kural with Ili Do with Sol or U with G). We know by experience that Ili or pa (G) perfectly harmonises with Kural or Sa (C). The sweetness of the concord will be in proportion to the harmony of this Pa with Sa (G with C). He does not say here that this pa. (G) sounds at 2/3 of the whole length of wire which produces a (C) of a Yal. But he says emphatically that the one who

fixes the frets on the Yal, must have such a cultivated sense of ear as to appreciate the concord of the notes Kural and Ili or Sa and Pa.

It is not easy to indicate a sweet sound which can be minutely appreciated by the cultivated ear, by means of wires and calculations by the levelling rod. The internal ear as well as the nerve which differentiates auditory impressions are very subtle. The appreciation of sounds must be in proportion to the subtility of the auditory organ. The first sound Sa (Do) should be so appreciated and the Pah (Sol) to it should be determined. Then if this Pa is made the Sa and it we proceed by the same process of fiths, we obtain the twelve musical pitches or tones of an octave. These twelve pitches of the seven notes are a gradually ascending series and are as concordant with one another as Sa is to Pa (Do to Sol). Even in "Bharatham" which is supposed to be the earliest Sanscrit work which treats about Music and dance, we find no clue as to how the twelve pitches may be derived in an octave. So we conclude from the above that even at an early age (from the commencement of the First Tamil Cangam, several centuries before Christ) the ancient Tamilians have had their singing with these twelve pitches derived from Sa-Pa system.

In Europe there was a good deal of controversy and doubt as regards these twelve pitches of an octave and these came to an end only about 125 years ago. These were first used by Hwytton (1732-1803) and Mozart. As the twelve pitches of the octave were equally divided and pronos constructed accordingly, modulation in all the keys become possible. This modulation was brought to perfection by the celebrated Beethoven (1670-1827) about 125 years ago. This arrangement of pitches is called Equal Temperament. So Equal Temperament was introduced as recently as 125 years ago. Captain C. R. Day in his book named 'The Music and the Musica' Instruments of South India' page 29, says as follows:

"The following table kindly sent me by Mr. Ellishows the results obtained from a most minute and careful examination made by him and by Mr. A. J. Hipkins of a beautiful old Veena in perfect condition now in my possession. This instrument is between two or three hundred years old and is from the collection in the Tanjore palace. The results as will be seen tend to prove that the frets were purposely arranged for something like Equal Temperament. We see therefore that in India

(Continued on page 3)

IMPARTING RELIGIOUS INSTRUCTION

Services of Siva Sri Esana Sivachariyar

(PRELIMINARY CONFERENCE)

Mr. A. Arulambalam Secretary of the Saiva Paripalana Sabha has made arrangements for the Principals and the staff of Hindu Colleges and Schools to meet Siva Sri Esana Sivachariyar (Principal, Veda Agama School - South India) at an informal conference on the 15th instant at the Vaidheswara Vidyalayam, Vadaarpennai to discuss the important question of teaching of religion in Saiva Schools.

The subject matter of the discussion is one that, by its very importance at this hour, should receive the immediate and enthusiastic attention of all Hindu Educational Institutions and Educationists.

The Sabha has taken the correct step and it is now for the Hindu Educationists to avail themselves of this opportunity in the cause of Saivism.

(Sri Esana Sivachariyar is now in Jaffna delivering a series of lectures on 'Siva Gnana Bhodam' at the Sabha Headquarters).

Vedas & Agamas - The True Revelation

(Continued from page 1)

will enable one to get rid of his Anava or egoism & become one with Lord Shiva.

The truths expounded in the Vedas and Agamas are found in our Tamil Thirumarais and Sithadtha Shastras. Those who are well versed in Sanskrit should study the Tamil Thirumarais and the Sithantha Shastras and those who are well versed in Tamil should study the Vedas and Agamas. Then the quarrel between the admirers of the two languages would disappear and religious harmony will result among the Hindus of our land. The foreign nations today respect India our Paratha Nadu not for her military or man power but for the existence of these holy books, the Vedas and Agamas.

The lecturer finally commended the benefaction of Srimat K. Balasundara Kurukkal in es-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1551

In the matter of the intestate estate of the late Mutter alias Muthuthamby Coomarasamy of Erlalai in Jaffna. Deceased

Kanagamh widow of Coomarasamy of Erlalai. Petitioner

Vs.

1. Coomarasamy Rasalingam of Erlalai presently of Colombo.
 2. Coomarasamy Selvanayagam of Erlalai.
 3. Nagulambikai daughter of Coomarasamy of Erlalai
 4. Kumalavathy daughter of Coomarasamy of Erlalai
- The 2nd, 3rd and 4th being minors by their proposed guardian-ad-litem

establishing that library in memory of his revered father, Srimat Kumaraswami Kurukkal. By this noble act he has made the library useful to himself & enabled the public to make good use of the library and benefit themselves.

5. Mutter Arulanandam of Erlalai presently of Talawakelle. Respondents.

This matter coming on for disposal before Wm. Cunam Spencer Esquire Additional District Judge, Jaffna on the 26th day of November 1952 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner and the petition having been read;

It is ordered that the 5th respondent abovenamed be and is hereby appointed guardian-ad-litem of the 2nd, 3rd and 4th respondents abovenamed who are minors to watch the interest of the said minors in these proceedings and the petitioner as the widow of the deceased abovenamed be and is hereby declared entitled to administer the intestate estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 30th day of January 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of November 1952.

Wm. G. Spencer, District Judge.

Extended and reissued returnable on 27-2-53.

Sgd. S. Rajaratnam, D J.

(O. 153, 10 & 17.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1560

In re the Intestate Estate of the late Sinnathankam wife of Karthigesu Chinniah of Erlalai Deceased. Karthigesu Chinniah of Erlalai Vs Petitioner. Minor 1. Chinniah Leelavathy and 2. Kandar Eliatham by both of Erlalai Respondents

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 12th day of December 1952 in the presence of Mr. K. Kasapathipillai Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 7th day of December 1952 having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby declared and appointed guardian ad litem over the 1st named respondent minor and that the petitioner abovenamed be and he is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to the estate of the abovenamed deceased unless the respondents abovenamed or others interested shall on or before the 16th day of February 1953 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 1st respondent minor be produced in Court on the said date.

This 13th day of December 1952.

Sgd. S. Rajaratnam, District Judge

Drawn by K. Kamapillai Proctor for Petitioner.

(O. 156, 10 & 17.)

The Greatness Of Tamil Music

(Continued from page 2)

much the same results have been independently arrived at by the native musicians as have been attained by subsequent science in Europe. Cited in *Karunamrutha Saharam* at p. 141.

In the above, he gives a few important particulars about the Yal (Veena) that was taken to England from Tanjore (South India). This instrument appears to have been from the collection at the Tanjore palace Museum, and the frets in it seem to have been arranged so as to produce the twelve pitches of the seven Swaras (notes) in accordance with Equal Temperament. He says that on examination of it by Mr. Ellis and Mr. A. J. Hipkins, it was found that the frets were arranged not in conformity with the Diatonic scale used in Europe for 2,000 years but in accordance with Equal Temperament used for the purposes of modulation for the past century or two, and that the South Indian musicians had arrived at this system independently before it was ever discovered by the Europeans.

Captain Day after laborious research, discovered the fact that the twelve frets of the Yal were in accordance with the Equal Temperament and mentioned the truth that this system was known in South India from remotest time. A little deeper research in the field would certainly convince all earnest students of music that we can conclude from what we find in the *Silappadikaram* written eighteen centuries ago that the Sa-Pa system (Do Sol) is referred to in the ancient music of the Tamil country and that it has been always in vogue among the Tamils even to the present day.

- Tamil Culture

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 15-2-53 TO 21-2-53

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

You will have to spend much this week. There will be no mental peace. Relatives may cause you some annoyance. But do not worry much as better times promised ahead.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will find it easier to negotiate things this week. Your friends and relatives will prove very useful. Some good news regarding your jobs or business promised before week end.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Some unexpected good news that will brighten your future will be received by you this week. You will have no rest for some time as a sequence. Financial gains promised but do not overspend.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first day of the week likely to upset you a bit. Health should be given particular care till the end of this month. Be careful in all your dealings. But no serious consequences shown as better times promised.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Till Wednesday morning you will find it difficult to negotiate things. Mental worries and petty official troubles likely. Be careful in all your dealings. Rest of the week is favourable.

VIRGO Uttira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

Misunderstandings in the domestic circles shown this week. Scandals also likely. Unless you are careful you may be made a scape goat. Wednesday, Thursday and Friday likely to upset you much.

LIBRA Chittirai 3, 4, Swati, Visaka 2, 3, [Thula Rasi]

Except for the last two days this week promises to be favourable. Fame and success in all undertakings promised. Some domestic upsets likely week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will have to work hard for your success this week. Financial troubles shown. Health too must be given particular care. Abdominal complaints likely.

AGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

A good week financially. Helps from relatives and friends also promised. Some long standing problems will be cleared before week end. Triumph over competitors also promised.

CAPRICORNUS Uttiradam 2, 3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]

You will have much peace of mind this week. Success in educational pursuits and fame promised. New ventures will bring in the desired results.

AQUARIUS Avittam 3, 4. Satayam, Pooraddati 1, 2, 3. [Kumbha Rasi]

You will find much advancement in your venture this week. Unexpected incomes and favours from friends also promised.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Some earlier investments will bring in some good results this week. Older relatives will help you out of some difficulties. Mental harmony also promised.

SUPER TILES

BASEL MISSION FORT BRAND
DOUBLE GROOVED ROOFING TILES

surpass anything yet accomplished in tile manufacture. The design is such that any possibility of leakage has been excluded and the tiles are unrivalled for strength, reliability and weather worthiness.

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Wm. MATHER & SONS
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M. 225 23-1-24-4.)

T

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1542

Sivakomalam widow of Sundrampillai Sinnathambay of Karainagar Jaffna.

Petitioner

Vs.

1. Sundrampillai Arumugam Pensioner Karainagar
2. Sundrampillai Kandiah of Karainagar presently of No. 16 Cannought Bridge Power Station Klang Selangor, Malaya
3. S. Nadarajah and wife
4. Paranjothi both of Karainagar now of Balukgolla
5. S. Subramaniam and wife
6. Achchi both of Karainagar presently of No. 16 Cannought Bridge Power Station Klang Selangor Malaya
7. Kanapathipillai Velupillai and wife.
8. Gnanagiammah both of Valantbalai in Karainagar and
9. S. Balakrishnan of Karainagar now of Vijaya College Matale.

Respondents

In the matter of the estate of

Sundrampillai Sinnathambay of Karainagar Jaffna late of Thangkah in Johore Malaya. Deceased

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 4th day of November 1952 in the presence of Mr. K. Arumugam proctor on the part of the petitioner and the affidavit of the petitioner dated 3rd day of November 1952 having been read; It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as his lawful widow and that she is entitled to have letters of administration issued to her accordingly unless the respondents or others interested shall on or before the 19th day of December 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 4th day of November 1952.

Sd. K. D. DE SILVA,
District Judge.

Time to show cause extended to 27 February 1953.

Sd. K. D. de Silva,
D J.
20-11-52,

(O. 150. 6 & 10.)

WANTED

Energetic Young man with S. S. C. Standard Chemistry Qualification, also capable of helping in accounts. Chemistry qualification necessary for training for milk analysis. Must be willing to enter into agreement for service before training at Society's cost. Apply stating qualifications and salary expected to:-

THE PRESIDENT
Co-operative Dairy Ltd,
Jaffna.
(M. 239. 10)

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1535.

In the matter of the last will and testament of the late Ramalingam Velupillai of Atchuveley. Deceased

Ramalingam - Thamotheerampillai of Atchuveley

Vs. Petitioner.

1. Kandiah Vaithilingam, Apothecary Kokkuvil
2. Ramalingam Ponniah of Atchuveley
3. Thangamuttu widow of Sellammah of do
4. Sellachchi widow of Kandiah of do
5. Eliachchi widow of Kandiah of do.

Respondents

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 29th day of October 1952 in the presence of Mr. V. Vinasithamby Proctor on the part of the petitioner and the affidavit of the petitioner dated 6th October 1952 having been read;

It is ordered that the last will and testament of Ramalingam Velupillai the deceased dated 14th July 1952 attested by V. Vinasithamby Notary Public under No. 6224 and now deposited in this court be and the same is hereby declared proved unless the respondents or others interested shall on or before the 19th day of December 1952 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Ramalingam Thamotheerampillai is the Executor named in the said last will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others interested shall on or before the 19th day of December 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 29th day of October 1952.

Sgd. K. D. DE SILVA,
District Judge.

Time to show cause is extended and reissued to 13-2-53.

Sgd. K. D. de Silva,
District Judge.

(O 152, 6 & 10.)

Spiritual Power And Divine Energy

(Continued from Page 1)

labour, intricate skill, architectural perfection, and above all the spiritual and aesthetic ideals that have brought them into existence. When, in the West, Catholicism was busy with building colleges and universities on the ecclesiastic ideal and model with its various faculties, branches of study and stupendous buildings, our ancestors were busy in building enormous temples for the visual, mental, moral and social education of each centre of learning

Our temples were mostly in naturally enchanting and holy hills or river valleys or where some miracle revealed some special power. The sites were often discovered by great sages and Rishis and constructions followed as a devotional expression of the gifted artists and artisans under the munificent patronage of the pious and the faithful votaries of wealth and influence, including kings and rulers. Our sculpture, architecture, music, painting, dance and instrumental orchestra all have born and grown from and around the ideal of the temple. Had it not been for these monuments of piety and adoration inspired by the temples, where would have been the innumerable mellifluous songs composed by the Haridasas and Swarasanas of the Maratha, Kannada and Tamil regions? The temple and its vicinity were the seat of learning. Both Paravidya (divine knowledge and Aparavidya (secular instruction) were promoted and propagated by the great poets, Acharyas, and architects who cultivated their arts from generation to generation through the temples. The temples were again seats of justice in some places. An entire group of people practised the art of co-operation and mutual service, making God as the centre, and shared their joys and sorrows and hopes in their own small world around the temple. Most of our towns and cities have grown round the famous temples, whose name they bear even today in many cases. But more all these,

the temples have helped generations of men, women and children to rise from the brutal level to real human level and sometimes to divine stature. Some of our greatest saints have realised highest divine experience by their closest associations with worship and Sadhana in the temple. It is sheer ignorance and blindness to overlook or neglect the importance and inestimable value of temples and the benefits they have conferred on us for centuries.

Unfortunately, owing to our neglect, irreverence, greed, and glamour of material ideas, these shining ancient institutions with a sound economic and ideal basis have been reduced to dilapidated decaying institutions. If this grand boat that has taken thousands of our fore-fathers across the ocean of Samsara has become leaky, it is our first duty to stop the leakage with our own brain and heart and make it seaworthy. No sane man will raze to the ground his own house because some parts of it have become weak and broken. It behoves us to take an intelligent interest in what happens in the temple, to learn the Sastras, to know and appreciate the ideal behind temple worship, to be pure and moral in order that we may cleanse the house of God which we frequent, and to bring back to the temples once again the old spirit of pure art, sacred knowledge, and divinely inspired co-operation between all who live in its vicinity and those who are drawn to it as pilgrims.

Unless the spirit of learning, sincere spiritual worship, and God-centred activities are revived once again, the temples cannot be a potent force in our life in the future; and if they fail to be so, that will be a sad misfortune to the future generations whose welfare it is the prime duty of the present generation to look after.

-The Vision.

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.

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