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## The Isoteric Significance Of "ARDRA THARSANAM"

(BY AN ARTS GRADUATE)

The ten days, preceding the dawn of history. It is the premier shrine; the most holy amongst temples. Chidambaram is known as "Maha-Sivalokam", "Pooloka Kailayam", "Ponnambalam", "Sittampalam", "Puliyoor", "Perampattupuliyoor" and "Taillaivanam".

In the centre of this town is the temple of Nadesar—the dancing Shiva. In the north is "Vellaru", the west, the "tank of Nagaseri", the east "Thiruvadikalam" and in the south the river Kollidam.

This custom is prevalent amongst the Shaivaites, Vaishnavaites and the Jains, from very ancient times. The song called "Pavaipattu" in "Yapparunkala virutthi" is either sung on Arakan or Buddhan. But the Vaishnavite tradition of "Pavai Noobu" is mentioned in the Bhagavata. Andal's song "Thiruppavai" is an eminent example.

During these ten days, the Thiravembavai of Manikkavasagar, is a clarion call for the soul, to recognise and get the grace of the Divine Shakti—who moves the world.

The tenth day is the day of the "Ardra Tharsanam". This Tharsanam at Chidambaram falls this year on the 9th January 1963, Wednesday a full moon day. The night previous to this is known as "Ardra Abhishekam". Navalar says in his second Saiva Vinavidai that those who behold this abhishekam at Chidambaram, are thrice blessed. The fast on Thiruvadirai day is undertaken for Shiva "Tais Ardra" festival is very magnificently observed at Chidambaram—the "Rome" of the Hindus.

### The Sublime glory of Chidambaram

Chidambaram is invested with a sanctity from

the temple ("Ankappathadachanam").

In this shrine of Chidambaram, are the following temples: Sekkalunerpillaiyar, Naramukapillaiyar, Sekkilar, Kamaleeswaran, Ilamai-yakkinar (Pulichchuram), Ananthasurar, Thillai Kali and so forth.

The temple for Lord Nataraja, is in the flucrum of the city. Here is a hall called "Sittampalam", "Sit Sabhai" and a place called "Kanagasabai", and another hall in the South known as the "Nirutha Sabhai", another called Deva Sabhai or Perambalam; but during the time of "Ardra"—on the Thiruvadirai day—in Mar-kali there is the Raja Sabai—where the Lord manifests to his devotees. Thus there are five halls, at Chidambaram. There is a "Pot Sabhai", which has been roofed in gold plates by Iranya Varman, and Parantaka Chola I; and the Perambalam in gold by Anabhaya-kings of the Chola country.

The Siva Ganga is the "Theertham" of this shrine. This is opposite the Amman

(Continued on page 3)

## India, China & Ceylon

(By S. SIVASUBRAMANIAM)

(Continued from last issue)

It would be salutary for organizers of the forthcoming conference to avoid trying to be strong on the side of the strong. The view has been expressed in some quarters in Ceylon that what some of the organizers in Ceylon have in mind is to work within the existing framework of facts and not go beyond the same by trying to go deeply into the rights and wrongs of things and procedure. That is to say, the forceful occupation of certain disputed territories by China, the resort to the methods of war, and military strength of China and the reverses of India and the supposed comparative weakness of India are to be the decisive

factors and not so much the rightness of the issues involved and the rightness of methods employed. Such a restricted perspective would not be a service to the cause of peace or freedom or even a service to the non-aligned nations of which Ceylon is said to be an unit. No doubt there is at times a tendency in human nature to argue and negotiate from a position of strength and also the tendency to support that position. Mr. Khrushchev made a significant observation some time ago regarding conferences:—

"History teaches us that conferences reflect

(Continued on page 4)

## An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

### Prefatory Notes (concluded)

Without wasting more time by dwelling on a side issue engendered by the narrow parochialism of some of our enthusiasts, who allow their queer notions of patriotism to get the better of their in-born religious instinct, and thus tiring the patience of our readers, we would pursue the study of our Tirumurai as originally intended following the text as found in the first printed edition. We find that there are ten chapters therein including the introductory chapter (பாடிநம்) and nine Tantaras (ஒன்பது கந்திரங்கள்). The arrangement, we should say, does not appear to be quite ideal. But one general remark we would make is that the Tirumantiram even as at present arranged contains a systematized philosophy or science of religion which more resembles Siva Gnana Bodham, Siddhiyar and other books comprised in the group of works known as the fourteen Siddhanta Shastras (சத்தாந்த சாத்திரங்கள்) than the devotional hymns or songs of praise like the Devaram, Thiruvachakam, &c, with which it is classified in what are generally known as the twelve Saiva Tirumurais or sacred books (சைவத் திருமுறைகள்). Tiru-Moolar starts his introductory chapter by emphasizing the monotheistic conception of God (as promulgated in the pre-historic Vedantam of the Upanishads and the Siddhantam of the Sivagamas) and eulogising His Glories and ends by dwelling on the greatness of sanctified souls in the concluding chapter, the Ninth Tanthiram. The student of Siddhiyar will here remember that Arulnandi-Devar similarly commences that master piece of Saiva literature by affirming the existence of God the Master-Architect of the World, who is one only (1st Sutram), and ends with a description of the nature of Sanctified Souls அனைத்தோர் தன்மை in the last (twelfth) Sutram.

In making reference to the Tirumantira verses in these studies, we do not propose to depart from the numbers assigned to them in the earliest printed edition,—the edition of 1912 edited and published by the late Sri V. Visvanadhapillai of Maviddapuram, a disciple of Sri-la Sri Sabapathy Navalar of Kopay North, Jaffna—though there appears to be some confusion in the arrangement of the different sections and verses thereof—as we do not wish to make confusion worse confounded by re-arranging and re-numbering them at our discretion with our limited knowledge.

### INTRODUCTION (பாடிநம்)

There are 111 verses in the introductory chapter (பாடிநம்) excluding the two preliminary verses of invocation to Pillayar and indication of subject. And they are divided into nine sections. Section I contains 49 verses and dwells on the Glories of God (பரசிவப்பிரபாவம்). God is one only, His second is His Grace (Arul Sakti) He pervades the three (Brahma, Vishnu and Rudran), He teaches the four (Vedas), He overcomes the five (sense savages), He evolves the six (Adhwas), He is beyond the seven (worlds) and He appears as eight (Atta Muhurtas), His relationship (to the world) is one of association (Adwaitam). He is deathless, praised by the Devas as the Stainless Supreme Lord, not realized by the

(Continued on page 4)







## THE ISOTERIC SIGNIFICANCE OF "ARDRA THARSANAN"

(Continued from page 1)

Sannidhi—in the temple of Nadaraja. Kumarakuru-para Swamigal refers to this 'Siva Ganga'. Besides these we have "Gnanapirakasar Kulam" erected by one of the forefathers of Srila Sri Arumuga Navalar of Jaffna, "Oma-kulam", "Viyakrapatha Theertham", "Nagaseri Kulam", "Thirupat-Kadal", Paramanatha Koopam" etc.

In the spacious Sittampalam, "Koothap-peruman" carries on his dance. There we find a "Spadi Kulinga Moorthi" and a Marakatha Nadaraja Moorthi (a Sivalingam made out of green stone) called Ratnasabapathy. The Spadikalinga Moorthi is known as Sittampala Mudaiyar. In the right of the Lord Nadaraja is the "Chidambara Rahasyam"—the mystery of mysteries. There in the form of manthra is the "Thiruvamba ach - Chakkaram". On the left of Lord Nadaraja is "Sivakami Ammai" and to the left of Ammai is "Swarna Kala Vyravar".

To the right of "Ponnambalam" is "Thirumulladageshwarar" and "Parvathyammayyar". This shrine was worshipped by Vyakramapathar and Patanjali—two sages of yore. It was in this "Sanctum" that Upamunya munivar, cried for milk and obtained this. Appar Swamigal refers to this as Perumpattap - puliyur Mooladanaththar.

All the three Saints, Appar, Sundarar & Thiruganasambanthar sang hymns on Chidambaram. Manickavasakar, Thirumalikaith - thevar, Senthanar — Kumarakuru-para Swamikal also wove garlands of poetry on Chidambaram.

This shrine had been sanctified by Viyakramapathar, Pathanjaliyar, Upamanyu Munivar, Sivalaya Munivar, Phirumoolar, Thiruneelakanda Nayanar. Raja Raja the Great and other Cholan Sovereigns had showered their wealth and were great devotees of this temple of temples."

The fame of Chidambaram has been sung in many Tamil works. Such as Seruman Perumal Nayanar in his Ponvannath thanthadu, Pattinathar in his Koyil Naumani malai, Nambiyandar Nambikal in his Koyil Puranam, Thiruvathavooradikal Puranam, Sabhanatha Puranam, Thillaivanamuniam, Chidambara Vilasam, Chidambara Rahasyam, Thiruvilaiyarpuranam, Kanda-

puram. Kalladam, Thil laik - kalambakam, Chidambaramum. manik kovai, Chidambaracheyyud - kovai, Thillai yola, Puliyocr Venba, Chidambara Venba and other works.

Manikkavasagar sojourned at Chidambaram and won the controversy, which he had with a Buddhist monk he performed a miracle by making a dumb woman to speak, and he sang the Thiruvagasam (Thiruvembavai is a part of Thiruvagasam), Thiruchebittampala Kovai and he became one with the Lord at Kanagasabai. Nandanar who was known as Thirunalaipovar became one with the Lord at Ponnambalam in the presence of the Brahmins at Thillai.

Sekkilar read his Periyapuram at Chidambaram, and attained the feet of Lord Shiva. Maraignana sambandar, and Umopathy Sivasariyar, resided in the suburbs of Chidambaram and attained "Moksha."

Hindus believe that Lord Natarajah's dance was and is performed on the 'Ardra' day Markali. When Lord Nadarajah performed his divine dance, the whole universe danced. The Lords Vishnu played the "drum"—Murugan and Ganesan kept tune—Saraswathy played on her Veena—and a whole set of devotees such as Narada Munivar and others kept in tune.

Dr. Ananda Coomaraswamy wrote a learned essay on the Dance of Shiva. Shiva as Nadaraja performs many functions as creating the world, protecting the world and destroying the world etc. Lord Nadaraja, is cosmic, energy, and the different symbols found in his body—represent certain ideas,

Nadaraja in his dance, makes the planets whirl in their respective orbits; he makes the multitude of stars oscillate in the space.

In short, to visit Chidambaram in the night of nights—during the "Thiruvadirai", would be equal to the attainment of 'Moksha'. At Chidambaram the hall of space pure and simple—represents the state of bliss—which transcends the senses. It is the state of supra consciousness!! Thus Chidambaram is dear to the hearts of every Hindu,

## The Champion Reformer Of The Hindus

(Continued from Page 2)

priesthood (Shiva Deekshai). Navalar proved in public, that the original priests were great in their "agamic" knowledge of Shiva; they observed the Shaiva tenets, meticulously and those who lived in contemporaneous times lacked many virtues. Navalar's words wounded the feelings of the priests of Chidambaram. They were waiting to pay back Navalar in his own coin.

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 750/T

In the matter of the intestate estate and effects of the late Rasammah wife of Velupillai Sidamparanathar of Puloly West Deceased.

Paramn Ponniah (of Puloly West) Petitioner,  
Vs.

1 Velupillai Sidamparanathar of Puloly West  
2 Sivakamasundary daughter of Sidamparanathar  
3 Sidamparanathar Udaya kumar  
4 Santha Devi daughter of Sidamparanathar all of do Respondents

This matter coming on for disposal before V. M. Coomaraswamy Esquire District Judge, Point Pedro on the 9th day of October 1962 in the presence of Mr. S. Rasaratnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read,

It is ordered that the 1st Respondent be appointed guardian-ad-litem over the minors the 2nd, 3rd and 4th Respondents for the purpose of representing and defending them in the above case and that the Petitioner be declared entitled to take out Letters of administration to the estate of the said Rasammah wife of Velupillai Sidamparanathar 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 this Court to the contrary on or before the 30th day of November 1962.

It is further ordered that the 1st Respondent do produce the said minors the 2nd, 3rd and 4th Respondents before this Court at 10 o'clock of the forenoon on the 30th day of November 1962.

The 9th day of October 1962.

Sgd. V. M. Coomaraswamy  
District Judge,

Drawn by  
Sgd. S. Rasaratnam  
Proctor for Petitioner.

Order Nisi extended and reissued Returnable 25-1-63.

Sgd. V. M. Coomaraswamy  
District Judge,  
(O. 150. 4 & 11)

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Letters to the Editor.

### INTERNAL PEACE & INTERNATIONAL PEACE

Sir,—Our Prime Minister has done a piece of valuable service to the cause of International peace by holding the Colombo Conference of the Six Powers. It is fervently trusted success will be achieved ultimately and justice done to the cause of India and International peace.

In addition to the efforts to secure International peace, it is hoped that our Prime Minister will be pleased to take steps to secure peace and goodwill in Ceylon between the various communities. A Conference between representatives of the various communities for this purpose is long over due. Even as representatives of Six nations met to solve difficulties between India and China, representatives of Six communities in Ceylon could be summoned by the Prime Minister, representing the Kandyan Sinhalese, the Low country Sinhalese, Muslims, Burghers, Indian Tamils and Ceylon Tamils. Such a Conference is urgently required. It is hoped that leaders of these Six communities would also try to persuade the Prime Minister to take this vital step required for achieving National Unity and welfare. Internal peace and good will could supplement International peace and good will.

S. Sivasubramaniam  
103/2, Hultsdorf Street,  
Colombo—12.

### NOTICE

IN THE DISTRICT COURT  
OF JAFFNA

No. P 645

1 Vinayagamorthy Navaratnam and wife  
2 Thankachohiammah both of Tellippalai East

Plaintiffs

Vs.

1 Vinayagamorthy Rajaratnam of Kokuvil

2 Sellathurai Nadarajah of Inuvil  
3 Kanapathy Poothathamby and wife  
4 Theivanaipillai both of Tellippalai East  
5 Kiddinar Nadarajah and wife  
6 Thankaratnam both of Tellippalai East  
7 Murugar Thampu and wife  
8 Saraswathy both of Tellippalai West

Defendants

It is hereby notified that Action No. P 645 has been instituted in the District Court of Jaffna under the Partition Act No. 15 of 1951 for the partition or sale of the land called Kadduviranai in extent 56, 1/2 Lms. V. C. situated at Tellippalai East village in the District of Jaffna.

The defendants in the aforesaid action are summoned to appear in Court on the 9th day of October 1961 at 10 O'clock of the forenoon.

By order of Court,  
Sgd. A. Dharmasena  
C. C.

This 7th day of August 1961  
M 235 4

### NOTICE

IN THE DISTRICT COURT OF  
MANNAR

No. 11417.

C. A. Sanmugam of Ragama presently of Irupalai

Vs. Plaintiff.

1 K. Pusparasalingam and 15 others Defendants.

and  
1 Chinniah and 6 others substituted in place 10th defendant (dead)

Substituted Defendants  
It is hereby notified that action No. 11417 has been instituted in the District Court of Mannar under the Partition Act No. 16 of 1951 for the Partition of the land called Nalavanvadiyaval and situated at Mannar Town in the parish of Mannar in the Division of Mannar of the District of Mannar, Northern Province.

The Defendants in the aforesaid action are summoned to appear in Court on the 24th day of January 1963 at 10 O'clock of the forenoon.

Mannar this 27th day of  
December 1962

By Order of Court  
C. Kandasamy  
Secretary.  
27-1-62,

Drawn by  
R. C. Subramaniam  
Proctor for Plaintiff,  
(M. 230. 4)



## INDIA, CHINA AND CEYLON

(Continued from page 1)

in their decisions an establishment of forces resulting from victory or capitulation in war or similar circumstances".

This is a lesson we should remember in dealing with the circumstances which the Colombo Conference seeks to handle.

It is trusted that the organizers of the forthcoming conferences would avoid reflecting in their views conclusions coloured by the recent Chinese military victories.

If it is agreed that resort to force by China under existing circumstances is without justification, then the only proper thing for the conference would be not to temporise but to politely yet clearly indicate their honest views. Sometimes the best of people makes mistakes. Sometimes the greatest of countries make mistakes. No person or country is infallible. Neither China nor India is infallible. There is an ancient saying in one of the Tamil classics that a true friend is one who would tell another friend his faults. This ideal is embodied in most of the classics of the world including the Dhammapadam. If China has resorted to force without justification, it is the duty of the conference to express its views plainly without being unduly swayed about the risk of causing offence to China and her friends.

In the past history of nations, there have been occasions even during recent times when friendly nations have taken differing attitudes on great issues and have advised one another. One of the most outstanding instances of such disagreement among friendly nations was during the recent Suez episode when America took an entirely different view from that of France and the United Kingdom and was opposed to participate in the struggle for Suez. As a result of America's strong stand, France and the United Kingdom (along with Israel) withdrew from the original position taken by them in relation to Suez and withheld the use of force. If America could have taken such an

independent attitude in dealing with her own allies, France and the United Kingdom, two strong military powers, then certainly it is not difficult for the non-aligned nations meeting at Colombo to express their own independent views, without being swayed by the military might of China or her recent victories or their friendship with China.

The recent attack by China on India has been considered an unkind act. Any recommendation by any country or group of countries requiring India to submit to Chinese aggression, would be an act of still greater unkindness.

The safety and welfare of Ceylon is bound up inextricably with the safety and welfare of India, even as the peace progress and welfare of the world is so bound. In his latest utterance, Shri Nehru has said that the present crisis is a turning point of the history of the world. It would be good for our leaders to weigh the situation fairly and deeply without fear or favour.

According to the political philosophy of the late Mr. S. W. R. D. Bandaranaike, nationalism and non-alignment do not involve and imply condonation of or acquiescence in wrong things. On the contrary, according to the late Prime Minister neutralism and non-alignment are intended as potent, positive and untrammelled instruments for Doing and Supporting Things, in International Matters.

There are some procedural matters which could be of great value if the conference is to be productive of good results. The personnel of the conference requires enlargement by representatives of more countries participating. No final recommendations could be made in the first instance till a bigger conference is summoned. It would also be advantageous to have the immediate personal attendance and assistance of specially accredited representatives from the Governments of China and India to obtain clarifications of issues and

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1241

In the matter of the intestate estate of the late Sitham-parappillai Arunasalam Sivaguru of Karainagar West Kovalam. Deceased.

Chellammah widow of Arunasalam Sivaguru of Karainagar West. Petitioner.

Vs.

- 1 Muthachchy widow of Arumugam
- 2 Arunachalam Kandiah and
- 3 Arunasalam Subramaniam all of Karainagar West Respondents

This matter coming on for disposal before C. Thanabalingam Esqr. District Judge Jaffna on the 21st day of November 1962 in the presence of Mr. A. Kanagasabai Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled to take Letters of Administration to the estate of the said deceased abovenamed and that Letters of Administration be issued to the petitioner as his legal widow, unless the said respondents or any other person or persons interested shall appear before this Court on the 23rd day of January 1963 and show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of November 1962.

Sgd. O. L. de Kretser,  
District Judge

Drawn by  
Sgd. A. Kanagasabai,  
Proctor for Petitioner,  
(O 159, 28 & 4)

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points then and there.

May China and India be friends again on lasting foundations and serve themselves and humanity.

Ceylon is on its trial. May the Government and its leaders worthily rise to the occasion, having in mind the ancient and immortal saying "Soya Meva Jayathe".

"Truth alone wins".

## Tirumantiram

(Continued from page 1)

ignorant though ever present by their side,—Him do I contemplate within myself and praise. The Soul of souls, the Source of the world, who guides me to my goal,—Him do I praise both day and night and get rid of my ignorance in this changing world. There is none equal to Him in this world or that. He transcends all the worlds, the Dweller in the lotus (of my heart), the golden coloured resplendent Lord with ruddy matted locks. Even the Devas are powerless without Him, no Tapas is possible without His help, neither can the three (Brahma, Vishnu and Rudran) function independent of Him, I know not how to attain my goal without His Grace. More Ancient than the ancient three, the Peerless Lord, the Father (Refuge) of devotees who appeal to Him as their Father, He of the golden lotus (of the heart). Hotter than fire (—this refers to His apparently wrathful aspect of Destroyer, Kalagni Rudran—) cooler than water (blissful aspect) None knows His Gracious Nature, benevolent though far away (beyond the reach of word and thought), close by to His devotees and sweeter than a mother, He with glowing golden matted locks and His Name Nandi, our Lord worshipped by me, but none above for Him to worship. The Support of the expansive world, He is the heavens and fire and sun and moon, the clouds and hills and seas (Ashtamoorthy). There is no god equal to Him even if searched for far and near (everywhere). The effort and the result thereof (the means and the end) He is, the bounteous Nandi (verses 2 to 11)—We have translated these ten opening verses in full to give the reader an idea of the manner in which our Saint sings the Glories of the Lord. These verses are self-explanatory and, read with the words we have introduced within brackets where necessary, the meaning is quite clear. And there is no need to explain or comment on them further.

(To be continued)

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கோருறை யாசு செய்த குறையினா துயிரன் வாழ்  
நாருறை யந்தக் கோங்கு நற்றவம் வேங்கி மன்  
மேன்மைகொள் வைய நீதி வினக்குக அலக மேல்வாம்.

Printed and Published by Ayampillai Sinnathurai, residing, No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road Vannarponnai, Jaffna, on Friday, January 4, 1963.

Editor: R. N. SIVAPRAKASAM.