

THE GREAT TEMPLE AT TANJORE

Rajarajesvaram, The Sanctum Of Brihadisvara

(BY E. P. RASIAH)

BEFORE the European Powers cast their tentacles of conquest over India, Tanjore had served as the Royal City of the Chola, Nayak, and Maharatta dynasties. It is set amidst the vast Deltaic tract of the Cauvery known as "the golden Garden of South India" It is on the main South Indian Railway line, about 218 miles south of Madras, and ranks as the eighth largest Municipal Town in the Madras Presidency. According to local legends, when Tanjan, an Asura who was devastating this country was killed by Anandavalliamman and Vishnu, his dying wish that this City be named after him was granted and accordingly it came to be called TANJAN-OOR. This got later contracted to the present TANJORE.

Founder of Temple

King Rajaraja Chola I (A. D. 985-1014) who was also known as Arumolivarman, Rajakesarivarman and Mum-mudi-cholan was a powerful, dauntless warrior monarch. He had brought a good portion of South India and a great part of North Ceylon under his Flag. His reign of about 28 years was the starting point of a period of unexampled prosperity for Tanjore. He having visited the 7 holy places of Tiruvarur, Tirunagaikkaronam, Tirukkareyil Tirikolili, Tirumaraikkadu, Tirupallaru and Tiruvamur—"Saptha-Vitanka-Shestras"—where his ancestor Musukunta Chakravarty had installed the 7 images of Tyagaraja presented to him by Indra, decided to himself build an equally sacred Temple at Tanjore. Rajaraja, had accordingly built this majestic temple and had it named after him as "Rajarajesvaram". Attracted by its beauty, distinguished persons like Lord Curzon, Lord Kitchener, Connemara, Keir Hardie, Ray and even Gandhi have paid their homages to this monument of Dravidian architecture. The notes of some of them in the Visitor's Book disclose their admiration of the engineering skill reflected in the constructional beauty of this temple.

"To have conceived a great temple in that proportion, to have insured by cautious de-

signing that beauty was not sacrificed to size and to have built it altogether of very fine granite from Upane to Stupi...that is the glory of Rajaraja and his architects."

It is, I myself felt after my visit, a stupendous monument of the religious fervour of its founder.

Date

The building operations connected with this temple appear to have been commenced on the 19th year of Rajaraja's reign and completed on the 25th year—within about six years—for, we find inscriptions which show that "In the 25th year of Rajaraja (A. D. 1009 10), on the 25th day of the year, the King handed over the copper pot for the final at the top of the Vimana." It weighed about 235 lbs. and was overlaid with gold plate of the weight of nearly 35 lbs. (Troy).

The temple which is 500 ft. by 250 ft. occupies a good portion of the smaller Fort surrounded by a moat, the Mettur Dam and the Sivaganga gardens. An imposing gateway leads to the temple-Gopuram which opens into the outer Court-yard. This Court-yard is so spacious and secure that it appears to have been used as an Arsenal by the French in A. D. 1772 and 30 years later by the English too.

Deities

The main Deity here is the Sivalinga, known as Brihadisvara and called Brihadisvara. This Sivalinga which is probably the grandest in existence" was originally called as Adavallan and also as Dakshina-meru-Vitankam. While the goddess is called Brihan-nayaki (Brihan-nayaki) the Tower or Vimana above the sanctum is known as Dakshina-meru as against Utara-meru, the abode of Siva in North Kailas.

Murugan

Subramaniam or Murugan is housed in a separate building, "which is as exquisite a piece of decorative architecture as is to be found in the South of India." A perfect gem of carved stone-work, the tool-

Defiance of Racial Laws

South African Campaign

A joint meeting of the executives of the African National Congress and the South African Indian Congress held at Port Elizabeth announced that a national campaign of defiance of unjust laws in South Africa will begin on June 26.

The campaign, according to a statement issued by the meeting will be well-disciplined and non-violent.

The statement also announced that five non-European leaders—one Indian and four African—will defy the Government order instructing them to resign from the South African Indian Congress and the African National Congress and not to attend any political meetings for two years. These orders were served on them in terms of the Suppression of Communism Act. The Indian is Dr. Y. M. Dadoo, President of the Indian National Congress.

The statement welcomes the decision of five non-European leaders to defy the Government ban and adds: "We accept them as the vanguard of the volunteers in our campaign for the defiance of unjust laws."

The President of the African National Congress said that the response to the appeal for 20,000 volunteers for the defiance campaign had been wonderful. The President said: "This will be a continuous struggle. We are not making the mistake of hoping for success in a day."

ing of the stone in the most exquisite delicate and elaborate patterns, remaining as clear and sharp as the day it left the sculptor's hands—Saint Arunagirinather has sung in praise of this Deity as follows:—

அஞ்சல வேல்களில் மடமாதர் அழகவர் மரையவில் அகிலவேடு

(Continued on page 4)

THE CONCEPTION OF THE EXISTENCE OF GOD

Contrary To Ceylon Buddhism

Hinduism in its essence by whatever sectarian name—Vedantism, Siddhantism, Vaishnavism, Saivism etc—may it be called, presents one and the same truth. This view becomes possible for one who has had the opportunity of looking into the philosophy of the different schools of thought and picking out the essentials in each of them. This very same truth, appears different when looked at from different angles.

To illustrate the point the Dwida Siddhanta view of Soul and God side by side with the Vedanta view may be taken into consideration. The Dwida view states that there are two separate entities called Soul and God besides

[CONTRIBUTED]

the dross of the Soul. The Vedanta states that the whole Universe is Brahman itself and whatever differentiation that is made is simply caused by ignorance. Here comes the difference. But, if side by side with this Vedanta view, the Adwaida Siddhanta view which finds in its vision nothing but God—the all pervading Divine Power—the difference perceived earlier begins to disappear. It will therefore be seen that however great the truth presented by Hinduism may be it cannot be accepted by all alike in the same manner.

Ceylon Buddhist View

Now let us similarly see how Ceylon Buddhism views our conception of the entities called Soul and God.

"This system of dependent origination is merely the occurrence of certain phenomena dependent upon certain conditions and relations, and by no means a product of any creator such

as a Brahma, Mahesvara Pajapathi, or any other God. There is no soul or a personal, permanent, substantial entity that experiences pleasant or unpleasant sensations (Four Essential Doctrines of Buddhism by Dr. C. L. A. de Silva P 34-32). They could not explain them scientifically, that is, by the system of dependent origination. They therefore naturally tried to explain them by some superstitions Superhuman Agent or Agents Gods or Goddesses (P. 41 same Book)."

"A Buddhist cannot conceive of any unchanging entity, any being in the form of a deva, a man or an animal. These forms are merely temporary manifestations of the Kammic force. "Being" is only a term used for conventional purposes. Strictly speaking, what we call a "Being" is nothing but a mere composition of mind and matter. (Buddhism for Students by Rev. C. Pannalankara P. 91)

In the following we shall see that the above 5 Khandas or groups of existence, in no way constitute any real Ego-entity or Atta, nor that any Ego-entity exists apart from them and hence that the belief in an Ego-entity is merely an illusion. (Essence of Buddhas Teaching By Nyanatiloka Thera P. 20)

The above three extracts should be sufficient to show that the Ceylon Buddhist does neither believe in the existence of ourselves as sentient beings nor in the existence of God

It will be interesting to see what a Buddhist who belongs to another school of thought says of the view of the opposite school of thought to which Ceylon Buddhism belongs. "It

(Continued on page 3)



Hindu Organ

FRIDAY, JUNE 6, 1952

Treasure These Thoughts

O Lord, to what a pass we are come! Behold, we be wail a temporal loss; for a pitiful gain we toil and run, while the spiritual harm we incur is forgotten and hardly at last do we return to a sense of it!

HOSPITAL FACILITIES

Now that there has been created a separate Ministry for Health, it is hoped that the several problems that have been worrying the Government in regard to the physical condition of the people will be solved without much delay. The prime needs of a country include the provision of adequate food and the assurance of good health. The Government spends and rightly so a large portion of the Island's revenue on subsidizing essential articles of food; the people will not question it if it incurs additional expenditure in the matter of preventing disease and curing the sick.

The Minister of Health knows it only too well that two things require immediate attention if the people of this country have to successfully combat disease—the adequate provision of accommodation for patients and the sufficient supply of medical treatment.

Hospitals in the principal towns of the Island do not have sufficient accommodation for patients. There is also another factor that contributes to the increasing congestion in Hospitals. Sanatoria and Chest Hospitals do not have enough accommodation for T. B. patients and consequently these patients seek shelter in Civil Hospitals more to the alarm of the ordinary patients than to their own convenience. Hence the problem of overcrowding in Hospitals can be solved only if the T. B. Sanatoria and Civil Hospitals are both provided with sufficient accommodation.

The adequacy of medical treatment depends on the availability of doctors and drugs as well. The quota of patients for the attention of a doctor will

have to be reduced to a working level and specially qualified Doctors will have to be placed in charge of patients. The more serious cases of patients must be put under constant medical examination and that by the specially qualified staff and not left to the rough mercy of a rigid routine of hospital regulation and the curiosity of inexperienced beginners in the profession.

Equally important is the availability of drugs. It has been openly stated that in many Hospitals certain essential drugs have not been in sufficient supply. Drugs like articles of food are an essential commodity and a Government priding in welfare work shall not risk its fair name by submitting itself to condemnation for failing in its supreme duty of striving to save the sick. In this age of international co-operative undertakings for the common good of humanity Sri Lanka which has had much to benefit from the World Health Organisation, should not lag behind in the matter of providing the people with the best facilities for combating disease and promoting health. The Minister of Health, we hope, will not fail in his duty.

Queen's First Awards

Two New Knights

Sir Claude Corea and Sir Pau E. Pieris, one a well known diplomat and the other a distinguished scholar head the Honours list

MBE

Mr. R O Buell, Gate Mudlr. V Ponnambalam J. P.

Mahandiram K V Ranganathan

Local Honours

GATE MUDLR.

Mudlr. C Thiagarajah

MUDALIYARS

Mudandiram JS Armstrong, Mahandiram P T Sampanthar

MUHANDIRAMS

Messrs V Mahesan, C Muttukumar, T Thiagarajah Gate Mudlr. V. Ponnambalam is the President of the Co operative Central Bank and Treasurer of the Board of Directors of the Jaffa Hindu College.

Mudlr. C. Thiagarajah has identified himself with the Community Centres' movement and the National Savings Campaign.

Mudlr. P. T. Sambanthar has been the President of the Salt Offices Union.

Mahandiram V. Mahesan is the Chairman of Manipay Village Committee and an ardent social worker.

Man Made Laws

Still Hold Good

Those who held the social laws and institutions set by the ancient law-givers as superstitions deserved death sentence—this view of Plato had some worth even to-day, said Sri Charu Chandra Biswas, Law and Minority Minister, Government of India replying to felicitations at a reception accorded to him by the All India Music Conference at the University Institute Hall, Calcutta, on Friday.

Sri Charu Chandra Biswas said that we moderns had no reason to think that we were more intelligent or learned than our old masters like Manu. They had made the laws according to the needs of the contemporary society and in that they had applied keen insight and scientific outlook and had the ultimate good of society in mind. We must not show any disregard for them.

But change was also necessary, he said. The need for change was also felt by ancient masters as was evident in the different systems of marriage at different stages in the ancient society. But any change should come through a process of evolution from within the frame work of the society and any attempt at imposing changes from above was bound to fail. If the existing conditions of the society needed a change it would come automatically, he said.

He said that he was conscious of the great responsibility that was on him as Law and Minority Minister and the only Cabinet Minister at the Centre from West Bengal in the discharge of his duties as such he solely depended on the blessings of the Almighty and on the support of other M. P.'s from West Bengal and the good wishes of the people of West Bengal in general. There was no way left for man except the way of God, he said, and he remembered Him at every step in his daily life. Nevertheless he would try as best as could for his success.

God Wills Everything

One cannot meditate unless God wills it. It is God who makes man restless for spirituality. Both bondage and liberation depend on God's will. It is God that keeps man in ignorance. Man will be free when God calls him to Himself. When the time comes for liberation, God makes him seek the company of Saints.

—Sri Ramakrishna.

SERVE THE LORD AND HIM ALONE

THE GOAL OF LIFE

TO think that this world is the end and aim of life is brutal and degenerating. Any man who starts in life with that idea degenerates himself. He will never rise higher, he will never catch a glimpse of what is behind, he will always be a slave to the senses. Better die than live that life. Slaves of this world, slaves of the senses, let us rouse ourselves: there is something higher than this sense-life. Do you think that man, the Infinite Spirit was born to be slave to his eyes, his nose and his ears? There is an Infinite, Omniscient Spirit behind that can do everything, break every bond; that Spirit we are, and we get that power through love. We cannot of course get it in a day. We must take man where he stands and help him upward. Man stands in materialism, you and I are materialists. So we have to take ourselves where we are as materialists, and accepting the help of matter go on slowly until we feel ourselves Spirit, understand the Spirit and find that this world which we call infinite is but a gross external form of that world which is behind.

But something besides that is necessary. We read in the Sermon on the mount: 'Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.' The difficulty is, who seeks, who wants? Let us ask ourselves this question every day: Do we want God? We may read all the books in the universe, but this love is not to be had by the power of speech, not by the highest intellect, not by the study of the various sciences. He who desires God will get love, unto him God gives Himself.

If you want to love, love God. Who cares for these things of the world? God is the Goal of our life. This world and this body have their own value, a secondary value, as a means to an end. Unfortunately too often we make the world the end and God the means. We find people going to church and saying: "God give me so and so God heals my disease" They want nice healthy bodies and because they hear—that someone will do this work

for them, they go and pray to him. Bhakti has a higher ideal.

The Prospectus

We have slowly to work through the world and the senses to reach God as oil poured from one vessel to another falls in an unbroken line, as climes coming from a distance fall upon the ear as one continuous stream. We should not only impose this practice on the mind, but our senses too should be employed. Instead of hearing foolish things, we must hear about God, instead of talking foolish words, we must talk of God. Instead of reading foolish books, we must read good ones which tell of God. The mind too must be cheerful. Despondency is not religion, whatever else it may be. Being pleasant always and smiling take you to God, nearer than any prayer. How can minds that are gloomy and dull love? Every man has his own burden to bear. If you are miserable try to be happy, try to conquer it.

Never be weak. You must be strong, you have Infinite strength within you. How else will you come to God? Be strong; stand up and seek the God of Love. This is the highest strength. This love of God cannot be reached by the weak; therefore be not weak, either physically, mentally, morally or spiritually. The Lord alone is true, everything else should be rejected for the sake of the Lord. Vanity of vanities all is vanity. Serve the Lord and Him alone.

—Sivathondan.

NOTICE

Wanted Lady Graduates and other certificated Lady Teachers to teach English, History, Mathematics, Chemistry and/or Botany at the Vadamaradhy Hindu Girls College, Point Pedro. Wanted also English Trained Lady Teachers. Apply to Manager.

(M. 38 6, 10, & 14)

The Conception Of The Existence Of God

(Continued from page 1)

seems hardly justifiable to use even the word "Spirituality" in connection with the Southern school of Buddhism. At least the writer knows followers of that school who object to the use of it. For, the traditional Southern Buddhism is analytic and to this extent it is somewhat *Materialistic* and *Mechanical* (Bhikku Jnanapiriya in Sivathoudan Vol. 15 Issue 5 Page 129). On the face of these statements which are as clear as crystal it serves no useful purpose to call a Buddhist, whoever he might be, "God-fearing" however much we may wish him to be so. This is a very important fact that has to be taken into consideration in deciding issues that are vital to the country.

Nature Of The Universe

The Astronomer Royal, Sir Harold Spencer Jones, in an address on "Continuous Creation" at the Royal Institution on May 23 said that observations of distant galaxies had shown that they were receding from us, and that the more distant the galaxy the greater was its velocity of recession (according to a report in *The Times*). This had been interpreted as an expansion of the universe. All these galaxies must have been concentrated, a few thousand million years ago, in some quite small region of space. The commencement of the expansion marked the beginning of time. The universe was like a clock that was running down: it would have a finite life, and be finite in extent.

This view, he said, presupposed an initial creation. A recent alternative view assumed that

creation was a continuous process, that the universe was infinite in extent, and that it had existed for an infinite past and would continue to exist for an infinite future. But there was an observational barrier that could not be passed, at which the speed of recession became equal to the velocity of light. When a galaxy passed beyond this barrier it ceased to be observable.

It was supposed, he continued, that hydrogen atoms were continuously being created in the intergalactic spaces, and that out of this matter new galaxies condensed at a rate that balanced the rate at which others passed beyond the observational barrier. The portion of the universe within this barrier consequently remained for all time by and large the same. The individual galaxies were continually changing, but the general picture remained unaltered.

—The Madras Hindu

SARYODAYA MOVEMENT AND SOCIALISTS

The five-day special convention of the Socialist Party of India adopted a 800-word political line designed to achieve a consolidated party of radicalism and Socialism.

The six-point statement says: (1) The Socialist Party will not confuse its identity by coalitions or fronts with the Congress and the Communist parties and its features will be sharply distinguishable from both these parties.

(2) Comprehensive constructive work will be the continuing mode of the party's action and every member would participate actively in the community life.

(3) Satyagraha or struggle should become the natural reaction of a Socialist to injustice when constitutional methods have exhausted themselves.

(4) The party desires closer co-operation with the Saryodaya movement which is actuated by an urge for a social change.

(5) The party is anxious to draw closer and work in co-operation with parties other than the Congress and the Communists in the hope of creating opportunities for achieving a consolidated party of radicalism and socialism.

(6) The Socialist Party reaffirms its policy of uncompromising opposition to groups or parties that base themselves on communalism.

Following is the text of the political line adopted by the special convention:

Affirmation of Special Convention

The special convention of the Socialist party affirms that the party shall not confuse its identity by coalition or fronts with the Congress and Communist parties and directs its members, so to behave that its features become sharply

distinguishable and the message of Socialism is clearly heard. The essential duty of the Socialist party is continually to refine itself as the instrument of Socialism. Fear of isolation or escape from this duty must not be permitted to give rise to a diversionary wish for unprincipled alliances.

The party must make constructive work a continuing mode of action. Out of such constructive centres must be woven its network of study and training centres. Every member of the party should participate actively in the community life.

The injustices and misuses of the present society must become for us constant spurs to action. Units and members of the party must not wait for calls from above in order to resist injustice and misery. Such satyagraha or struggle should become the natural reaction of a Socialist to injustice when constitutional methods have exhausted themselves.

Through accomplishment of reconstruction and resistance to injustice, the party will become organisation of peoples' will. Distress and threats of famine are, growing and the years ahead, under a Government of a minority vote and without policy, are full of sorrow. To the extent that party becomes an organiser of peoples' will, situations of such deep sorrow shall not occur and, if they do, the party will be in a position to overcome them through the practice of a nationwide struggle.

While the party's chief duty is to refine itself, it cannot overlook fragmentation of political life resulting from the general elections. It is responsible to the Indian people for putting an end to this fragmentation, consistent with claims of national integrity and of social change.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 8-6-52 TO 14-6-52

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

The first day of the week likely to cause you some troubles. Financial upsets also likely. Rest of the week favourable for business deals but don't begin anything new. Stick to routine and you will gain something substantial.

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

First day of the week favourable for personal affairs. Monday and Tuesday likely to cause some domestic troubles. Rest of the week favourable for business deals. But you will have no mental peace.

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

The first three days of the week will bring in good results in business deals. Fame and triumph over competitors promised. Wednesday and Thursday must be spent with care. Friday favourable for social affairs. Fame and happiness promised week end.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

The first 5 days of the week fairly good for business transactions. But you will have to work hard for your success. You will find it difficult to steer your path clear of difficulties last two day of the week.

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

Go ahead with your plans this week. Old investments likely to bring in some unexpected benefits. But all will not be well on the domestic side. In-laws likely to create some trouble.

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

Some favours from the father's side shown. A difficult week in your personal affairs but friends will help you to jump over obstacles. New deals need careful handling. O the wise you may be made a scape goat.

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

You will be able to clear up some old problems this week. You will have unusual opportunities to achieve your objects. A good week for short journey and social life.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

You will be alienating someone who will be useful to you. Easier to make enemies than friends this week. Circumstances may force you to get with debts. Domestic upsets likely week end.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

Marked improvements promised in your personal affairs. Business and professional success also indicated. Some unexpected gains promised week end. Go ahead with your ventures.

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

Social and business schemes may be temporarily held up. You may have to make some important decisions about some long standing affairs. Helps promised through friends.

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

You will have to do much correspondence this week. Worries about some personal matters also shown. Financial outlook does not look bright. You may have to run into debts.

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

You will have surprising progress this week. Financial gains and fame promised. A good time for making new contacts and important changes. Favours from brother's and sisters also shown.

MARRIAGE

KAILAINATHAN—POOMANIAMMAL

Mr. S Kanagasabai, Shroff Jaffna Mutual Benefit Fund and Mrs. Kanagasabai request the pleasure of the company of all friends and relations on the occasion of the marriage of their son **Mr. Kailainathan**, Field Assistant Irrigation Department Colombo with **Poomaniammal** daughter of Mr. R. Thambirajah of the Malayan Government service and Mrs. Thambirajah of Kaddudai Manipay on *Monday the 9th instant at 10 A. M.* and at the reception at their residence from 9-6-52 to 11-6-52.

There will be a special musical entertainment at our residence on the 11th instant commencing at 4 P. M.

Van East
Sivalingapuliady
Vannarponnai
2-6-52.

THE GREAT TEMPLE AT TANJORE

(Continued from page 1)

விஞ்சைய நாயக தமதோ விப்பம்
தாயருள் அருளாயே
அஞ்சும் நாயகும் அஞ்சும்
கரும் ராவணம் அருள்பாலர்
அஞ்சென வாமடி யவர் வாழ்த்
தந்தைகளில் மேலிய
பெருமானே

The Great Nandhi

In a small but elaborately worked Mandapam facing the Sanctum Sanctorum, is housed the Great Nandhi or Bull which is a monolith weighing about 25 tons. Its height is about 12ft; its length is 19½ ft and its breadth is about 8½ ft; and this is reputed to be the second biggest in South India (the biggest one being at Lepakasi in Hindupur Taluk, Anandapur Dt.) There is a legend current that this Nandhi was slowly and imperceptibly growing in size with the progress of time. Fearing that it may outgrow the size of the Mandapam itself, it is said, that a nail was driven into the back of the Nandhi. This is said to have retarded its subsequent growth.

Another story is current that it grew to its present size on account of the presence of a live-toad within its massive gneiss. Some intelligent person diagnosing this as the cause of the growth, had managed to slowly extract the toad and take it to a pond that became sacred thereafter as மண்ணக ஶீர்த்தம். This had arrested the subsequent growth of the Bull.

Moolasthanam

The great Gopuram above the Sanctum Sanctorum is of a pure Dravidian style of architecture and is 216 ft high with 14 storeys finely decorated. The basement which supports this Tower is 96 ft square and the Siharum or cupolic dome is octagonal in shape and crowns the Vimana. The golden Kalasa (finial) over it, is 12½ ft high. It is believed that the Sitpasastri in charge of the construction had so built this Gopuram or Vimana, that its Siharum and Stupi throw no shadow on the ground below at any time of the day. This is one of the striking features of this Temple, admired by all visitors.

The dome itself rests on a single block of granite 25½ ft square and about 80 tons in weight. How this single stone-slab, as heavy as 80 tons could have been hauled up to a height of about 200 ft, in those ancient days, when lifts and cranes were unknown, surpasses ones imagination. It is said that it was conveyed to the top of the tower by means of an inclined plane commencing from a village, 4 miles north east of the City. That village had taken its name, Sarapallam (hollow-scaffold) from this event. From here this stone slab is said to have been slowly pushed up along the inclined platform. How wonderful?

Motifs

Some of the motifs on the Gopuram depict scenes from

the Buddha's life, such as his enlightenment. Another striking piece of sculpture is the four human figures depicted rising one above another in a line—the lowest is much larger than the others which gradually decrease in size finally terminating in a man's head crowned by a bowler hat (an obviously European figure).

Tradition has it that the artisan was an inspired craftsman—one Varma from Cojjevaram—who had involuntarily carved the figures of a Chola, a Nayak, a Maharatta and an European indicating perhaps the prospective line of rulers that this Chola-desa would be subjected to, before it regained its independence

Managament

The management of this Temple has seen many vicissitudes. Rajaraja's descendants, who had remained nearly 60 years on the throne, upholding his prestige and enlarging the boundaries of the Empire built by their celebrated ancestor, had bestowed many endowments to well maintain this Temple.

The Nayaks, who succeeded them, were themselves great builders of temples and continued to administer this temple quite well for over 125 years. The last Nayak however gave into Ekoji alias Venkoji, the Maharatta Ruler. Ekoji and his successors managed satisfactorily this and other temples for the subsequent 128 years.

Ultimately, Sarafoji II who had had the benefit of an English education under Rev. Schwartz, ceded the Raj on 25-10-1799 by a Treaty to the East India Company. The acquisition of Tanjore District, thus passed into the hands of the British without the loss of a single soldier or a single Rupee. He had however retained the control of this and other temples and their endowments till his death in 1832. His son Sivaji, who held them till 29-10-1855 left no lineal heir and so the East India Company declared the title of the Raja of Tanjore to be extinct and took over, even the administration of the temples and their properties as an ACT of State. Then Her Highness Kamachi Bai Saheba, the late Raja's Senior Ranees sued the East India Company for the Restoration of the temples. In the year 1863, soon after the British officially took over the Sovereignty of India from the East India Company, the Temples and their properties were ordered to be restored to her.

On her death, once again, the Govt. interfered and the next Senior Ranees Umamba Bai Saheba successfully sued the Govt and obtained possession of the temples etc. On her death in 1900, Her Highness Jijamba Bai Saheba came into possession of these

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 469

In the matter of the intestate estate of the late Kandiah Kanagasabai of Puloly South Deceased.

Vairavippillai Veerapathirapillai of Puloly South presently of No. 65, Main Street, Kurunegala. Petitioner.

- Vs.
1. Ledchumippilli wife of Veerapathirapillai of Puloly South.
 2. Supper Sandirasegaram of do presently of Ildkuvatte, Kadugannawa.
 3. wife Pagavathy of do
 4. Kandiah Vairavippillai of Puloly South presently of No. 87 Colombo Road, Kandy
 5. wife Annamuttu of do.
 6. Vairavippillai Mappanapillai of Puloly South presently of Fiscal's Office, Vavuniya.
 7. Wife Sivakolunthu of do. Respondents.

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge on the 3rd day of April 1952 in the presence of Mr. R. Navaratnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read;

It is ordered that the petitioner as brot her-in-law of the deceased Kandiah Kanagasabai be declared entitled to obtain letters of administration to the estate of the said deceased and that letters of administration be issued to him accordingly unless the Respondents or any other person shall appear before this Court and show sufficient cause to the satisfaction of the Court to the contrary on or before the 12th day of June 1952.

The 3rd day of May 1952
A. W. Nadarajah District Judge
(O. 18. 3 & 6).

In 1912 she was succeeded by Rajah Sri Sarafoji Rajah, an adopted son of the last Ruler. Then, his son Rajashri Rajaram succeeded to the Trusteeship of this Temple under a scheme of management framed by the Madras Religious Endowment Board. This was, in 1930 modified by the District Court of West Tanjore, and the Temple continues to be administered in terms of this amended scheme.

Worship

It is said that worshipping the Sivalinga and Subramania installed here, would be equivalent to traversing the whole of South India and visiting all the 7 "Sapthavitanka-Seshtras" and also the 6 "Padai Veedus" of Murugan. Such is the sanctity attached to this Temple !!

As the brilliant beacon light on the top of the Temple Tower is an object of attraction to the country around, so does this Temple to the entire Hindu world !!

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 27 T

In the matter of the intestate estate of Vaithilingam Thiagenthiringam of Madduvil South.

Deceased.

Vaithilingam Thiaganaganagam of Madduvil South Petitioner

Vs

Sinnathamby Velauthapillai of Madduvil South Respondents

This matter coming on for determination before A. W. Nadarajah. Esqr, District Judge, Chavakachcheri on the 24th day of March 1952 in the presence of Mr. S. K. Thiravianayagam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed Petitioner as brother and sole heir of the deceased be granted Letters of Administration to the Estate of the deceased abovenamed unless the Respondent above named shall appear before this Court on or before the 2nd bay of June 1952 and show cause to the satisfaction of this Court to the contrary.

The 24th day of March 1952
Sgd A. W. Nadarajah District Judge

Drawn by
Sgd S. K. Thiravianayagam Proctor for Petitioner

Extended for 23rd June 1952
Sgd A. W. N
D J

(O. 19. 6 & 10).

PERSONAL

Mr. V. Ambalavanar Station Master C. G. R. Ella has been transferred to Panadura with effect from 1-7-51.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1440

In the matter of the intestate estate of the late Karthigesu Kanagaratnam of Karainagar West. Deceased. Parimalam widow of Karthigesu Kanagaratnam of Pillyarkovilady, Karainagar, East. Petitioner.

- Vs
1. Sinnathamby Karthigesu and
 2. Karthigesu Nagesapillai both of Palagadu, Karainagar West. Respondents.

This matter coming on for disposal before K.D. de Silva Esquire, District Judge, Jaffna, on the 29th day of April, 1952, in the presence of Mr. V. K. Rudrasingham, proctor for the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the deceased abovenamed be granted to the petitioner above named as the widow of the said deceased abovenamed unless the respondents abovenamed or any other person shall appear before this Court on the 30th day of June 1952, and show sufficient cause to the contrary.

This 29th day of April, 1952.
Sgd. K. D. de Silva District Judge

(O, 20 6 & 10)



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