

# THE Hindu Organ



FOR YOUR FUTURE \* Consult SRIPATHY (JR.) C/o Hindu Organ

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY TUESDAY AND FRIDAY

[PHONE No. 56.]

PRICE 10 CENTS

Estd. Sept. 11, 1889.]

VOL. LXIII.

JAFFNA TUESDAY JANUARY 8, 1952

NO 75

## SACRED HALL OF THE DIVINE DANCE

### CHIDAMBARAM--THE BOOLOGA KAILAS

(BY E. P. RASIAH)

TO a casual visitor to India the tall ornamental Pagodas or Gopurams of the Hindu Temples stand out strikingly in bold relief. He would also observe that Towns had invariably sprung up around these temples. Remove these temples and you create a void difficult to fill and India will become an uninteresting barren waste from a tourist's or pilgrim's point of view. In fact India's civilisation and culture seem to be linked up with these temples, studded throughout the length and breadth of this Sub-continent. Among such temples, the one at Chidambaram stands pre-eminent in the Hindu world by reason not only of its antiquity and architectural beauty, but also of its supreme sanctity.

Devotees comparing the geographical relief of India to a human body consider according to Yogic technology,

• The Tiruvarur Temple to be முகந்தரம்

Tiruvanaikaval to be துவரதிஷ்ட்டரணம்

Annamalai to be மணிநூகம்

Kalaathi to be விசுத்தி

Kasi to be புருவமத்திபம்

Chidambaram to be இடயம்

In as much as activity and life itself of living beings are dependent on the incessant beat of the Heart, so also does the Cosmic Dance of Lord Nataraj, the Chief Deity at Chidambaram, keep the whole Universe in perpetual motion giving thereby vim and vitality to every Being. According to Arumuga Navalar,

“தாவரமாகிய அண்டமும் சங்கமமாகிய பிண்டமும் சமமாதரநால், பிண்டமாகிய சரீரத்தில் இடைக்கும் பிங்கலைக்

கும் நடுகிலுள்ள சுழமுது நாடியும், பிரமாண்டத்திலுள்ள இப்பாத கண்டத்தில் இலக்கைகும் இமயமலைக்கும் நடுகிலுள்ள சிவையும், கருணாநிதி பாகிய சிவன் ஆனந்த கிரீத்தஞ்செய்யும் ஸ்தலானமாம்.”

It is this mystic Dance, the obvious fountain of force and energy, that is reflected in the Panchakritiyas of Creation, Protection, Destruction, Rest and Salvation.

#### History of Temple

This temple with its countless granite pillars, mandapams and Deities, occupies an area of about 40 acres and is situated about 154 miles south of Madras and 3/4 mile from its puny Railway Station. The temple and its appurtenances are bounded on the East by Thiruvetkalam, South by Kollidaiperar, West by Nagesari-Kulam and North by Vel- lar.

The construction of the temple and its fabric appears to have been commenced about the 1st century and completed by about the 6th century. Historians and archaeologists, such as Eastlich and Ferguson consider these buildings to be much anterior to those at Tanjore and Rameswaram

To King Suvi Dharma alias Hiraniya Varma, Veera Chola Rayar alias Vijaya Raya Athiththa Varma and his son Arivari-Devar, go the credit of commencing and completing the construction of this Temple. The Gopurams were built by the Pallava King Goperum-singha Devar, the Pandiya King Sundara Pandiya Devar and the Rajar of Vijayanagar, Krishna Deva Rayar. Suppammal, the mother-in-law of Pachayappa Mudaliar, ap-

pears to have been responsible for the embellishment of the 4 Gopurams, giving them their present splendour and imposing appearance.

Round the temple run four good roads with boutiques, madams, hostels and dwelling houses. A Court-house, Police Station, Municipal office, Picture Palace etc: are found with electric lighting, water service etc: Various Primary schools and colleges serve adequately the educational needs of the place. A Saivapragasa Vidyasalai that came into being as a result of the ceaseless labours of the late Arumuga Navalar, a Madam maintained by “the Jaffna Saivaparipalana Sabai” and a tank and madam “Gnanapragasarkulam” constructed by one Gnanapragasar, another son of Jaffna stand as permanent monuments of Jaffna's contribution towards the amenities of this holy Town. A school for the study of Thevarams and devotional songs owes its existence to Palaniappa Mudaliar. An up-to-date modern residential University in proximity to the Railway Station reminds one of the public munificence of Raja Sir Annamalai Chettiar. Thus Chidambaram today is the fountain of not only Puranic Spiritual knowledge but also of modern cultural and scientific knowledge

#### Names Of This Temple

The temple is known by various names including those of Amalam, Saththu, Umbar, Iranmayakosam, Mahath, Thani, Pundareegam, Kuhai, Vaogahanam, Suththam, Param, Atputham, Meipatham, Muththi, Chidambaram, ParapBrahmam, Sabai, Saththi, Sivalayam, Pothu, Sittambalam, Puliur, Perumpatrapuliyur,

The following sacred tanks are available to devotees to wash their sins:—Gnanapragasar-kulam, Ayyakulam, Omakulam, where Nandanar is said to have waded through fire before enter-

(Continued on page 4)

## ESSENTIALITY OF MORAL BACKGROUND

### For Divine Illumination

SANNYAS is principally a state of internal detachment to the objects of the senses. The external garb is only a symbol of inner transformation. When the mind turns utterly towards the Divine and revels in His beauty, power and glory, it is then that the spiritual evolution of man reaches its summit. This great goal can be attained also by total dedication of one's life and activities to Him. Here the path to be followed is Bhakti Yoga, i. e. union with God through devotion and self-surrender. In the case of the Bhakta, the renunciation is internal and not external. His heart is ever attuned to God, God is all in all to him. The devotee lives only for His sake. His thought, work and action

By Swami Ramdas

are completely saturated with love and devotion to Him.

Tyag or renunciation externally is only a means to an end. After the aspirant has realised his oneness and identity with God as an impersonal, all pervading and eternal Truth, he rises above this experience to the realm of Para-Bhakti which grants him complete and all-comprehensive vision and realisation of God—both in His personal and impersonal aspects. He beholds the entire universe with all its beings and creatures as the manifestation of God. Verily, for him all beings and things appear as His embodiments. This exalted state is described by saints and sages as Vijnana. The nature of a devotee who has attained this beatific vision is that of a child. He is ever free, cheerful and loving, shedding his grace upon all who come in contact with him. Verily, he is the very personification of di-

vine knowledge, infinite love and immortal bliss.

#### Where Opposites Disappear

So it is clear that Sannyas or Tyag is only a stepping stone to the realisation of a state of Divine perfection in which all pairs of opposites disappear. The transcendence from all relative standards and conceptions of life is a necessary condition of that supreme achievement. Now, God reveals Himself in every part of his being—in all his thoughts, feelings and movements.

If you earnestly wish to realise God you should employ every possible means to approach Him. All your activities should be in consonance with the fulfilment of this supreme ideal in your life. Read only such literature as would direct your steps towards Him. Hear only such talks as would raise

(Continued on page 2)

## Rs. 53,000 Profit For 1951

### Northern Agricultural Union Meeting

At the Annual Meeting of the Northern Division Co-operative Agricultural Produce and Sales Union held on the 5th instant a net profit of Rs. 53,000 for 1951 was declared.

The following new office-bearers were elected.

President: Mr. S. A. Subramaniam Retired Civil Servant Tellippalai.

Vice-President: Mr. J. M. Sabaratnam, D. R. O. Valigamam West.

Secretary: Mr. J. C. Amerasingham, Retired Principal Trg. School Chavakachcheri.

Treasurer: Mr. N. Arunachalam, Teacher, Chavakachcheri.

Committee: Messrs E. P. Rasiah and N.T. Sivagnanam.



## NOTICE

The office of the Hindu Organ and Inthusathanam and the Saiva Prakasa Press will be closed for *Arthra Tharsanam* on 11-1-52 and for *Thaipongal* on 14-1-52.

There will be no issue of the Hindu Organ and Inthusathanam on 11-1-52

MANAGER.



## Hindu Organ

TUESDAY, JANUARY 8, '52

Treasure These Thoughts

*Government over Self is the truest Swaraj. It is synonymous with Moksha or Salvation.*

—MAHATMA GANDHI

## POSTAL SERVICE

SUFFICIENCY and speed must combine to make any utility service approximate to perfection. The news that in the metropolis a mechanised telegraphic messenger service is being introduced to facilitate the expeditious delivery of messages is encouraging but by itself it cannot bear testimony to the telegraphic service being satisfactory. Transmission of messages and their delivery must both be speedy for the service to be applauded as meeting the demands of the modern world. The Minister for Posts and Telecommunications must be congratulated on his enterprising endeavour to provide rural areas with postal facilities by establishing a large number of sub-Post offices. But these institutions by themselves cannot constitute an efficient postal service.

The disposal of work in the post office must be steady and speedy for a degree of efficiency to be reached and for the public to feel satisfied with the service. In the urban post offices the volume of work is very heavy and is increasing. But the personnel detailed to deal with this work remains where it had been before or any increase in the staff is not proportionate to the expansion of work. At one and the

same counter more than one kind of postal work has to be attended to with the result that the counter becomes crowded and the public are kept waiting. The sale of stamps is an important item in post offices and by reason of its normally heavy demand requires to be undertaken by a separate officer at a separate counter. In the provincial capitals the chief post office must have a large staff to be able to cope with the volume of work. That there is no man power available for increase of staff cannot be adduced as a reason particularly at a time when unemployment among the educated class is soaring high.

The sorting of letters in provincial post offices has to be undertaken by a large number of officers and at more than one counter. A resident of a rural area is at present in the fortunate position of getting his letters earlier than his prototype in the suburban parts of a provincial capital. The postal authorities would do well to examine this anomalous position. The post offices in the provincial capitals require to be strengthened by more officers and reorganised according to the needs of the towns. We are confident that these suggestions will receive the attention of the Minister of Posts and Tele-Communications.

## THE ATOMIC AGE

"We are now beginning to live in the atomic age. "Is it a flight of fancy to imagine that a somewhat similar change is coming over our conception of the human atom? We are realising to-day, as never before, the vast potentialities of the individual and the importance of so treating him everywhere in the world that he may be a power for good rather than for evil."

Nearly half of the world's population was still subsisting on a diet well below the minimum necessary for health and efficiency. This state of affairs could not continue.

"The world is fast shrinking and becoming more and more like a single city in this age of the jet plane", he said. "We cannot ignore the underdeveloped areas of the world any more than a city can ignore its slums. If we can get some measure of disarmament, immense resources will be set free for the underdeveloped areas of the world."

—B. N. Rau.

## ESSENTIALITY OF MORAL BACKGROUND

(Continued from page 1)

your heart towards Him. Let all your actions be done with a view to expand your vision and accelerate your progress towards Him. Let your tongue always utter His sweet and glorious name so that you may feel your nearness to Him. Let your eye always behold Him in all forms and wherever it casts its looks. Let your thoughts enter into your heart and there visualise His beautiful form, presence and existence.

### Process of Internal Cleansing

Reject everything from your mental and physical planes that prevent your attaining the supreme aim you have set before you. Rejection is mainly a process of internal purification. A total and integral divinisation of every aspect of your being is a necessary condition for realising God in all His perfection. In short, your entire mind and soul should be saturated with one passion, one aspiration, one burning idea, namely the longing for God. Just as a child separated from the mother feels the separation and when it is seized with the desire to behold her, to sit on her lap, to be clasped in her arms, its entire being is aflame with the longing to be with her, so also is the case with a true devotee or aspirant of God.

### Ethical Standard

It is absolutely necessary for us to achieve a strictly moral or ethical standard of life on which alone we can build the structure of a divine illumination and realisation. The first struggle through which the aspirant passes is the struggle for freeing himself from lust, wrath and greed which are solely responsible for keeping him tied down to his ignorant and degrading lower nature. He should develop mental, oral and physical purity. Hanking for sense delights should give place to intense desire for God who is the embodiment of pure love, power and joy. Complete conquest of lust is possible only when your mind, by being ever in tune with God, merges in Him, and you attain a perennial state of divine exaltation and ecstasy. It is from lust that wrath and greed proceed. When you dwell in the Divine, your ego-sense having disappeared, you attain to a consciousness in which

the notion of duality ceases to exist and the vision of the supreme oneness of all existence becomes your illuminating experience.

People strive to attain God without making the necessary preparation for qualifying themselves to gain this supreme status. Therefore the struggle becomes a long protracted and painful one, often terminating in a sense of despair and frustration. So the moral background is the essential factor for a life that seeks to approach and realise God.

Where is God whom we are seeking? He is not far away from us in some region beyond our ken. God is ever near us because He is within us. If you are a true seeker, then seek Him within you first, and then behold Him everywhere around you. God is the supreme deity of your heart which is His shrine or temple. To see Him you need a divine sight,—a sight filled with the light of purity and equality. What God needs from you is whole-hearted love and devotion for Him. Given these you may depend upon it, instead of your seeking God, God will seek you out. For God there is in Urdu a word "Khuda" which means "he who comes of his own accord". In the Upanishads, it is said God reveals Himself in that heart which He chooses, and so when He wills to meet you, He will come to you even sometimes without your invitation. But there must be waiting on your part with a longing heart and child-like anticipation. Another popular simile is that you should be like the kitten that cries and makes mother cat run to it.

God is all mercy, love and compassion. Although He wants us, we do not want Him! But it is also rightly said, "Unless He plants in our hearts the seed of aspiration for Him, we cannot long to have Him and turn our back upon the ephemeral objects of life". Ultimately we have to come to the conclusion that everything is possible only by His Grace. It is He who should grant us child-like simplicity and trusting nature so that, by our being like a child, we can be blessed with His vision and realisation.

Letter to the Editor

## Imperial Honours

Sir,—The names of Ceylonese appearing in the list of New Year Imperial Honours constitute a thoughtful selection on the whole.—The selection is a tribute to the Government's judgment. It is particularly gratifying that Mr. Sivagurunathar, the present President of the Saiva Paripalana Sabha, with which your paper is connected, is also one of those who have been honoured. Honour to whom honour is due. A higher rank, than the one conferred,—a knighthood—might worthily be carried by him, by virtue of his services, status and personality.

Among the Hindus there are others like Mr. K. Balasingham, His Excellency the Hon. Mr. C. Coomaraswamy, the High Commissioner for Ceylon in India, Hon. Mr. G. G. Ponnambalam, Hon. Mr. Justice C. Nagalingam, Mr. A. Sellamuttu, (father of the Mayor of Colombo) Sri S. Shivapadasunderam and Mr. S. Natesan, (Principal Parameshwara College), whose names strike some of us in this connection. It is realized that each country has a quota of Imperial Honours for each occasion and that choices are made subject to this limitation.

Suitable conferring of Imperial Honours so long as the system is retained by Ceylon, appears to be one method of serving public interests to some extent. To enable the Hindu or any other community to continue to do its best by itself and the rest of Ceylon, the presence, participation and association of individual members of the particular community in all walks of life and all spheres of activity, are matters desirable as means to a great end.

Yours etc.,  
S. SIVASUBRAMANIAM.

## Training School Principal Feted

## Mr. S. Swaminathan's Service To Teachers

The old boys of the Saiva Training School entertained Mr. S. Swaminathan B.A., retired Principal of the School at a farewell meeting on the 29th ultimo at the School premises.

A souvenir illustrating the career of the retiring principal was printed and presented to Mr. Swaminathan.

Mr. K. Kanagaratnam, M. P. paid a great tribute to the patriotic service of Mr. Swaminathan in moulding the educational future of Sri Lanka with particular reference to Saiva culture.

Pandit S. Kanapathipillai and several others spoke.



# ABODE OF PEACE AND GRANDEUR

## Sri Pada—Summit Of Universal Brotherhood

I climbed up to Sri Pada—Adam's Peak—along the Ratnapura route from Carney Estate factory on to Palabadala, Uda Pawanella, Lioibela, Getanetulakande, Heramitipana, Andiyamalattenna and then up the towering peak. It was hard going up and harder coming down this way, but I chose this path simply because it was the direct route for me from Ratnapura. The strenuous mountain climb over sheer faces of rock, and up the steep jungle path with its gnarled roots, all added to the thrill of the ascent up the mountain.

On the higher slopes of the mountain side as one passes through the thick, moist, virgin jungle, the orchids are in bloom with their exquisite violet flowers,—violet which denotes intuition in colour psychology.

I stayed long enough on Sri Pada, two nights and two days, to witness silently the deep spiritual affinity, and the sense of universal brotherhood which is seen among the

[By

A. W. Nadarajah]

thousands of pilgrims who gather there. I saw mankind in the mass come up Sri Pada, but yet in the mass one sees it composed of individual units like you and me, little dots on the top of the mountain peak, all gathered in adoration and worship which makes all feel humble.

A profound mystical aspect pervades Sri Pada at dawn when the pilgrims stand reverently and silently together to see the rising sun. It is a natural mysticism in which Nature is given a religious mystical meaning.

### Nature's Gift

The phenomena of the sunrise as seen from Sri Pada is engendered with colour. The glow of the rising sun, the terrestrial shadow of the mountain: a vast triangle of shadow thrown out on the Western landscape, and occasionally when there is a curtain of mist on the West, the mist intercepts the terrestrial shadow, and then there is the shadow of the mountain in a great atmosphere mirage which rises in front in mid-air; the brilliant sun-set with the shadow of the peak encircled by a gorgeous rainbow; these unique and uncommon aspects of nature, which the dweller of the plains sees at Sri Pada, make him feel for a while

that he is living in a world of utter peace and ravishing beauty.

It has been said that every man and woman is an avowed or unavowed mystic. Up at Sri Pada every man and woman feels the psychic entity in them, and a greater power than mind and matter seems to enter our beings.

No one, who has been up Sri Pada, can deny, that this spot has been marked out by Nature as an indisputable geographical location separated from the rest of the mountains and the plains, as a spot where one has the most entirely satisfying enjoyment of Nature.

### The Wisdom of the Mount

The call of Sri Pada, mellowed by the rich tradition it has gathered through the ages, and revitalised today by the thousands of humble pilgrims who have endowed it with divinity, is irresistible.

The desire to draw oneself inward and worship on the mountain peak is certainly a purely selfish desire, but it is the selfishness of the mystic in us, when we wish to meditate on the divine, withdrawing ourselves momentarily from the world. The Wisdom of the Mountains hovers round Sri Pada.

(From the Jaffna College Miscellany)

### THE JAFFNA MUNICIPAL COUNCIL NOTICE

Schedule of rates are hereby invited for supplying the following materials:-

Schedule of rates must be submitted in forms obtained from this office on payment of Rs. 10/- and addressed to the Commissioner Municipal Council Jaffna in sealed envelope marked "Schedule of rates for supply of materials"

The schedule of rates should reach this office on or before 12 noon on Saturday the 19th January 1952.

Further particulars can be obtained from this office.

- Lime
- Anaicoddai Sand
- Fire wood
- 2" Metal
- Cadjans
- Gravel
- Sinnapaliaru sand
- 1/2" Metal
- Paliaru sand
- Rubble
- Boiled lime
- Earth
- Kalmunai sand
- Etc.,

K. SHANMUGAM, Commissioner, Municipal Council Office of the Municipal Council Jaffna. (G. 47. 8.)

## Gnanapascarothonaya Sangam

### ANNUAL MEETING

At the 32nd Annual Celebrations of the Gnanapascarothonaya Sangam and the 1st Annual Meeting of the Gnanapascarothonaya Markaiyar Kalagam of Kalviankadu, Jaffna which took place under the presidentship of Mudaliyar C. Thingarajah on 30-12-1951. His Excellency A. H. Borthwick, Acting High Commissioner for Australia, in Ceylon compared the farm life in Australia with that of Ceylon and showed that any person could rise up from the lowest rank to a higher rank by perseverance. His Excellency at the close of his speech admired and congratulated the Sangam in its active service and mentioned that this Sangam alone had survived for 32 years when compared to other similar institutions in this Island. This was followed by two other lectures by Mr R. N. Sivapirakasam on "Valkkai Iladchiam" and Mrs. S. Amirthampikai, B. A., on "Saiva Peamanikal". At the end of these lectures Her Excellency Mrs. Borthwick

distributed the prizes.

A resolution was passed unanimously urging the Minister of Posts & Telecommunications to convert the Nallur Sub-Post Office to a delivery Post Office.

In his presidential address Mudaliyar Thiagarajah pointed out many striking examples of how adult education could enlighten the nation to live better

The members of the Gnanapascarothonaya Markaiyar Kalagam presented a 'Variety Entertainment' immediately after the vote of thanks which was proposed by Mr S. Nagarajah, Teacher.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1381 T.

In the matter of the estate of the late Kartigesar Kanapathipillai of Valveddy Jaffna. Deceased.

Thilagavathy widow of Kartigesar Kanapathipillai of Pattaimeny Jaffna. Petitioner.

Vs

Kanapathipillai Varnasingham

### Our Astrological Feature

# WEEKLY FORECASTS

"SRI PATY"

FROM 13-1-52 TO 19-1-52

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

If you make careful plans you will be able to achieve something substantial this week. Foreigners and strangers will prove of much use to you. Success in law suits promised week-end.

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

You will find your affairs sailing smooth this week. Financial gains and ruin to enemies also promised. But domestic problems need tactful handling for some time.

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

Take care of health for some time to come. Expenditure will be on the rise but you will manage to make both ends meet before week end. Avoid arguments and quarrels

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

Worries about family or expected guests likely this week. Don't be rash when dealing with your domestic problems. Health also needs care for some time.

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

Ruin to enemies and triumph over competitors promised this week. But financially a dull time. Don't count on new ventures materializing in a hurry.

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

Health needs care this week. Some personal disappointments also likely. On the whole a week of much tension and controversies but financially a good time.

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

Friends may tax your purse a lot this week. Social success promised but you will find little time to devote for business. Avoid scandals week-end.

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

A happy week. You will be able to overcome criticism and adversaries by sheer force of personality. Likely to be a time of heavy correspondence.

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

The first two days of the week may cause you anxiety about money. Minor accidents and troubles through secret enemies also shown. Rest of the week favourable for business deals.

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

First two days of the week favourable for business transactions. Spend Tuesday Wednesday and Thursday morning with care. Official troubles and mental worries indicated. Rest of the week may turn a little favourable.

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

Some worries regarding profession or business indicated this week. Domestic troubles also indicated. The last two days the worst out of the lot.

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

If you get away from your domestic circle, you are likely to enjoy yourself this week. Favours from strangers promised. A good week for effecting changes or travel.

### FOR SALE

Morris 8. Saloon, four doors Z Series 5166. Perfect order. No. 60, 3rd Cross Street, Jaffna. (M. 174. 8.)

ofPattaimeny Respondent.

This matter of the petition of the petitioner praying for the grant of letters of administration in respect of the estate of the abovenamed deceased, coming on for disposal before V. S. Jayawickrema Esqr District Judge Jaffna on 17.2.51 in the presence of Mr. S. Appadurai. Proctor for petitioner, and the affidavit and petition of the petitioner having been read

It is ordered that the petitioner be and she is hereby as the legal widow of the deceased be entitled to take out letters of administration in respect of the estate of the abovenamed deceased unless the abovenamed respondent or any others shall appear before this Court and shew cause on the contrary on the 15th day of February 1952.

Jaffna this 17th day of December 1951

(Sgd) V. S. Jayawickrema District Judge

Drawn by (Sgd) S. Appadurai Proctor for Petitioner (O 121 8 & 15)



## SACRED HALL OF THE DIVINE DANCE

(Continued from page 1)

ing the Holy of Holies, Vijayakirapatha Theertam, Puli-medu, Anantba-Theertham, Nagaseri, Brahma Theertham, Sivapriyai, Thirupatkadal, Sivagangai and Paramanatha-Koopam, a tiny well adjoining the Sanctum Sanctorum.

### Cosmic Dance

One wonders how the artist's of the 1st century could have conceived or constructed the Chief Deity, Lord Nataraj, in that charming pose, pregnant with many a glorious idea.

Lord Nataraj stands on one foot over the Asura, Moyalavan a personification of Evil—indicating to the world that Evil must be subjugated. With the mystic drum in the right hand, the Lord causes all his creatures to dance as He wills—

“ஆட்கித்தால் யாரொருவர் ஆடாதோ”

The deer, தாயுமாண், represents the uncontrollable wayward mind of man. The tiger's skin stands for arrogance. The flow of water (Ganges) from His Head represents God as the Fountain-Head of all knowledge and wisdom. The crescent moon is a symbol of light and serenity. While the right hand points to Refuge, the Fire on His left hand reminds the world of the inextinguishable splendour of the Soul—“Atmajothi”.

No artist of today, however great, could more exactly or more wisely create an Image of that energy. “In the night of Brahma, Nature is inert and cannot dance till Siva wills it. He rises from His rapture and dancing sends through inert matter pulsating waves of awakening sound, and lo! Matter also dances as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time still dancing, He destroys all forms and names by fire and gives new rest. It is Poetry; but nevertheless Science”. It is not strange, therefore, that the figure of Nataraj has commanded the adoration of so many generations of all nations.

Modern Western thinkers like Samuel Alexander assure us that this Universe is a play of infinite energy and movement.

They admit the doctrine of Evolution as a progressive process in which from pure motion arises matter; from matter life; from life mind with consciousness. “Behind the Cosmic Energy which we observe all around us, there is thus a Cosmic consciousness of which Cosmic energy is an outflow and manifestation.” Thus Lord Nataraj's Dance is a hymn of life, a frank and exquisite glorification of creative forces in the Universe.

“As thought and perception, life and motion, the sun and planets are all but different manifestations of a something that we call Solar energy, so God Himself and the Universe are now known to be only distinctions made by sense in that one Transcendental, Being (Brahman) the Immortal and Immutable, the Eternal Substance and the un-failing Bliss.”

Illiterate devotees with blind faith and sceptics capable of intelligent scrutiny, once ushered before that August and Magnetic Presence, seem to involuntarily surrender their wills and notions and remain enchanted by the alluring Dance, often with tears streaming down. Such is the Wonder you behold there!!

### Chidambara Rahasiyam

On the right of Lord Nataraj is housed the famous “Chidambara Rahasiyam.” Here the Mystic Yantra “Thiruvambala Chakkaram” is said to be built into a dark wall decorated with chains of golden leaves. This is screened off by a thin dark curtain. As the High Priest waves a light, you are told to peer through that curtain (Maya) and worship the Formless God—“Aroopa Tharsanam”.

### Ratnasabapathy Tharsanam

Daily between 10 and 11 a.m. two caskets containing “The Spadiga Lingam” and “Ratnasabapathy” are brought out and a costly Abishekam is performed to this Lingam and then a Puja to Ratnasabapathy—a 6 inches high miniature Lord Nataraj carved out of a single solid gem (Retnam). From a distance, this looks like a dark wooden toy statue; but when the Priest waves his light from behind, the refraction of light, shows the blood-red colour of the gem in its true perspective, and then only we realise the costly composition of that tiny statue and the reason of the zealous manner

it is being handled by the priests. It is a sight worth seeing. A dozen eager North Indian ladies literally bowed me out of a point of vantage, for themselves to have a clear view of this striking sight.

There are housed in the various corners of this temple all the minor Deities and all the Saints, each with their own glorious past; one has to actually visit these to realise their true worth.

### Military Occupation

The blackest days of this temple have been marked by the occupation by the Military of this temple from time to time. In the year 1520, during the Moslem invasion, Hydar-Ali utilised this temple as a garrison to station his military forces. The priests then quietly removed the main Deity to Tiruvarur, where it was protected by the then Maharaja of Tanjore. It was only in February 1696 that the Deity was brought back to Chidamparam.

In 1749, Captain Coke while retreating from Cuddalore towards Devacotta, made use of this Temple as his temporary garrison. In 1750, Murari Rao and Musafar Singh had met in a skirmish here. In 1753 the French utilised this as their Head Quarters, seized Buvana Giri and chased the English. In 1760 the English re-captured Chidamparam and ever since that date, this Temple remains the property of the Theetchathars, without military interference.

While other Temples in India have been gradually brought under the Indian Temporalities and Devasthanam control, this temple alone still enjoys the right of private management by hereditary priests known as Theetchathars. If they would only remove the mercenary atmosphere that appears to prevail here, this temple and its environs would certainly continue to attract the devout Hindus from all over the world.

## OPTICAL NOTICE

It's safe to get your Prescription for Spectacle dispensed by a

QUALIFIED OPTICIAN.....

A large stock of Frames and Lenses have arrived from England and America. Glasses can be supplied in a day or two (or even within a few hours)

Contact :-

**V. T. FERNANDO**

QUALIFIED OPTICIAN,

11, Main Street—Jaffna

M. 142 22-2-52

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.  
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

## MANOHARA THEATRE

(MODEL OF MODERN MAGNIFICENCE)

(Newly Built Theatre at K. K. S.—Navalar Roads Junction)

NOW SHOWING

## VILLAGE GIRL

STARRING

\* ANJALI DEVI NAGESWARA RAO RAMA RAO \*

DAILY AT 6-15 & 9-30 p. m.

Matinees on Saturday at 2-30 p. m. & Sunday at 10 a.m. & 2-30 p.m.

(M. 276)

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, January 8, 1952.