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NO 39

The Isoteric Significance Of "ARDRA THARSANAM"

(BY AN ARTS GRADUATE)

are days of fasting amongst ples. Chidambaram and landi Nigandu says that yoor", 'Perumpattup puli-Thirnyembayai means yoor" and "Taillaivanam". Maidens "Pavai-padai". from the age of five to twelve, fast during the town is the temple of Namonth of Markali, in order to obtain good con sorts for them. They rise the west, the "tank of up very early from bed. "Nagaseri", the east awaken each other and

This custom is prevalent amongst the Shai- find walls and four Gopuvaites, Vaishnavaites and rams" in all the four the Jains, from very an- directions, we find broad cient times, The song streets and other bye-called "Pavaip-pattu" in ways. Along these streets, "Yapparunkala virutthi 'is the chariot, that belongs either sung on Arukan or to the Lord N daraja Buddhan. But the Vaishnavite tradition of "Pavai
Nonbu" 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 Thari-sanam". This Tharisanam at Chidambaram falls coming conference to involved and the right this year on the 9th Janu- on the side of the strong ness of methods employary 1963, Wednesday a full moon day. The night previous to this is known as "Ardra Abhishekam". Navalar says in his second Vinavidai that those who behold abhisekom at Chidambarum, sre thrice blessed; The fast on Thiruvadirai

The Sublime glory of Chidambaram

ed with a sanctity from are to b the decisive

The ten days, preceding, the dawn of history. It "Ardra" are known as is the premier shrine; the the Thirnvembavai - which most holy amongst temthe maidens, Sangam known as "Maha-Siyaloliterature speaks about kam." 'Pooloka Kaile-this 'Pon Neeradai' yam", "Ponnambalam", and "manyadal Pinga-" Sittampalam", 'Puli-

> In the centre of this desar-the dancing Shiva. In the north is "Vellaru", 'Thiruvedkalam' and in

Around this temple we! by Saint Thirunavukarasu who had "rolled" around

the temple ("Ankapprathadchanam').

In this shrine of Chidam. baram, are the following temples Senkaluneerp-pillaiyar. Naramukap pillaiyar, Sekkilar, Kamaleeswaran, Ilamai yakkinai (Pulicheburam), Ananthesurar, Thillai Kali and so

Nataraja, is in the flucrun of the city. Here is a ball 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 Peram balam; but during the time of "Ardra" -on the awaken each other such the south the river kali there is the Raja make image of Devi with the south the river kali there is the Raja Sabai — where the Lord manifests to his devotees. Thus there are five halls, at Chidamparam There is a "Pot Sabhai" which has been roofed in gold plates by Iranya Varman, and Parantaka Chols I; land 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 factors and not so much tary strength of China ferences:and the reverses of India and the supposed compa-Cold morram is invest- rative weakness of India

on the side of the strong, ed. Such a restricted The view has been ex. perspective would not be pressed in some quarters a service to the cause of in Ceylon that what some peace or freedom or even of the organizers in Cey- a service to the nonlon have in mind is to aligned nations of which work within the existing Ceylon is said to be an framework of facts and unit. No doubt there is not go beyond the same at times a ten lency in into the rights and wrongs and negotiate from a

(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 The temple for Lord side issue engendered by the narrow parochialism of some of our enthusiats, who allow their queer notions of patriotism to get the better of their inborn religious instinct, and thus tiring the patience of our readers, we would pursue the study of our firumurai 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 (பாபிரம்) and nine Tantiras (ஒன்பது signism). 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 (கத்தாக்க சாக்டுமன் sin) than the devotional hymns or songs of praise like the Devaram, Thirnvachakam, &c, with which it is classified in what are generally known as the twelve Saiva Tirumurais or sacred books (means 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 அண்க்கோர் sowow 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, Jaffua-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 renumbering them at our discretion with our limited knowledge.

INTRODUCTION (பாயிரம்)

There are 111 verses in the introductory chapter (பாடிரம்) excluding the two preliminary verses of by trying to go deeply human nature to argue invocation to Pillayar and indication of subject. And they are divided into nine sections. Section I conday is undertaken for of things and procedure position of strength and Shiva Teis Ardra" feetival is very magnificentival is very magnificentival is very magnificentival is very magnificentival is to say, the force also the tendency to suptile observed at Chidam the Rome" of China, the resort to the Ficant observation some. (Unsummediate from a they are divided into fine section 1 contains 49 verses and dwells on the Glories of God (Unsummediate), God is one only, His second is His Grace (Arul Sakti) He pervades the three China, the resort to the ficant observation some. (Vedas), He overcomes the five (sense savages), He is beyond the second that they are divided into fine and dwells on the Glories of God (Unsummediate). methods of war, and mili time ago regarding con 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 "History teaches us (Adwaitham). He is deathless, praised by the Devas that conferences reflect as the Stainless Supreme Lord, not realized by the

(Continued on page 4)

NOTICE

The Saiva Prakasa Press and the offices of the Hindu Organ and Inthusathanam will be closed on Wednesday, the 9th inst, on account of Thiruvathirai festival.

Manager.



Staff pottent,

தமக்கிவாயவே ஞானமுங் கல்வியும் நாச்சிவாயவே நானரி விச்சையும் தமச்சிவாயவே நா நவின் நேத்துமே நமச்சிவாயமே நன்னெறி காட்டுமே அதுஅத்தல்கள்

Minda Organ

FRIDAY, JANUARY 4, 1963

Treasure These Thoughts

Life is an art, the art of self-adjustment with the entire oreation.

CEYLON AND CHINA. INDIA CONFLICT

to the Sino-Indian clash

THE CHAMPION REFORMER OF THE HINDUS ARUMUGA NAVALAR

IX

(18-12-1822 -- 19-11-1879)

(V. MUTTUCUMARASWAMY B A.)

ed to Lord Nataraja at the Lord Shiva, for re Chidambaram, to support fraining him from pursu his objectives.

He was religion. Chidambaram. inspired to erect similar schools at Mayuram and Schools should be esta-Vedaraniyam.

are commendable by them-selves. But the ideas that Communist China, particu- Grammar, Literature and have been presently expressed by the Premier and her colleagues have given room for misgivings in the minds of political politics can only mean was required for establishobservers. Undue signi-steering clear of the ing his project. With se ficance has been time and again given to the cease-fire decision of the Chinese. In this context the munism in practice in the lities; he would be able to views that were lucidly wide world, especially in put up a school and expressed by Mr. S. Siva- Asia, has become a menace 'madam' with ten thouunderstanding the exact political ideology, Ceylon in every temple. He wonsignificance of the situamust be wary of the dandered why the lords of the
tion. A clarification of the
gerous developments and
Government foreign policy
has become absolutely threats. Hence the efforts the temples.

In a manifesto which lectures, to collect funds necessary. This country, of Ceylon must be He said that even Navalar issued in 1870 he to achieve this purpose, like any other similarly directed to protest though one be a sinner, outlined the functions of Amongst those who has national disputes. How had been on previous occa- in every temple.

Navalar in issuing bis Not only people declined manifesto, planned to to support him but they carry a vigorous campaign beaped on him disrespect to spread the Shaiva and put obstacles on his religion, in the entire way. He had a deep feel-Phamil Nadu. He wished ing that those who did so, to collect such funds as were obstructing the cause possible, give it on interest of Thamil and Shavaism. until such time that suffi- He wondered why he was cient capital was collected given such a shabby so build a land. He ap- treatment by the Hindus. pealed to the owners of He said that the other the "maths", the rich, religionists, neither did men, the Naddu Kottai they disrespect him nor put Chettyars, and to the a spoke on the whee s of Jaffnese who were devot- his progress. He thanked ing a job, which he could With the funds collect- have well secured as he ed from the Jaffna people had already been acquain-Navalar established the ted with English-; be had Saiva Prakasa Vidyasalai already dedicated hunself in the month of October for the propagation of -Swami Sivananda (Aippasi 28) 1865 at Thamil and the Shaiva

He emphasised blished in all the import-He wrote two manifes ant shrines of Thamil toes in 1868. There he Nadu-the Shaiva faith Sri Lanka of the S.L.F.P. said he had laboured for should be fostered. He conception appears to be the upliftment of the laid stress on training quite different from national religion for twenty good Shaiva preachers traditional policy years, He expressed his who would be exemplar. siastic efforts of Mrs. anybody who had done healthy man-hood. Nava- cial loss also shown. Srimavo Bandaranaike to so, in any other religion. lar advocated that a band help restore peace in Asia he would have been amply of youngsters of the corwith particular reference rewarded for his troubles. rect type, hould be given free scholarship - lood and

to protest though one be a sinner, outlined the functions of Amongst those who had

great neighbour has been ties on the Indian Frontier. his plan to foster a broad would be appointed as ed the initiation grievously wronged by Why?

Astrological

WEEKLY FORECASTS

FROM 6-1-63 TO 12-1-63

tikai 1st part [MedhaRasi]

Troubles through relatives likely. Some changes ed. Professional success in routine also shown, and fame also indicated. Minor health upsets indi- But Sunday, Monday and cated. Financially a good Tuesday morning must be

TAURUS Kartika 2, 3, 4 Rohini, Mire a risha 1. 2 [Idapa Rasi]

Domestic affairs will be not be very satisfactory.

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

Brothers and sisters will be very helpful this week. Financial gains also promised. But there will be no mental peace. New health will suffer. Thurshandled with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

There will be no peace of mind, Domestic affairs will continue to be in a mess. You will be quick of this Island. The enthu- anguish, that if there was of conduct, scumen and to pick up quarels. Finan-

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

Health will be unsatisfactory. Quarrels and mis understandings with relatives likely. But Financially a good week. Triumph over competitors indicated.

VIRGO Uttira 2, 3, 4, Atla Guittires 1, 2 Kanni Rasi

Financial gains promised. Old invesments will subramaniam in his series of articles in the Hindu Organ on the scope of the Colombo Conference may prove very helpful in prove very helpful in colombo Conference may prove very helpful in prove very helpful in colombo Conference may helpful in colombo Conference may the entire globe under one the indigenous languages things

ARIES Aswini, Barani, Kar- LIBRA Chittirai 3, 4, Swati-Visaka 1, 2, 3, [Thula Rasi]

> Financial gains promisspent with care. Rest of the week will turn favourable again.

SCORPION Visaka 4, Anusha. Kettai [Vrischika Rasi]

Gains through agriculin a mess. Health also will ture promised. Friends will be very helpful. But Financially a fairly good some unavoidable expenses will crop up. Tuesday, Wesnesday and Thursday morning must be spent with care.

> SAGITTARIUS Moolum, Pooradam, Uttiradam 1. [Thanu Rasi]

Quarrels with relatives and friends likely. Fathers ventures will have to be day afternoon Friday and Saturday must be spent with care. Mind your health.

> CAPRICORNUS Uttradam 2,3, 4. Thiruvonam, Avittam 1, 2. [Makara Basi]

Health will suffer. You will have to peace of mind. Domestic troubles also likely. But financial gains promised, You will be able to triumph over your enemies.

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

Professional success will continue. Ruin to enemies also indicated. But health and domestic affairs will be unsatisfactory.

PISCES Fooraddati 4, Ut. raddtati, Revati- [Mcena-Rasi

In a manifesto which lectures, to collect funds

placed nation, has its own against onslaughts on he would feel very sad to the Shaiva preachers. been negligent about "Siva problems and cannot take neighbouring nations in see his religion on the They had to do the "Pan- Deckshai," were some upon itself the stupend- its own interest. Premier wane. Navafar wanted chadehara Japa". to do priests of the temple at ous task of solving inter- S imave Bandaranaike who propaganda for Shaivaism Shiva Pocja to worship at Chidambaram. Navalar the temples, to recite pin-pointed their faults, ever, it cannot be denied sions only too ready to Navalar had an ideal of Devarams and Thiruva- and boldly put these in that as a member of the condemn aggression by establishing a school for sagams and to read the print in a Bulletin-from U. N., Ceylon has a con- one country against an- every village, and make "Shiva puranas"; they had the Saivaprakasa Vidyatribution to make for en other has not indicated every temple, a hive of to sing Deverams with salai, Cuidambaram. He suring world peace. In any even indirectly any ad-active Shaiva propaganda cymbals, in every festival, said that those who funcevent this country cannot verse comment on the both in Ceylon and in and be the leaders of tioned as Priests at Chioverlook the fact that its Chinese aggressive activi- Thamil Nadu This was groups of devotees. They dambaram, had not receiv-

THE ISOTERIC SIGNIFICANCE OF "ARDRA THARSANAN"

(Continued from page 1)

Nadaraja, para Swamigal refers to dambaramum manik kovai, public, that the original this 'Siva Ganga'. Besides Chidambarachcheyyud ko- priests were great in their these we have "Gnanapira- vai, Thillai ynla. Puliyocr "agamic" knowledge of kasar Kulam" erected by Venba, Chidambara Venba one of the forefathers of and other works. Srila Sci Arumuga Navalar Manikkavasagar sojourn of Jaffna, "Oma-kulam", ed at Chidambaram and contemporaneous "Viyakrapatha tham", "Nagaseri Kulam", he had with a Buddhist Navalar's words wounded "Thirnp pat-Kadal", Para- monk he performed a mi- the feelings of the priests manantha Koopam" etc.

There we find a "Spadi of Thiruvasagam), Thiru the Lord Nadaraja is the Thillai. "Chid mb ra Rahasyam" -the mystery of mysteries. There in the form of manthra is the "Thiru- and attained the feet of vamba ach Chakkaram". Lord Shiva, Maraignana On the left of Lord Nadaraja is 'Sivakami Ammai yar" and to the left of Ammaiyar is "Swarna Kala Vyravar."

shrine was worshipped by Vyakramapathar and danced. The Lords Vish Patanjali--two sages of yore. It was in this -Murugan and Ganesan Sanctum' that Upamun-kept tune - Saraswathy ya munivar, cried for milk played on her Veena-and and obtained this. Appar a whole set of devotees and the petition and affidavit Swamigal refers to this such as Narada Munivar as Perumpattap · puliyur and others kept in tune. Mooladanaththar.

All the three Saints, Appar, Sundarar & Thiru- swamy wrote gnanasambanthar Chidam-Thirumalikaith - the var, many functions as creat Senthanar - Kumarakuru- ing the world, protecting Swamikal wove garlands of poetry the world etc. Lard Na on Chidambaram.

sanctified by Viyakrama- found in his body-reprepathar, Pathanjaliyar, Upa- sent certain ideas, manyu Munivar, Divalaya Munivar, Phirumoolar, Thirnneelakanda Nayanar. Raja Raja the Great and other Cholian Sovereigns had showered their wealth multitude of and were great devotees of oscillate in the space. this temple of temples."

The same of Chidambavathavoor dikal Puranam, which transcends laivanam remiyam, bara Rahasyam, Thiru- dear to the hearts of every vilaiyatpuranam, Kanda- Hindu,

Sannidhi-in the temple of | puram. Kalladam, Thil | priesthood (Shiva Deek-Kumarakuru- laik - kalambakam, Chi shai). Navalar proved in

Theer- won the controversy, which lacked many virtues. rac'e by making a dumb of Chidambaram. They In the spicious Sittam- woman to speak, and be "Koothap-peru sang the Thiruvasagam man" carries on his dance. (Thirnvembavai is a part Kulinga Moortui" and a chebittampala Kovai and Marakatha Nad raja Moor he became one with the thi (a Sivalingam made Lord at Kanagasabai. Nanout of green stone) called danar who was known as Ratnasabapathy. The Spa- Thirnnalaip povar became Moorthi is one with the Lord at known as Sittampala Ponnambalam in the pre-Mudaiyar, In the right of sence of the Brahmins at

> Sekkilar read his Periyapuranam at Chidamparam, and attained the feet of sambandar, and Umarathy Sivasariyar, resided in the suburbs of Chidambaram and attained "Moksha."

Hindus believe that To the right of 'Ponnambalam' is 'Thirumuladdaneshwarar' and 'Parwathyammaiyar' This

Lord Natarajah's dance and is performed on the 'Aidra' day Markali, When Lord Nadarajah performed bis divine

Sidamparanathar Udayakumar

Santha Devi daughter of Sidamparanathar all of do Respondents

Respondents

Respondents Lord Natarajah's dance 3 Sidamparanathar Udaya. performed his divine dance, the whole universe nu played the "drum":

Dr. Ananda Coomarasang learned essay on the Dance of Shiva. Shiva Manickavasakar, as Nadaraja performs also the world and destroying daraja, is cosmic, energy. This shrine bad been and the different spmbols

> Nadaraja in his dance, the whirl in their respective orbits; he makes the

In short, to visit Chiram has been sung in dambaram in the night of many Tamil works. Such nights-during the 'Thias Sermon Perumal Naya- ruvadirai", would be equal nar in his Ponyannath to the attainment of thanthadu, Pattinathar in 'Mokshe,', At Chidamhis Koyil Naumani malai, baram the hall of space Nambiyandar Nambikal in pure and simple-reprehis Koyit Paranam, Thiru- sents the state of bliss-Sabhanatha Puranam, Thil-senses It is the state Chi of supra consciousness!! dambara Vilasam, Chidam- Thus Chidambaram is

The Champion Reformer Of The Hindus

(Continued from Page 2)

Shiva; they observed the Shaiva tenets, meticulously and those who lived in 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

Petitioner. West

l Velupillai Sidamparanathar International peace, of Puloly West 2 Sivakamasundary daughter of Sidamparanathar

This matter coming on for disposal before V. M. Coomara-October 1962 in the presence of Mr. S. Rasarathnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been difficulties between India

It is ordered that the 1st Respondent be appointed guardian-ad-litem over the ed by the Prime Minister, minors the 2nd, 3rd and 4th Respondents for the purpose Sinhalese, the Low counof representing and defending try Sinhalese, Muslims, C. A. Sanmugam of Ragama them in the above case and that the Petitioner be declared entitled to take out Letters of and Ceylon Tamils. Such the said Rasammah wile of and that Letters of administration be issued to him accordingly unless the Respond ents or any other person shall ter to take this vital step appear before this Court and required for achieving show sufficient cause to the satisfaction of this Court to the contrary on or before the 30th day of November 1982.

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 Colombo-12. day of November 1969.

The 9th day of October 1962.

Sgd. V. M. Coomaraswamy District Judge.

Drawn by Sgd. S. Rasarathnam Proctor for Petitioner.

reissued Returnable 25-1-68.

Sgd. V. M. Coomaraswamy District Judge. (0. 150. 4 & 11)

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Letters to the Editor.

INTERNAL PEACE & 3 Kanapathy Poothathamby INTERNATIONAL PEACE

Sir, - Our Prime Minister has done a piece of valu- 6 Thanksratnam able service to the cause of International peace by holding the Colombo Con-Deceased, ference of the Six Powers. It is fervently trusted suc-Paramn Ponniah (of Puloly cess will be achieved ultimately and justice done to the cause of India and Partition Act No. 16 of 1951

Respondents in Ceylon between the to appear in Court on the 9th various communities. A day of October 1961 at Conference between repre. 10 O'clock of the forencon. swamy Esquire District Judge, sentatives of the various Point Pedro on the 9th day of communities for this purpose is long over due. Even as representatives of This 7th day of August 1961 and China, representatives of Six communities in representing the Kandyan Burghers, Indian Tamils administration to the estate of a Conference is urgently the said Rasammah wile of required. It is hoped that Velupillai Sidamparanathar leaders of these Six communities would also try to persuade the Prime Minis and good will.

103/2, Hultsdorf Street.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 645 1 Vinayagamoorthy Navaratnam and wife Order Nini extended and 2 Thankachchiammah both of Tellippalai East

> I Vinayagamoorthy Rajarat- Proctor for Plaintiff. nam of Kokuvil

Plaintifis

2 Sellathurai Nadarajah of Inuvil

and wife

4 Theivanaipillai Tellippalai East both of

5 Kiddinar Nadarajah

Tellippalai Eust

7 Murugar Thampu and wife 8 Saraswathy both of Tellippalai West

Defendants It is hereby notified that Action No: P 645 has been for the partition or sale of the In addition to the efforts land called Kadduviranai in to secure International extent 56, ½ Lms. V. C. situpeace, it is hoped that our ated at Tellippalai East rillage in the District of village in the District of Jaffna,

The defendants in the afore-

By order of Court, Sgd, A. Dharmasena

NOTICE

IN THE DISTRICT COURT OF

No. 11417.

presently of Irnpalai

Vs. Plaintiff. I K. Pusparasalingam and 15 Defendants.

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

Substituted Defendants It is hereby notified that National Unity and wel- action No. 11417 has been in the District instituted fare. Internal peace and Court of Mannar under the good will could supple-partition act No. 16 of 1951 ment International peace for the Partition of the land and good will. called Nalavanvadivayal and situated at Mannar Town in S. Sivasubramaniam 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 (M, 230, 4)

INDIA, CHINA AND CEYLON

(Continued from page 1)

ces ".

tances which the Colom- views, without handle.

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

resort to force by China to submit to Chinese under existing circumstances is without justification, then the only proper thing for the conference would be not to temporise but to polite. ly yet clearly indicate of Ceylon is bound up their honest views. Some- inextricably with the times the best of people safety and welfare of makes mistakes. Some- India, even as the peace the 28rd day of January 1963 times the greatest of progress and welfare of countries make mistakes. the world is so bound. In No person or country is his latest utterance, Shri infallible. Neither Chi Nehru has said that the na nor India is infallible. present crisis is a turning There is an ancient say-point of the history of ing in one of the Tamil the world. It would be classics that a true friend good for our leaders to is one who would tell weigh the situation fairly Proctor for Petitioner. another friend his faults. and deeply without fear (O 159 28 & 4) This ideal is embodied or favour. in most of the classics of the world including the the risk of friends.

ly nations have taken in International Matters. differing attitudes on great issues and have advised one another. One dural matters which of the most outstanding could be of great value if instances of such dis the conference is to be agreement among friend- productive of good rely nations was during sults. The personnel of the recent Suez episode the conference requires when America took an enlargement by repre entirely different view sentatives of more counfrom that of France and tries participating. the United Kingdom and final was opposed to partici- could be made in the pate in the struggle for first instence till a bigger Suez As a result of conference is summoned. America's strong stand, It would also be advanta-France and the United geous to have the imme-Kingdom (along with diate personal attendance Israel) withdrew from and assistance of specithe original position tak cially accredited repreen by them in relation to sentatives from the Gov. Suez and withheld the ernments of China and use of force. If America India to obtain clarifi could have taken such an cations of issues and

in their decisions an independent attitude in establishment of forces dealing with her own resulting from victory allies, France and the or capitulation in war United Kingdom, two or similar circumstan-strong military powers, then certainly it is not difficult for the non-This is a lesson we aligned nations meeting should remember in deal- at Colombo to express ing with the circumstan- their own independent bo Conference seeks to swayed by the military might of China or her recent victories or their

The recent attack by China on India has been considered an unkind act. Any recommendation by any country or group of If it is agreed that countries requiring India act of still greater unkindness.

According to the poli-Dharmapada. If China tical philosophy of the has resorted to force late Mr. S. W. R. D. S. W. R. D. without justification, it Bandaranaike, naturalis the duty of the conferism and non-alignment ence to express its views do not involve and imply plainly without being condonation of or ac-unduly swayed about quiescence in wrong causing things. On the contrary, offence to China and her according to the late Prime Minister neutralism and non-alignment In the past history of are intended as potent, nations, there have been positive and untramelled occasions even during instruments for Doing recent times when friend- and Supporting Things,

> There are some procerecommendations

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1241

In the matter of the intestate estate of the late Sithamparappillai Arunasalam Sivaguru of Karainagar West Peceased.

Chellammah widow of Arunasalam Sivaguru of Karaina-Petitioner.

l Muthachchy widowof Arumugam

2 Arunachalam Kandiah and 3 Arunasalam Subramaniam all of Karainagar West

Respondents

This matter coming on for disposal before C. Thanabalasingam 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 sho aggression, would be an is hereby declared entitled to take Letters of Administration to the estate of the said deceased abovenamed and that Letters of Administration be The safety and welfare issued to the petitioner as his legal widow, unless the said respondents or any other person or persons interested a sall appear before this Court on and show sufficient cause to

This 21st day of November

the satisfaction of this Court

Sgd. O. L. de Kretser, District Judge

Drawn by Sgd A. Kanagasabai.

to the contrary

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points then and there.

May China and India be friends again on lasting foundations and serve themselves and huma-

Ceylon is on its trial. May the Government and its leaders worthly rise to the occasion, having in mind the ancient and immortal saying "Saya 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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> FOR FURTHER PARTICULARS APPLY TO:

> > S. KANAGASABAI, Shroff

வான்முகில் வழாது பெற்க மலிகளஞ் சாக்கமன்னன் கோன்முறை யாக செய்க குறைவிலா அவிர்கள் வாழ்க erecump upis Cerens appaid Cariel uits மேன்மைகொள் சைய சீதி வினங்குக வலக கேற்றாம்.

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Editor R. N. SIVAPIRAKASAM.