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JAFFNA, FRIDAY JUNE 2, 1972

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Comforting Contact Made at Colombuturai

Lasting Lesson on Lofty Thoughts

(We have particular pleasure in publishing a hitherto unpublished article on the GREAT YOGAR GURU by a well known educationist who made the comforting contact with the Colombuturai Sage first as a student of teenage. The writer of this illuminating article Mr. A. E. Tamber, former Principal of Central College is no more but his impressions of the spiritual leader are yet full of life.)

It was on a dusky evening in December 1922 after answering the last paper in the Cambridge Senior Certificate Examination at the St. John's College hall, that the writer and four other school mates, all from Jaffna Central College, sought relaxation in an excursion to Colombuturai in the hope of



meeting a person with a gift of foretelling examination results. The group consisted of A. Philip Selvaratnam now (dead), M. Nesadurai (retired officer), P. Cooke Selvaratnam (formerly Assistant Superintendent of Police, now dead), and T. M. Z. Mahamooth (retired Deputy Director of Agriculture, Ceylon). As we slowly wended our way along the Colombothurai road and reached the Chetty Street (now Swamiyar Road) junction the day had worn out and it was dusk. Under the canopy of the kerosine oil street lamp light sat a hoary personality. A few elderly persons, apparently devotees stood around him. We also joined the group of elders and stood awe struck. The seated personality appeared to be a holy man. He sat cross legged with a white cloth round his waist. His wax like body and arms, silver grey beard and hair and his lion like face, all suggested of a spiritual personality, akin to the Rishis

oured to his tranquil mind. We were encouraged when he said "you are all good boys and therefore you must pass." As the hour was late, nearly nine o'clock, he advised us to go home.

We bowed respectfully and turned back and walked towards our homes. We did not talk much with one another. We were hushed into silence. We were convinced that we had met a holy man the like of whom we had never met before. We returned home deeply moved by the experience of meeting the holy man brimming with an unseen power.

During the following day or the day after P. Cooke Selvaratnam, T. M. Z. Mahamooth and I happened to meet together and talked about the holy man of Colombuturai. An indefinable something in him fascinated us and captivated our inner being. We were drawn towards him and all three of us unanimously decided to go to Colombuturai on the following Sunday afternoon to meet and to know more of the holy man. We kept to our decision and got together and walked towards Colombuturai. We reached the Chetty Street junction and beheld the holy man, this time seated at the foot of the spreading Illupai tree. One or two elders were standing in front of him. He talked to us affectionately, as if he had known us for ages; but his conversation was not common stuff. He appeared to be expressing religious and philosophic truths in a simple way. There was no exposition or teaching. He just said a few things from the very depths of his being 'every burning word' he spoke was full of fire and wisdom. The words just went into our inner being as unquestionable truths for all time.

Mahamooth and I were about 18 years of age and Cooke Selvaratnam just under 16 years and all were impressionable youths with a slightly intellect-

(Over to page 6)

THOUGHT GEMS OF Kalayogi Ananda Coomaraswamy

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from our issue of 19-5-72)

(SOME SELECTIONS FROM HIS WRITINGS AND SPEECHES) — SELECTED AND ARRANGED

1. Thirty years ago my father was the leading Tamil in Ceylon and it will recur to most of you that he himself had become exceedingly westernized. At that time it was necessary both that we should in some measure adapt ourselves to a changed environment and also prove ourselves capable of equalling the attainments of Western men on their own lines. Had he lived I cannot doubt that (like my cousins, Messrs. Arunachalam and Ramana-than, who also at one time trod the same path) he would have seen that we were liable to overshoot the mark and he would have been the first to preserve and protect the national ideals and Eastern traditions with which our lives and those of our forefathers are inextricably bound up. It is therefore fitting that his son should carry on such work. Of my mother I may say that it was her hope that her marriage with my father would contribute to a better understanding and sympathy between English and Tamils for whom she felt great admiration and affection and I may say I am now working for a cause which has her fullest sympathy.
2. I was not bred on Indian soil, yet now when I go about my friends in India. I often find they quarrel with me because I am much too Indian in my ways of thinking for their anglicised tastes.
3. If I were not getting solid food out of scholarship; I would drop it tomorrow, and spend my days fishing and gardening!
4. Every man holds dear his homeland. As for me, my love for India is my destiny. I feel for her what a child feels towards her parents.
5. Look at this house. I don't have a radio because I can't stand one. The longer I have lived in the United States the more Indian I have become and therefore I shall be happy when I settle down in India.
6. My wife and I are returning to live in Northern India for the rest of our lives. This will be by the end of 1948. We mean to live in retirement. I shall not take part in any public functions or affairs whatever but individuals who wish to do so will be free to visit us.
7. Be yourself. Follow Mahatma Gandhi, Bharatan Kumarappa, D. V. Gundappa, Abdul Kalam Azad, Abdul Gaffar Khan and Sri Ramana Maharishi. Co-operate with such men as Earl of Portsmouth, George Bourne, Wilfred Wellock, Jean Giona, Fernando Nobre. Why consider the inferior philosophers? Be not deceived: evil communications corrupt good manners.

(To be continued)

ings, indifferent to sun or rain, to some destination not always previously planned. After some miles the group would halt at some temple or some devoted friend's home, and return to his hut in Colombuthurai only by night fall. During these long walks a significant halting spot for the Swamy was the spiritual Oasis, home of the well known woman saint of the time, Sellachy Amma of Chunnakam. This noble lady had renounced the world entirely after the passing away of her husband and devoted her moments and her days to intense spiritual life without leaving the portals of her home by the flowering of the inner self had been blessed with all the spiritual guidance necessary, by visiting spiritually enlightened guides so as to attain the highest illumination and enlightenment. When the Swamy halted occasionally at the home of this spiritually enlightened lady; seeing them together and listening to their discourses was a most blessed experience for those devotees yearning for higher things in life. It was a case of two dazzling lights flaming side by side and two oracular voices speaking eternal truths and gripping the environment with a power urging the life of the spirit in the world of today.

At this stage it may be helpful to record the way of life of this unique personality. In his external appearance he preferred to be a common man wearing no saffron cloth or any other symbol of a Hindu sadhu or ascetic. "உண்மையானது உலகத்தோடு தொடர்பு இல்லாதது" ... was the ideal Yoga Swamy practised. But in his inner life he had achieved perfect renunciation and was a sannyasin bold. He literally never thought of the morrow. Like unto the birds of the air the morrow found him his physical needs. He never sought his physical needs, neither asked nor begged for them. They were just provided by devotees known and unknown. His spiritual life and experience was the result of spontaneous exfoliation of his spiritual personality, which had burst and blossomed in the fullness of time under the holy touch of his Guru and guide. It was like unto an inner atomic explosion when his inner-most being found itself in possession of a transcendental experience, of existence, intelligence and bliss, an intuitive awareness of the absolute, a state of peace

and joy that passes all understanding. The Swamy appeared for all practical purposes as one who had attained a multi-dimensional consciousness, time and space had no meaning or reality for him, only the absolute, the ineffable existed for him. He had gone through the mystical experiences of awakening, illumination and full enlightenment all in one stride. For the rest of his life he appeared to live in the world in utter detachment of body consciousness and world consciousness but in a super conscious state of perennial enjoyment and knowledge, of his life of the spirit. Some years ago the writer sought to borrow a few books on Zen Buddhism from the late Mr. K. Navaratnam. Mr. Navaratnam, when he lent the books made the significant remark "you who have known the life and experience of Yoga Swamy, what are you trying to learn from Zen Buddhism?"

The Yoga Swamy's line of spiritual Gurus, like the monks of Zen Buddhism had little to do with any kind of institutional religion. They had no monasteries for the observance of religious routine, and of the teaching of philosophy, and theology. The Yoga Swamy line of Sannyasins like the Zen Buddhist monks were just wholly men of complete renunciation who found no happiness or peace in this world and had inwardly dedicated their life to the quest of peace and perennial joy through a life of meditation and contemplation. The Yoga Swamy would say "don't you try to force your pace of spiritual development, allow it to blossom like a flower". He would say in mystical language, that if the time was right with one good blow the awakened disciple would experience the reality. It was somewhat akin to the Zen Buddhist monks who would never encourage desultory questions or arguments from their disciples. In fact they would always give thoroughly irrelevant replies to discourage such questions. They practised only meditation in the halls of their monasteries. There are strange incidents and anecdotes of how the Guru sometimes twisted the nose or slapped on the face or did something similar and outwardly funny acts and the disciple forth-with attained enlightenment.

Yoga Swamy's transforming influence of his companions and devotees

was solely by the way of personal touch, his elevating companionship and the magic spell of his magnetic spiritual power and personality. Generally his presence and companionship purified and infused a powerful urge to a pure way of life, to a life of service and dedication to noble causes. Even those who had no inclination to an intensely spiritual life devoted their leisure discarding a life of pleasure and luxury and devoting themselves to a life of service and sacrifice. The leaders and young men and women who were in the vanguard of the Hindu education movement and the prohibition movement of the twenties were inspired in their public work and life by his presence in their midst and by his encouragement.

The Swamy showed a remarkable degree of affection and compassion to his disciples and devotees both individually and in groups. When his devoted disciple K. Navaratnam was laid up with a most malignant attack of typhoid fever, in 1925 the Swamy would daily visit his home and remain for hours and was a source of inspiration and encouragement to the patient in the first instant and to the physician (the famous Dr. C. Muthucumar) and to the friends (Mr. C. Mylvaganam and others) and relations who nursed the patient. Again in the year 1946 when Mr. Navaratnam was convalescing after a virulent attack of rheumatic fever and one night felt physically and mentally exhausted and yearned to see the Swamy, and when the writer and the late Mr. Thiruchittampalam informed the Swamy late at night of the patient's desire, he (the Swamy) very benignly went to the home of Mr. Navaratnam and exhorted him to be brave and to fear nothing. In the late twenties when the Swamy used to spend his evenings in and about the vicinity of the late T. N. Suppiah's residence he organised on every Friday evening a bijanai on the enclosed verandah of the Vivekananda Press at which two three gifted children used to sing and the reputed violinist Somasundaram used to accompany on the violin mainly to assist the children with a weekly financial gift which he would order his more affluent devotees to take turns to give. The Swamy would himself be present from beginning to end and the bijanai was a source of inspiration not only to the children

Pilgrimage on Foot to Prayer Meeting

Salutation to Yogar Swamy's Sacred Feet

Centenary Ceremony on June 3

In humble memory of the memorable occasion on which Yogar Swamikal was born—ten decades ago—the devotees and disciples of this great Saiva Savant have organized a pilgrimage on foot starting from Maviddapuram Kandaswamy Temple at 5.30 a. m. on June 3, 1972 and reaching Sivathondan Nilayam at 5 p. m.

The program for June 3, 1972 has been arranged to suit the ideals of the Siva Thondan Nilaya activities which are entirely based on the teachings of the Great Guru.

Maviddapuram of spiritual eminence is the starting point because the Great Guru was born in a humble home in that sacred surroundings. Kandaswamy Temple is then significantly the venue for the commencing prayer. The next stop for prayer is at Thorkkai Amman Temple — (8 a. m.) of which the Great Guru had several occasions to remind his disciples for the need for renovation. At 9.30 a. m. prayers will be conducted at Mallakam Palam Pillayar Temple in front of which the Great Guru used to have spiritual talks with his disciples. At Kathiraimalai Sivan Kovil (Chunvakam) which has been the central site for similar celebrations, special abishekam will be conducted followed by Maheswara Poojah (11 a. m.)

Another spot that used to be the Great Guru's favourite stop — Vairava Swamy Temple—Maruthanmadam will receive the

pilgrims at 4 p. m. Prayers at Kokuvil Puthu Kovil and Nachchimar Kovil will be between 6 and 6.30 p. m.

Recital of Natchinthanai poems — exquisite and inspired expressions of the Great Guru—will be the chief item after the singing of Thirumurai.

Sinhala as Second Language to Tamil Students

The United Tamil Front has been holding a number of meetings in the various electorates to explain to the people how the New Constitution has ignored the rights of the Tamils. U. T. F. leaders think that the reported move of the Government to impose Sinhala as Second Language of Tamil students while enabling Sinhala students learn English as their Second Language is in effect a way of denying the Tamils facilities for the study of English and enforcing in course of time Sinhala as medium of instruction in the schools in the North and the East.

but also to the few devotees of the Swamy who used to attend the bijanai with religious fervour.

A few more glimpses of this transcendental mystic with a super abundance of spiritual power and experience will be appropriate to this short study. On the day of the inauguration of the Buddhist Vihara in Jaffra in or about the year... the Swamy and group of young friends were about the temple premises in the afternoon. After going round the place the Swamy and the group took up a position on the verandah of the vihara. It was then noticed that the Swamy and K. Navaratnam were standing face to face almost staring at one

another and standing rigid and steady. They stood steady and gazed at one another, quite oblivious of the surroundings, for almost two hours. From the temple (the group) moved to the residence of Mr. C. Mylvaganam at Kasturiar Road. It was a Vesak night. The Swamy and K. Navaratnam sat in meditation opposite to each other. They went on non stop in a state of meditation for the whole night. Only at or about dawn the Swamy broke the spell with the characteristic laughter. Mr. Navaratnam used to recount later that vesak night was a night of memorable and deep spiritual experience in his life.

(To be continued)

The Soul of Character

BY
V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)
Then what motive can we assign for the maintenance of excellence in character? Is all the trouble undertaken regardless of reward? To admit it would be not to understand human nature. A Sanskrit sloka says "Even a fool does not take up any task without a motive of any kind." The reward or motive is certainly something which to the casual observer is not clearly visible on the surface. This motive we shall here inquire into

In the midst of the vastness of the universe and the monstrous forces of nature, man finds how imperfect and weak he is. The infinity with which he is surrounded on all sides and the myriads of worlds that he sees in the vast expanse of space convince him of his littleness. Added to these, death and birth and disease over which he is unable to exercise control drive his weakness still more home into his mind. Instinctively he discovers that there must be someone behind, who is the author of all these, who supervises and controls and in the end consumes them all. This discovery arises from the religious instinct implanted in man. This very naturalness of the instinct confirms the truth of the divine Existence. The idea thus aroused gains strength by clearer vision which is got by revelation. The self naturally inclined towards the Divinity approaches Him more and more by clearer perception through knowledge and through love and knows no other life but in Him. To make attempts, however faint they may be, to be like Him to work like Him and thereby to please Him, becomes the constant motive. The Divinity being his model, the man of a higher order desires to imitate the living god in every respect. God's coming down to the earth and working for the elevation of man is a grand sacrifice. So like Him he wants to make what sacrifice he can. God is infinite virtue, infinite wisdom and infinite mercy; he tries to cultivate these qualities to the measure he can. God is infinite love; so he cultivates love. There is uniformity in God's way

and He is holy; he tries to minimise his weaknesses and thereby to be uniform and holy like Him. If he does all these he knows that he pleases Him and gains His love. Divine Love is an invaluable treasure - a treasure not easily gained. What will he not sacrifice for that purpose? This is the motive for all great men's self sacrificing labours - a motive which was not tangible to the casual observers. To try to be good and holy like God and endeavour to please Him by mercy, truth and charity is real religiousness. Sincere and unostentatious religiousness of this description is at the basis of character. Where religiousness is, there character is maintained; where it is not, character also fails. From this it is evident that religiousness is the essence of character, the former supplying to the latter its strength and sap and maintaining it unshaken.

உற்ற ஆக்கையின் உறுபொருள் நறுமணம் எழுதரு நறும்போல் பற்ற மாவாதேவர் நிலையின்ப பரம்பொருள் அப்பொருள் பரமே பெற்றவா பெற்ற பயனது துகர்ந்தும் பித்தன்சொல் தெளியாமே அத்தன் ஆண்டு தன் அடியறி கூட்டிய அதிரயங்களைபாறே

Like fragrance hid within the blooming flower, the meaning of his frame no mortal mind can reach the Being infinite. That Being I knew not. I trusted words of fools that pack the fruit of deeds. From sensual desire (snare) to save. The Father made me His, and joined Me to His saints. Such wonder have we seen - 1
(Translation by G. U. Pope)

NOTICE

In the District Court of Jaffna
No. P/1454

- 1 Mathespillai Jesuthasan and wife
2 Winefreda both of No.5, St. James East Road, Jaffna
- Vs. Plaintiffs
- 1 Praexceda widow of A. F. Xavier of No. 16, 6th Cross Street, Jaffna
2 William Jay Jeyarajah Mather
3 and wife Grace Pushparanee Mather both of "Poongavanam" Manipay
4 Mahendran Wignarajah Alagaratnam and wife
5 Annapooranam Alagaratnam, both of 203/8 Aseervatham Lane, Hospital Road, Jaffna
- Defendants

It is hereby notified that action No P. 1454 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Kurusadiyan Valavu Piranchivalavu and Chuvan Valavu" in extent 1 Lm. V. C. and 17, 1/4 Kls., but according to possession 1 Lm. V. C. and 17, 1/4 Kls. situated at Kadayathern in Vannarponnai South - West, Vannarponnai Parish according to deeds but now situated at Karaiyoor, in the Parish of Chudikoli

The case is fixed for the Statement of Claims of the defendants and publication on the 16th day of June 1972.

This 25th day of February 1972

P. Sathasivaratnam
Clerk of Court

24 2

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 2799

In the matter of the intestate estate of the late Sivaprakasam Thuraijarah of Kockuvil West, Kockuvil

Thuraijarah Thalayasingham of Kuala Lumpur by his Attorney Arumugam Thuraisamy Thuraiyagam of Kockuvil West

Vs. Petitioner

- 1 Thuraijarah Vijasingham
2 Thuraijarah Sivapackiam
3 Thuraijarah Gunasingham
4 Thuraijarah Nageswary
5 Thuraijarah Mageswari
6 Thuraijarah Pusphadevi all of Seremban, Malaysia by their Attorney Arumugam Thuraiyagam of Kockuvil West, Kockuvil
- Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 6th day of March 1972 in the presence of Mr. C. C. Somasegaram Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to have Letters of Administration issued to him and such Letters of Administration be issued to his Attorney above-named accordingly unless the Respondents or any person interested therein shall appear before this Court on the 14th day of June 1972 and show sufficient cause if any to the contrary

This 6th day of March 1972

Sgd A Vythialingam
District Judge, Jaffna

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சாஸ்திரம் பற்றி பலர் வலியுறுத்துவது உண்மை. சைவர்களின் சைவ குறியை, நமிக் கர்ப்பம், சைவ உணவு, சைவ உடை, சைவ உடை போன்றவை சைவர்களின் குறியாக உள்ளன.

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Editor: B. N. SIVAPRAKASAM

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1858

In the matter of the Last Will and Testament of the late Haji Ummusalma wife of Vava Sahib Meeran Mohideen Sultan Abdul Cader of Main Street, Jaffna

Deceased

Vava Sahib Meeran Mohideew Mohideen Sultan Abdul Cader of Main Street, Jaffna

Executor

Vs.

- 1 Jahanara daughter of V. M. M. S. Abdul Cader
2 Haji Hameeda wife of A. T. M. Uvais of No. 76, Stage Road, Grand Pass, Colombo and
3 A. M. Yusoof of Jaffna
- Respondents

Jahanara daughter of V. M. M. S. Abdul Cader of 63, Main Street, Jaffna

Vs. Petitioner

Haji Hameeda wife of A. T. M. Uvais of No. 76, Stage Road, Grand Pass, Colombo

Respondent

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 3rd day of March 1972 in the presence of Mr. M. M. Sultan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 24th day of November 1971 and petition of the petitioner dated the 24th day of November 1971 having been read:

It is ordered that the Last Will bearing No- 9015 dated 30th November 1960 and attested by S. Thirunavukarasu Notary Public the original of which has been produced and is now deposited in Court be and the same is hereby declared proved and that the petitioner is the executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly unless the respondents or any other person or persons shall on or before the 7th day of June 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of March 1972

Sgd. A. Vythialingam
District Judge, Jaffna

Drawn by
Sgd. M. M. Sultan
Proctor for Petitioner

23 26 & 2.