

THE ESSENCE OF THE GITA

(By A STUDENT OF HINDU PHILOSOPHY)

(4)

The Spirit of Renunciation

All founders of religions have condemned materialism and individualism in emphatic terms. Materialism is denial of things spiritual. It is nothing short of worship of mammon, and individualism is living for one's self. There are not only spiritual and moral dangers inherent in them but social dangers too. That the problem of poverty in every country is closely associated with the unrestrained selfishness of the propertied classes is too self-evident to need proof. The possession of an abundance of riches gives to the possessor either an overt or a hidden feeling that he has an importance and a superior position by virtue of which he is entitled to command the respect of less fortunately placed mortals or to exercise some kind of power political or otherwise. It leads to what a great Christian writer and preacher John Henry Newman called a "carnal security." The desire and pursuit of wealth are to the materialist as well as to the individualist the aim and end of life. That is inimical to the Christian spirit and to the Hindu and Buddhist view of life also. Christ has used strong language in condemning the unscrupulous acquisition of wealth. "Woe unto you that are rich; for ye have received your consolation." How it blunts the moral sense is indicated in Christ's comment on the conduct of the rich man who went away disappointed when he was asked to practise renunciation, that is, to sell his goods and give the proceeds to the poor if he wanted to be perfect; "It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven." "What Christ meant was that those who put their trust in riches are far re-

moved from the kingdom of God. By way of contrast Christ blesses those who are humble and generous though rich; Blessed are the poor in spirit for theirs is the kingdom of heaven." In these words Christ extolled the spirit of renunciation, for renunciation leads to perfection while its opposite, avarice, not only leads to vice but to all sorts of social evils springing from the bitter hatred and resentment it arouses in the poverty-stricken class. *The spread of communism in the world to day is largely due to the thoughtless arrogance of the rich and not to economic envy.*

The Buddha gives this instruction to his monks: "You should be, O monks, heirs of spiritual things, not of material things." They are not to own property or engage in business or undertake any work for remuneration. The vows of poverty and chastity are essential to their order. Such vows are characteristic also of Christian and Hindu Monastic Orders. Note the warning uttered by the Ramakrishna against the lure of gold and the seductiveness of the female sex: "As your attachment to the world diminishes your spiritual knowledge will increase. Attachment to the world means attachment to women and gold."

Self-conquest confers the highest knowledge and renunciation is the first step to it. The spirit of renunciation cannot be acquired unless the mind is completely withdrawn from sense-objects and worldly pleasures and the body, mind, and speech are under full control. That is what the Vedas teach us. There is a passage in one of Swami Vivekananda's lectures on Gnana Yoga which shows how important a place renunciation occupies in any

(Continued on page 4)

Food Is More Important Than Flowers

Inaugurating a tree planting campaign for schools at the Manipal Hindu College on Friday, Gate Mudir. C. Thiagarajah, President, Valikamam West Rural Development Union, said that from the point of view of education school gardening should be encouraged. "It not only inculcates in young people a love for agriculture but also teaches the elements of farming and also serves to instil dignity of labour which is very necessary for progress. School gardening should have utility value. Instead of only growing flower plants, vegetables and other items of food should be grown. I do not say that flower gardening is bad but I am happy that Government has formulated a National Service Scheme, and I hope that school gardening would form part of this plan. If this is to be done, land and equipment should be provided to make school gardening worth while. Ceylon is an agricultural country and its development depends on good farmers and fertile lands, and I am sure that school gardening would turn out high quality farmers. School gardens if properly maintained can serve as models for people in the locality to learn a lot to be applied in their plots of land."

Mr. M. R. M. Jebaratnam, retired agricultural officer, in inviting Gate Mudaliyar Thiagarajah to inaugurate the Tree Planting Campaign in Schools explained that trees were important for the economic progress of the country and exhorted the students to plant trees of utility value in every home.

He had no doubt that the campaign will be a success as every movement inaugurated by the Gate Mudaliyar father of several progressive movements, was a success in the district.

Mr. M. Nadarajah, Agricultural Instructor, also spoke.

FORTITUDE

(By SWAMI SIVANANDA)

Fortitude is Dhriti. Fortitude is mental power of endurance. It is firmness in meeting danger. It is strength, power of resistance or passive negative aspects of attack.

The birth of a man is due to his mixed karmas, mixture of good and evil. Every man will have to meet dangers, calamities, adversities, catastrophe, want, pain, injury at some period of his life. He who is endowed with fortitude will bear them calmly with great presence of mind and tide over them with a smiling face.

Fortitude is a sweet mysterious spiritual mixture of courage calmness, patience, presence of mind and endurance. It is a virtue born of sattwa. It gives great strength of mind to sadhakas, who tread the path of pravriti.

The sadhak who is not endowed with fortitude leaves his sadhana during times of peril, privation and sickness. He faints, creaks and loses heart. But fortitude of a man sustains him through all perils, calamities, privations and sickness. It was fortitude that sustained Lord Rama and Sita, Nala and Damayanti, Yudhishtira and his brothers during their life in the forest when they were in great distress. Sri Harishchandra, Jesus Christ, Rana Pratap, Abdul Baba are examples of lessons who possessed immense fortitude.

Fortitude is a friend in need. It is a nursing mother. It is a mental tonic and panacea. It is a shield and an armour to protect one from hunger, thirst, heat & cold. It is an unfailing injection to instil inner strength during times of threatening collapse and heart failure. It is a potent weapon to combat against trying conditions of life and unfavourable circumstances.

The man of fortitude stands firm like the Himalayas during adversities. He keeps the balance of mind under all conditions of life. He is not shaken by heavy sorrows. Just as a rock on the sea shore stands firm and is not affected by the dashing of waves, so also he stands firm even amidst storms and vicissitudes of this dire samsara.

Just as the man in the battlefield protects his nose, eyes and other parts through special contrivances from the disastrous effect of explosive bombs so also the sadhak (and the wise man) protects himself from the explosive gases of worldly adversities through fortitude and comes out victorious.

But the timid, weak man with the dastardly spirit who lacks in fortitude, trembles in the hour of danger, shrinks, faints and falls down in utter shame. He sinks in despair. He is bewildered and confused. He does not know what to do. He is like the reed that is shaken even by the least puff of breeze. He loses presence of mind. Fear, faintheartedness, impotency overpower him. He hopelessly meets with failure and sorrow. He succumbs and yields during times of adversity and misfortunes.

Develop fortitude gradually and stand firm like that wonder Meru or Himavan. Cultivate this virtue again and again patiently. Fortitude shows power of character. Just as to a man his pedigree is his strength, to a great leader his status is his strength and to a wealthy man his money is his strength, even so to a man of character fortitude is his strength. It is what sustains him. It denotes self confidence and self-reliance. Where

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திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, DECEMBER 8, 1961

Treasure These Thoughts

"In love all the contradictions of existence merge themselves and are lost."

—Tagore.

CHECK CHINA

In the course of the debate in the Indian Lok Sabha on Chinese incursions into Indian territory, the entire Opposition parties took Premier Nehru to task for the plight in which India has found itself on the Northern border. The general criticism was that the Indian Prime Minister had 'minimised the fact of Chinese aggression'.

It was heartening to note that Premier Nehru was not swept away by the emotional outbursts of his critics. He merely reiterated Indian's faith in her accepted policy of trying every peaceful method before other measures could be thought of. India occupies a special place in the affairs of the world. The leading statesmen of the United Nations recognise the greatness of this land of Gandhian culture and require the services of Premier Nehru as number one peace-maker. In this context it will be imprudent for anyone to expect India to meet aggressive China on terms of open warfare.

Dr. Arturo Frondizi, President of Argentina, in reply to the welcome accorded to him on his arrival in India said "For every Argentinian, India has always meant a beacon through her millennial culture. At the moment of crisis such as the present one the position of India is of interest to everyone because of its world position." This is what every other country thinks of India. Premier Nehru can be relied upon to guide the destinies of the great Indian Nation even against the aggression of friendly neighbours that have now turned foes.

Communist China is perhaps preparing to assume aggressive leadership of the world after the

Letters to the Editor

ROUND TABLE CONFERENCE

Sir,—I shall thank you to permit little space in your valuable paper to publish the following:—

"There is tension everywhere. The world leaders and statesmen are striving to avert war and bring about peace. In our little Isle-Sri-Lanka-our politicians are divided and exploit one another to retain a hold on the masses. What is needed today is unity. If this can be achieved then one need not be afraid of even atomic bombs. The demand for the lifting of Emergency is reasonable. But will it be wiser to do so before the minority problem is resolved? This was the cause for it. It has not been settled yet. It has to be resolved amicably, without permitting the F. P. to resort to satyagraha again. In the alternative F.Prs. must give an undertaking that they will not resort to it, which they will never do. The leader of the Federal Party has stated the other day in the House of Parliament the understanding their party had with the S. L. F. P. before the elections, and how they were let down badly and that they had put forward certain demands before the leaders of the U. N. P. as well as the S. L. F. P. who approached them. The Government party did not repudiate the F. P. leader's statement, but had in a way accepted it as correct, but added that no promise was made by them.

The Member for Kurunegalla was at pains to know the mind of the U. N. P. with regard to the demands made by the minorities, and their attitude towards those demands. The U. N. P. leader Mr. Dudley Senanayake answered each issue and made it perfectly clear what the policy of the U. N. P. was and what he had stated then.

He reiterated that their party has accepted the policy, that Sinhala should be the only Official Language, but that the change over should not be done in such a way as to cause hardship to any community. Secondly the medium of education must be in the mother tongue of the pupil. Thirdly that all

fashion of Soviet Russia. The technique is the same, But outrageous aggression had always ended in self-destruction. However it is necessary that China should be checked in her own interest.

correspondence and communication with the Government should be in Sinhalese or in Tamil where the Tamil speaking people are concerned. He also laid stress on the policy of colonisation they would adopt by compromise instead of dividing by restricting the settlement of Tamil people only to Tamil areas.

The Government has already explored the possibilities of settling the language issue, but have not decided yet. The public servants are in a very difficult position today. It behoves on the leaders and the Government to view this problem seriously and adopt measures to resolve this deadlock once for all. Apart from elected representatives, there are leaders with different views on the language issue. Some may support conciliatory measures, but few will want extreme steps to force certain measures in implementing the Sinhala only Act. In this context a Round Conference will enable all groups and parties to meet together and express their views, in order that some solution may be found, so that no single party or group may take advantage to exploit the allegation that the Government had done this, or that the other party is favouring minorities. This would appear to be the only solution to reach a better understanding to solve this problem.

Will the Hon'ble Srimala Bandaranaike who is hailed today as the first woman in the world to become the Prime Minister of a country, give thought to this problem, which is causing hardship to the public servants and the future generation, summon a Round Table Conference of all parties and groups and other leaders, to resolve this vexed problem? I have no doubt that she will appreciate it, and act swiftly on the matter. As the U. N. P. which is the second largest party has expressed their mind there ought to be no insuperable difficulty in reaching a solution.

Yours etc.

S. A. VAITALINGHAM, J. P.
Jaffna,
30th Nov. 1961.

Draft Planning Scheme For Kataragama

Copy of letter forwarded to the Chairman, Village Council, Buttala and the Government

(Continued on page 3)

THE GREAT NIGHT OF THE GODS (DEVAS)

(By SOURI RAYAN)

The Sun and the Moon by their movements in relation to the earth determine the progress of life on earth. Their movements in the heavens are apparently determined by their relative position in regard to the fixed stars Nakshetras that go to make up the celestial zodiac. For those in the arctic regions their night begins when the sun crosses the equator and enters the Southern hemisphere. But darkness does not set in abruptly, instead a long dusk continues till about the sun and moon enter the celestial zodiacal sign of Libra which has the constellation Spica (Chitra) at its beginning. When the waning moon approaches the sun within a few degrees we see a fine crescent in the morning at dawn of the fourteenth day after the full moon. We have Siva Ratri and Sivarathri. From this point on till we come to a similar fourteenth day of the waning moon when the sun is in Aquarius (Kumbha) we have Mahasivaratri till the sun crosses the equator and enters the northern hemisphere after the vernal equinox, and there is daylight in the arctic regions. This period of arctic night from Naraka Sathurdasi that precedes Dipavali till Mahasivarathri is held auspicious for penance by Hindus in general and Saivites in particular. Immediately after Naraka Sathurdasi we have Dipavali or the festival of Light which is celebrated by lighting rows of light imitating the milky way which becomes very conspicuous during these long nights. After Dipavali we have Skandasashti sacred to Skanda the Deva Senapathi. The generalism of the Devas (Gods) who after His victory over the asuras was married to Devasena daughter of Devendra the King of the Gods. This probably took place on Thiruvonam day

in the month of Thula—Aipasi. The full moon of Karthigai saw Brama and Vishnu in the quest of the beginning and Siva which they failed to find. The Karthigai day of the month of Karthigai (Vrishah) is dedicated to the Karthikai maids who nursed the six babes in the Saravana lake before they were made into one by Uma embracing them all together. Skanda is also called Karthigeya after these Karthikai maidens who are represented in the heavens by the Pleiades—from the day after the Karthigai full moon to the Sashti in Markali we have Vinayaga Vratam. This is followed by Thiruvembavai and Arudra Darsana of Lord Siva as Nadaraja, that revealed to Patanjali and Vyakrama Pada at Chidambaram. We have also Vaikunta Ekathasi sacred to Maha Vishnu. Then in the month of Thai we have Thai poosam and on Masi we have Maman-gam and also Mahasivarathri on the fourteenth day of the waning moon with sun in Kumbha. It was on this day that Parvathi as the daughter of the King of Himalaya was rewarded for Her severe austere penance with the Darsana of Lord Shiva and their marriage took place on Pankuni Uthiram followed by the resurrection of Kama on the Fullmoon day, Kama poorana. Such is the glory of this great night of the Gods sometimes called Mahamari. Some of these festivals are referred to by Gnana Sambandan in his Thevarams.

Radio Interview with High Court Judge of Madras

The Tamil Service of Radio Ceylon will broadcast tonight (8-12-61) at 9-15 P.M. an interview they had with Hon. Mr. Justice P. S. Kailasam (High Court Judge of Madras) and Mrs. Sountara Kailasam, who were on a visit to Ceylon last week.

This interview was recorded at Radio Ceylon Colombo."

Letter to The Editor

(Continued from Page 2)

Town Planner, Planning Authority for Urban Development of Kataragama, sent by the Secretary, Tiruketheeswaram Temple Restoration Society.

Sir,—"With reference to the Notice appearing in the Ceylon Government Gazette of October 6, 1961, I am directed by the Executive Committee of this Society to forward to you the following resolution unanimously passed at its Meeting held on 30th November 1961:—

"The Tiruketheeswaram Temple Restoration Society desires to lodge its emphatic protest against the proposal to remove the Madams situated in the Veedhis of Kataragama in connection with the Planning Scheme for the Urban Development Area of Kataragama".

The grounds for the objection are:—

1. The Madams or Madalayams, as they are correctly called, were built by Devotees of Lord Murugan several years ago, some over a century ago, in fulfilment of sacred vows taken by them. Most of the Madams have Shrines to which Poojas are performed daily and the pilgrims worship them.

2. When the Lord goes in procession along the Veedhis during the festival periods, the incumbent of the madams and the pilgrims staying there in perform Pooja and offer worship and prayers. The Poojas and ceremonies at the Madams have been observed for generations and have been hallowed by traditional usage and custom and have become an

FORTITUDE

(Continued from page 1)

there is fortitude there discouragement and pessimism dare not approach.

Fortitude is therefore the only real lasting strength; for high office, birth, leadership, money all pass away. Character is lasting wealth, fortitude is a lasting power. May you all attain success in worldly life and God realisation through fortitude!

essential part of the festival.

3. Removal of the Madams will necessarily result in the demolition of Shrines and places of worship which have been held sacred by the pilgrims for generations. Any interference in customary religious observances or demolition of Shrines would not only be irreverent and irreligious but even sacrilegious.

4. In any scheme of providing rests for pilgrims on the other side of the Manika Ganga, that too about one mile away, the aged and the infirm who are the most pious of the pilgrims will experience great hardship, as such persons will have to walk long distances every time they come to the Devala to worship.

In view of the above facts, this Society would urge that the proposal to remove the Madams from the Veedhis of Kataragama be abandoned."

Yours etc.

V. Allirajah

Hony. Secretary.

57, New Chetty St, Colombo, 1-12-61.

Protest Against Removal Of Kadirgamam Madams

At a Special General Meeting of the "Hindu Religious Welfare Society" of No. 112, Anaippanthy, Jaffna held on 6-12-61 presided over by Mr. A. Ambalavanar the following resolution was passed unanimously:

"This Society beg to protest against the removal of the present Madams at Katirgamam and erecting them on the other side of the Manikka Ganga as it is evident that the above Madams erected in this Holy Place serve all the devotees irrespective of any racial, linguistic or religious differences, besides in every Madam there exists a shrine room, where daily poojas are performed. When Lord Muruga is taken in a procession the owners of the Madams and the Hindu devotees offer their prayer with votive offering in front of each Madam and if it is removed it will wound the feelings of the Hindus."

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 1047 T.

In the matter of the intestate estate of the late Kanapathypillai Kanagasingam of Ariyalai, Jaffna Deceased.

Sellammah widow of K. Kanagasingam of Ariyalai
Petitioner.

Vs.

1 Thavamany daughter of Kanagasingam
2 Kanagasingam Mohanalingam
3 Kasinathar Kanapathypillai
Guardian-ad-Litem over the 1st and 2nd respondents all of Ariyalai, Jaffna.
Respondents.

This matter coming on for disposal before N. Krishnadasan Esqr. District Judge, Jaffna on the 12th day of October 1961 in the presence of Mr.

S. C. Mahadeva Proctor on the part of the petitioner and the affidavit of the Petitioner dated 9th day of October 1961 having been read:

It is ordered that the 3rd respondent be and he is hereby appointed Guardian-ad-litem over the 1st and 2nd respondents minors and that the petitioner be and she is hereby declared entitled to have letters of administration to the estate of the deceased abovenamed and that the same be issued to her as the widow of the deceased unless the respondents abovenamed or others interested shall on or before 29th day of November 1961 show sufficient cause to the contrary to the satisfaction of this Court.

This 12th day of
October 1961.

Sgd. N. Krishnadasan,
District Judge
Jaffna.

Date for showing cause is extended to 20-12-61.
N. Krishnadasan
District Judge.
(O. 12-8 & 15)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 10-12-61 TO 16-12-61

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

This week will continue to be favourable as far as professional affairs are concerned. Paternal relatives will be very helpful. Week end will bring in some unexpected good news.

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

The first day of the week must be spent with care. Rest of the week will be favourable for new deals. But health and domestic affairs will continue to be a problem for some time.

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

Sunday night Monday and Tuesday must be spent with care. Rest of the week will be fairly favourable for new deals. But minor domestic upsets likely. There will be no mental peace.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first half of the week will be favourable for professional deals. Tuesday night Wednesday and Thursday will prove to be troublesome. But health will improve from this week end.

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

Misunderstandings will clear. Some progress in your affairs promised. Ruin to enemies and fame also indicated. Spend the last two days with care.

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

This week too will continue to be favourable. Gains in new undertakings promised. Superior officers will help you out of difficulties. But minor health upsets likely.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Financially a good week. You will have to meet with certain oppositions in your affairs. Work will be heavy and you will have no peace of mind.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Health will continue to be a problem till Friday. But financially a good week. Gains through agricultural pursuits also promised. Tension will ease after week-end.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thana Rasi]

Expenses will soar this week. You will have to face some unwanted criticisms also. New ventures will be delayed but successful. Mind your health.

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

This week will continue to be favourable for finances. You will find it easier to negotiate your ventures. But there will no mental peace. Health also will suffer.

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

Professionally a good week. You will find it easy to triumph over your rivals. Fame and gains through superiors promised.

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

A good week again. You will find opposition melting away. Elder brothers and sisters will be very helpful. But fathers relatives will cause you some annoyance.

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

The Essence THE COURTALLAM TEMPLE

(Continued from page 1)

ethical system; 'Renunciation is the very basis upon which ethics stands. There never was an ethical code preached which had not Renunciation for its basis. By "renunciation" the Swami meant nor merely the abandonment of worldly goods, worldly power, and attachment but the uprooting of arrogance, hatred, anger, envy, covetousness and selfish propensities of every kind.

The Gita stresses the renunciation of worldly activities: "Him who has renounced actions by Yoga, whose doubts have been cloven asunder by wisdom, who is self-possessed actions bind not" (chapter 4, verse 41).

Liberation is assured even in this life to the pure-minded devotee:

"Liberated from the bonds of action which are productive of good and evil results; equipped in mind with the Yoga of renunciation shall come to Me" (chapter 9, verse 28).

We hear of many instances in the West and in the East, especially in India, of intellectual people who have retired from the world and preferred an austere monastic life to a life of activity, excitement, and competition. *A life confined to money-getting is a life of care, anxiety fear, and distress. So they look for an abode of peace where in quiet seclusion they may cultivate a personal idealism undisturbed by the world's antagonisms and political evils.* When they have found it, they tenaciously cling to the opportunity it provides for the pursuit of a study of philosophy which is the purpose of Gnana Yoga. In the fifteenth chapter the Gita declares that the highest Yoga is the Yoga of knowledge. Even Christian mysticism teaches that by means of a contemplative life communion with the Universal spirit, can be attained without aid of intermediary or formal prayer. For what the Gita teaches on the subject the reader may note verse 5 of chapter 15;

"Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, their desires having completely turned away, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal".

The deluded are those who enjoy sense-objects by use of the five senses, sight,

(Continued from last issue)

A second unique feature of the temple is its sthalavriksham called the "Kurumbala" or the jack tree. It is believed that the tree has been there since the beginning of the temple and the Lingam under it is therefore called the 'Kurumbala Isar'. The fruits of the tree are not allowed to be plucked by any human hand. They are eaten by the monkeys, which have a monopoly. The spilt juice falls on lingam and is considered its "abhishekam". This sacred tree has the singular distinction of being the subject of a famous poem by Gnanasambandar. The tradition is that the four Vedas themselves assumed the form of this jack tree and therefore it is eternal.

The next feature about this temple is that it is not rectangular in shape like other temples but has the shape of a conch with breadth about three-fourths of its length. The Chitrasabhai which has a copper ceiling and is housed separately is one of the five dance-halls of Lord Siva. The other four are the Kanakasabhai at Chidambaram, Ratnasabhai at Tiruvalangadu, Velliam bam at Madurai and Thambirabhai at Tirunelveli. At Courtallam Lord Siva is represented by a picture in a supremely ecstatic spiritual dance pose while in the other places the similar representation is through idols. The temple at Courtallam has evoked the dance drama, the *Tirukuturalakuravanji*, the most brilliant work of its kind. Its author Tirikutappa Kavirayar was a well known poet who lived in a village near by and wrote fourteen works all about this temple including its *sthalapuranam* in verse. He lived in the 18th century and was honoured by the Madura Naick ruler of that time.

The work of Thirupani or addition and repairs to the temple has been going on from ancient times. The inscriptions on the temple walls referred to above speak

hearing, touch, taste, and smell. They are fettered by material things. They lack the power of discrimination. The wants of the body being more important to them than the higher knowledge.

of the contribution of the Chola and the Pandya rulers in this matter. In recent centuries, the Chiefs of Vadarai Samasthanam had made several additions to the temple and Chithrasabhai. They also built several chattrams and mantapams for the benefit of the pilgrims. In our own time, the family of a Nattukottai Chettiar spent over Rs. 3 lakhs about 35 years ago and renewed and remodelled the Amman temple. The temple is richly endowed. It continues to be the most ancient and sacred Siva temple of the western portion of the Tirunelveli district with a number of shrines around in the neighbourhood, of which that of Lord Subrahmanya on a hill near Panbuli is the most outstanding.

—The Madras Hindu.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1065

In the matter of the intestate estate of the late Annammah widow of Arunasalam Vijayaratnam of Vannarponnai north west, Jaffna

Deceased.

Vijayaratnam Sivasubramaniam of 29/4 Aiyankovil Road, Vannarponnai north west, Jaffna

Vs. Petitioner

Arunasalam Vijayaratnam of No. 29/4, Aiyankovil Road, Vannarponnai north west, Jaffna

Respondent

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of his deceased father and that letters of administration be issued to him accordingly, coming on for disposal before N. Krishnadasan Esq., District Judge, Jaffna on the 14th day of November 1961 in the presence of Mr. A. Thanabalasingam, Proctor for the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the petitioner be and he is hereby declared entitled to administer the estate of the above-named deceased and that letters of administration issued to him accordingly, unless the respondent or any others shall show sufficient cause to the contrary on or before the 10th day of January 1962 at 10 a. m.

This 19th day of November 1961

Sgd. N. Krishnadasan District Judge.

Drawn by Sgd. A. Thanabalasingham Proctor for Petitioner. (O, 126, 8 & 15)

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Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 103

In the matter of the Intestate Estate of the late Kana. pathipillai Subramaniam of Kodikamam Deceased Saraswathipillai widow of Kanapathipillai Subramaniam of Kodikamam

Vs. Petitioner.

Minor 1 Subramaniam Aiyadurai

" 2 Thiventhirane daughter of Subramaniam

" 3 Rasamalar daughter of Subramaniam

" 4 Selvarane daughter of Subramaniam

" 5 Subramaniam Vijayaratnam

" 6 Subramaniam Jeyaratnam

" 7 Subramaniam Santhirakala all of Kodikamam

" 8 Kanapathipillai Thamotheampillai of do presently of Government School, Wattawala

Respondents

This matter coming on for determination before N. Sivagnanasundaram, Esquire, District Judge, Chavakachcheri on the 9th day of November 1961 in the presence of Mr V. Canagasabai Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 8th Respondent be and he is here. by appointed Guardian-ad-litem over the minor 1st to 7th Respondents abovenamed for the purpose of watching their interests in these proceedings and that Letters of Administration to the Estate of the deceased abovenamed be granted to the Petitioner abovenamed as widow and an heir of the said deceased unless the Respondents or any other person or persons interested in the said estate shall appear before this Court on or before the 12th day of December 1961 and show cause to the satisfaction of this Court to the contrary.

The 9th day of November 1961.

Sgd N. Sivagnanasundaram District Judge

(O 127 * 1 & 8)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1058.

In the matter of the Intestate Estate of the late Samuel Clark Alagaratnam of Vannarponnai West, Jaffna

Deceased.

Elizabeth Maheswary Alagaratnam widow of S.C. Alagaratnam of Amman Road, Thirunelvely, Jaffna

Vs. Petitioner

1 Alagaratnam Gnanasagaratnam presently of Colombo

2 R. Chelliah and wife

3 Gnanamani both of Amman Road, Thirunelvely, Jaffna

4 Alagaratnam Gnana Inthiran presently of Colombo

5 Alagaratnam Gnana Kanjan presently of Welimada

(6 Chithira daughter of Alagaratnam of Amman Road, Thirunelvely Jaffna

(7 Santhi daughter of Alagaratnam of do

(8 Alagaratnam Chanthira Kumaran of do

The 6th 7th and 8th are minors appearing by their guardian - ad - litem the 4th Respondent

Respondents.

This matter coming on for disposal before N. Krishnadasan Esquire, District Judge of Jaffna, on the 26th day of October, 1961, in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 25th day of October, 1961 having been read.

It is ordered that the 4th respondent be appointed guardian-ad-litem over the 6th 7th and 8th minor respondents and that the petitioner be granted Letters of Administration to the estate of the deceased as the lawful widow of the deceased, unless the respondents or others interested shall on or before the 13th day of December 1961 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors in Court on the said date.

This 26th day of October 1961.

Sgd. N. Krishnadasan, District Judge.

Drawn by Jaffna.

Sgd. V. Navaratna Rajah Proctor for Petitioner

சான்றிதழ் வழங்கு பெயர் மலிகைஞ் சாக்கம்மாள் கோஞ்சுறை யாக சேய் குறைவிலா துயிதன் வாழ் கான்மறை யறங்க் கோங்க் கற்றவம் வேள்வி மல்க் மேன்மைகொள் சைவ் கீழ் வினங்குக் கலக் மேல்வாம்

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Editor: R. N. SIVAPRAKASAM.