

# INTHUSATHANAM

## (THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]  
PUBLISHED EVERY FRIDAY

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JAFFNA, FRIDAY AUGUST 25, 1972

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### The Birth Centenary of Maha Sri La Sri Yoga Swamy

T. SOMASUNDARAM  
President, Saiva Paripalana Sabhai

Message sent to the organisers of the Birth Centenary celebrations of Maha Sri La Sri Yoga Swami which takes place at the Vivekananda Centenary Memorial Hall on Thursday, the 24th instant by the President Saivaparipalana Sabhai Jaffna.

On this great occasion when the Birth Centenary of the greatest Spiritual and Divine Leader who lived in Ceylon during recent times, is being celebrated the organisers are thrusting upon me a greatness which I do not deserve.

Yoga Swamigal captured and captivated the minds of many a man, woman and child even though some of them did not come in close contact and association with the Saint.

The purpose of Life according to Saiva Siddhanta Religion, is the Realisation of God and the attainment of Eternal Bliss at the feet of God. To attain that, it is necessary for every one to have a Guru. Yoga Swamigal had as his Guru—Chellappah Swamigal whom he met under the "Vil a" tree near the Nallure Kandasamy Temple. One is reminded of how Saint Manickavasagar who gave us the Divine Poems contained in Tiruvasagam met his Guru under the Gurunda tree in Thirupurunturai in South India.

Yoga Swamigal was a living force, influencing the lives of all who lived during his period and those who are now living irrespective of caste, creed or religion. They all sought and are seeking "solace and Spiritual Guidance" from him and his teachings and preachings. Yogar Swamigal preached "Mounam" (சிலந்தம்) as a step towards attaining purity of thought, word and deed. Yogar Swamigal lived

a simple life and was like any other person in his dress. But in that simplicity was found all the Spirituality and the Divinity which influenced the lives of many. Sri Ramana Maha Rishi is the only other person who lived a simple life yet influenced the lives of many millions—all over the world.

Spiritual leaders are born at various times to shed light and to guide the lives of the people in the right direction.

It is but fitting that people should remember these Saints by celebrations of this nature. That Yoga Swamigal has influenced people in various walks of life and belonging to various races, religious and castes is amply demonstrated by the fact that they all have joined in today's celebrations.

When today indiscipline among students all over the world is rearing its ugly head it is good to remember the lives and preachings of persons like Yoga Swamigal for 'Lives of Great men all remind us that we can make our lives sublime'.

I thank the organisers on behalf of myself and on behalf of the Saiva Paripalana Sabhai for having given us this opportunity to associate ourselves with today's celebrations.

### Tamil Festival

Mr I Mariathan Vice-principal St. Joseph's College Bandarawela is organising a festival at the college hall at 2 p. m. on Saturday the 19th Proximo. The festival includes three important items, lectures on Tamil Literature, Composition of Tamil verses the staging of a drama. University lecturers and other scholars are expected to participate in these proceedings.

### THE LIQUOR PROBLEM

By J. R. SINNATAMBY

On the subject of restricting the issue of further licenses for opening taverns in various parts of the island, the following extract from a memorandum prepared by Major Skinner when he gave evidence before a select committee of the House of Commons in July 1849 will I think be read with much interest by your readers.

"The third era or division of the period I am glancing over embraces the eleven years from 1838 to 1848 inclusive.

During these eleven years a great change has occurred in the whole aspect of the affairs of the colony; the social condition of its people has been no less affected by it than has been its commercial importance.

While granting that some of these changes are doubtless of a salutary nature, it is a subject of humiliating regret that on the mass of society they have had a contrary and demoralizing tendency. Amongst the causes which have led to this result must be innumerable the vice of intemperance, into which the people have been led, the demoralizing effects of the sudden influx of enormous capital and the encouragement to indulge in the most litigious spirit which ever afflicted the taste of a people...."

That the vice of intemperance has become an enormous evil and that it is rapidly gaining ground there is left no room for doubt. A revenue of between £50000 and £60000 a year is derived from the sale of arrack farms..... The competition for these arrack farms is so great that they are seldom sold much under their value. It is, of course, the object of the renter to sublet as many of these taverns as possible; they are established in every district.

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### Inauguration Of A Thevaram Class

A Thevaram class was inaugurated under the auspices of the Saiva Paripalana Sabhai at the Sabhai Navalar Hall at 3 p. m. on Sunday the 20th instant with Sankeetha Pooshnam Sri V. Paramasamy as the tutor who had undergone a special training while attending the Thevaram Pannissai class conducted by Sri P. A. Rajasekaran at the Sabhai Navalar Hall during the last five years. At the commencement a special poojah was

performed by Siva Sri K. Maheswara Kurukkal. 19 students attended the class.

Messrs T. Somasundaram, T. Kanapathippillai, P. Retnam, S. Karthigesu, M. Kandiah, M. Amirthalingam and M. Mylvaganam were present and encouraged the inauguration of the class. More students are expected to join the class. The Sabhai has done well in starting this class which is the best medium for promoting the Saiva faith.

### SIR AMBALAVANAR KANAGASABAI

By

V. MUTTUCUMARASWAMY, B. A.

SIR AMBALAVANAR KANAGASABAI was one of the outstanding Tamil personalities of Ceylon during the last quarter of the nineteenth century and first quarter of the twentieth Century.

He belonged to a distinguished family. Tracing his family tree we find that Mannadu Konda Mudali, an ancestor of Ambalavanar came from Karai Kaddu in the Cauveri Coast in the Pandyan Country. His descendants were Ilankai Nayaga Mudaliyar — son Kasinathar — and son's son, Moothathamby of Myliddi. Kanagasabai's father was Ambalavanar — son of Moothathamby. Kanagasabai was born at Tellipallai in 1855.

According to the life of Kumaraswamy Pular by his son K. Muttukumaraswamypillai B. A. the date of birth is 1855 and place is Pannalai. According to 20th century Impressions of Ceylon the date of birth is 1856 and place is Tellipallai.

Kanagasabai in his early days received his education in English, Tamil and Sanskrit, in his village. He was sent to Madras, where he graduated in Arts from the Christian College in 1878. Later he studied law under Mr. C. I. Ferdinands, Deputy Queens Advocate. Kanagasabai was called to the Bar in August 1882. He commenced practice at Jaffna and by the beginning of this century he became the leader of the bar. He was one of those appointed by the Secretary of State for Colonies as Tamil Representative of the Legislative Council in February 1906.

Sir Ambalavanar Kanagasabai represented the Tamil Community in the Legislative Council from 1906 to 1917. Political reform was then in the air. Societies such as the Ceylon National Association, the Ceylon Social Reform Society, spearheaded by Sir Ponnambalam Arunachalam, took up the matter of reform in the Legislature. The Ceylon Independent, espoused the cause of the people. The McCallum Reforms in the Legislative Council of 1910 helped Sir Ambalavanar Kanagasabai who was appointed as the second nominated member of the Tamils — the first being Sir Ponnambalam Ramanathan. Constitutional Government on modern lines had begun in 1910.

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## THOUGHTS TO BE TREASURED

நினைப்பவர் மனம்  
கோயிலாகக் கொண்டவன்  
- தேவரம்

He who made the hearts  
of those who think of Him  
as his temple.



தமிழ் மொழி

மகாசுலாசனம் குரங்கு கவிதா  
மகாசுலாசனம் நானா விசுவாசம்  
மகாசுலாசனம் நானா நேத்துமே  
மகாசுலாசனம் நன்னெறி காட்டுமே  
செ. வி. சுவாமிநாதர்.

## Hindu Organ

FRIDAY, AUGUST 25, 1972

### PRESS TO BE PUT IN PRISON

Democracy has been dealt a deadly blow by the Press Council Bill, the draft proposals of which have been recently gazetted. The indications of the mind of the U. L. F. Government tend to create strong suspicion in the minds of the people that this continuing contempt of the Press by the leaders of the S. L. F. P. the C. P. and the L. S. S. P. is born of prejudice against the Press organization that is in existence. It is universally known that the Press of this country occupies a position of high prestige by reason of its competence and contribution to the progress of the people.

It is strange and surprising that the U. L. F. Government should be persisting in the 'Punish the Press' tendency that had been clearly visible when the same Coalition ruled the country last. More amazing is the attitude of leaders, Dr. N. M. Perera, Dr. Colvin R. de Silva, Mr. Peiter Keuneman particularly, who had all along their probationary period of political enterprise been the uncompromising champions of freedom of expression in the press and on the platform. Why is it that the leaders of the United Left Front are demanding the unconditional surrender of the Press as it is constituted at present and planning to introduce a politically packed press that will be nothing more than the publishers of official bulletins?

We do not want to comment on this intriguing question in

## Sri Aurobindo and Indian Independence

Dr. A. Kanagaratnam

On the 15th of August, 1946 I was at Pondicherry to have a Dharsan of Sri Aurobindo on his 74th birthday anniversary. There were about a thousand men and women of all ranks and positions varying from governors, great scholars, learned men and ordinary people too standing patiently in a long queue to go upstairs and receive his blessings. I too joined them and as we moved forward I saw a framed statement hung up on the wall with the following words written and signed by Sri Aurobindo:-

"On this day next year, the 15th August, 1947 India will gain her independence."

(Sgd.) Aurobindo Ghose.

The letters were embroidered in gold thread. On reading this, like several others, I thought that the Saint was either over-confident of his powers or even eccentric, because such a thing was not even remotely possible at that time. We climbed the stairs and saw Sri Aurobindo and also the Mother seated on silk covered settees. We paid homage to him with flower garlands and placed the flowers in a box nearby. He looked very majestic in his white silk clothes. His arms were stretched along the top of the settee. There was neither a smile nor even a gentle nod of his head to acknowledge our greetings. He sat like statue but his expression was luminous and gracious.

If we consider the condition prevailing at the time that he made this prediction, we will realise how much more remarkable his prophecy was. After the fall of Nazi Germany the British Parliament met on the 20th February, 1947. Prime Minister Atlee moved a resolution that in pursuance of the promise given to India during the war, she should

detail at this juncture when the public have been invited to express the opinion of the people. At least it might be said that the Press has influenced the mind of the common man.

All that we say is that no civilization can think of casting the Press into prison in whatever form, detention, remand or rigorous imprisonment.

be given her Independence.

This was promise made, during the War in 1942. It was at about this time that there was agitation in India and also by honour bound Britons that India should be granted her Independence. If her help was obtained as an Ally to Britain in the war. Mr Churchill who was then Prime Minister and an avowed opposer of Indian Independence had said, at the Lord Mayor's Day Luncheon at the Mansion House, on the 10th of November, 1942. "I have not become the King's first Minister in order to preside over the liquidation of the British Empire." It was at this time too that the Japanese were reaching Chittagong, perhaps with Subhas Chandra Bose to enter India. The War Cabinet knew what would happen and sent Sir Stafford Cripps to negotiate with Mahatma Gandhi and promise that Britain would grant India Independence at the end of the war.

Parliament was dissolved on the 15th of June, 1945 and the new Parliament met on August 1, 1945. Insurmountable difficulties which could not have been anticipated arose and these had to be solved. The Indian Independence Bill became law on the 24th of March, 1947, and Lord Mountbatten was appointed Viceroy the day. and Sardar Patel had with difficulty to persuade the Maharajahs and Zemindars who had for generations ruled their States to give up their position and join the Congress. Mr. Jinnah at the same time unexpectedly demanded a separate state for the Muslims. This was opposed by Mahatma Gandhi but with the help of Sri. Rajagopalachari, Pandit Nehru persuaded Mahatma Ghandi to accede to Mr. Jinnah's request. It was a painful decision they had agreed to and in addition Mr. Jinnah also wanted the division of India on its western and eastern borders to form West and East Pakistan. The upheaval of the homes of millions situated along the borders can be well imagined. All these added up the massive problems confronting the leaders and the final declaration of the day of Independence did indeed seem very distant and uncertain.

Everyone knows for

certain that Sri Aurobindo had no contact whatsoever with the British Parliament or with the Congress or even with Mr. Jinnah but still he had the courage to make public this date as revealed to him. The mystery of his prophesying this date has to be looked into. Was it a revelation or did he in any way work for it? Sri Aurobindo started to work for the Independence of India from about his 14th year while he was in England. Between this time and his 34th year he had formed various groups of young men to prepare for Independence. He joined the Congress but found it too slow and not aggressive enough to his liking. He carried out his own methods of propaganda and was finally charged for subversive activities. It was a very serious case and British Government at the time could not do anything with him. At this time in his life it is said that while in the Alipore jail Lord Krishna appeared to him and blessed him with spiritual experiences. On the next day when the case was heard Desabandu C. R. Das came to defend him, and Sri Aurobindo was acquitted after a historic trial.

C. R. Das's concluding remark made as early as in 1909 was a truly prophetic statement of Sri Aurobindo's future greatness and has become classic quotation: "Long after the controversy will be hushed in silence, long after this turmoil, the agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed, not only in India, but across distant seas and lands. Therefore I say that the man in his position is not only standing before the bar of this court but before the bar of the High Court of History."

To conclude, we see in Sri Aurobindo how an in-born desire for violent action was later overcome by a deep spirituality that finally triumphed and made him the great and venerated figure he is today. His spiritual attainment was such that it is said that during the last war Sri Aurobindo, while seated in meditation in his Ashram at Pondicherry, was able to project his will and combat the Axis forces that were working through Hitler's mind, and thereby change the course of the war in

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## Nallai Gnanasambanthar Aatheenam in the Sixth Year

Growing from spiritual splendour to spiritual splendour the Thiru Gnanasambanthar Aatheenam of Nallur is entering the sixth year in all divine glory. The great occasion will be celebrated on August 30, 1972.

Sri la Sri Swaminatha Thambiran Swamikal of the Aatheenam delivered a series of discourses in South India under the distinguished auspices of the Association for Hindu Dharma Tamil Nadu.

The reports of the discourses as published in the Madras Hindu will appear in our next issue.

## The Liquor...

(From page 5)

almost in every village of any size throughout the interior, often to the great annoyance of the inhabitants and in opposition to the headmen. To give the people a taste for the use of spirits, it is often, at first, necessary to distribute it gratuitously the tavern keepers well knowing that, with use, the abuse of the indulgence follows as a certainty. I have known districts, of the population of which, some years ago not one in a hundred could be induced to taste spirits, where drunkenness now prevails to such an extent that villagers have been known to pawn their crops upon the ground to tavern keepers for arrack. We know the train of evils, the inevitable consequences of intemperance in the most highly civilized societies; that deprive the poor uncivilized, uneducated native of his great redeeming virtue of sobriety, and you cast his adrift at once, an unresisting victim to all the vices of humanity.

Government, by the tempting item of its revenue desirable from the attack farms, has been induced tacitly to allow, if it has not, through its agents, positively encouraged the use of spirits throughout the land; it justifies itself by the intended restrictive price, under which rate it forbids to be sold by retail. It would have been more consistent with the duty of a paternal government to have limited the number of taverns in the rural districts, or, at least, not to have allowed them to be forced upon the people against their wish."



## Sir Ambalavanar Kanagasabai

(From page 5)

It is interesting to recall that at that time members of the Legislative Council should be those who had an income of not less Rs. 1500/- per annum and should have passed the Cambridge Senior or an equivalent examination.

It is interesting to find that "the Mahaveli Ganga Scheme" undertaken by the World International Bank Reconstruction Development, in Ceylon was originally mooted over 50 years ago by Sir Ambalavanar Kanagasabai.

Sir Ambalavanar Kanagasabai during his period as Tamil Representative (1906-1917) once mooted the diverting of the waters of the Mahaveli Ganga along the Kanagarayan Aru, which feeds the irrigation tank at Iranamadu tank, and taking them straight on to Elephant Pass utilizing some of the other streams and then carrying them across into the Peninsula so as to irrigate all the Peninsula. The Iranamadu tank is capable of irrigating 12,000 acres of land. This scheme would improve paddy cultivation in the North and would help in self-sufficiency of food production of the island. Sir Ponnambalam Ramanathan once in his speech on the removal of the Kachcheri from Mullaitivu to Vavuniya in 1929, protested and alluded to the motion above of Sir Ambalavanar Kanagasabai.

Until he was appointed in 1906, the Representatives of the Tamils lived in Colombo. The Railway was extended to the Northern Province in 1905, because of the ceaseless agitation for it, led by leaders such as Kanagasabai. The Trust Ordinance that governs the Hindu temples and Mutts was introduced by Sir Ambalavanar Kanagasabai.

He was truly a successor to patriotic leaders such as Advocate Nagalingam, a Founder of the Jaffna Hindu College. He was President of the Ceylon Tamil Association, Jaffna Hindu College. He was President of the Ceylon Tamil Association, Jaffna of which Hensman succeeded as a President in 1906.

He presided at the meeting held at Jaffna Hindu College in order to welcome Dr. Ananda Coomaraswamy when he paid a visit to Jaffna in 1908<sup>3</sup>

He was president of the Senthamil Paripalana Sangam, inaugurated by Sir Ponnambalam Arunachalam in which had C. Arulambalam, Proctor and Notary Public as Secretary and the following as Committee Members :- W Doraisamy B. A., Advocate, T. Kailayapillai, Trustee, Navalar School, N. Selvadurai B. A. Principal, Jaffna Hindu College S. W. Coomaraswamy, Clerk, Police Office, Jaffna Allen Abraham B. A. Professor, Jaffna College S. Sabaratna Mudaliyar, Deputy Fiscal Jaffna, J. K. Channugam B. A. Vice-Principal, Jaffna Central College.

Sir Ambalavanar was in the vanguard of Hindu activity. He was President of the Board of Directors of the Jaffna Hindu College very early in this century. He was President of the Board of Directors of the Jaffna Commercial Corporation and of the Saiva Paripalana Sabha from 1903-1926. He was a committee member of the Victoria Home for incurable. He was a member of the Royal Asiatic Society (Ceylon Branch). He was called upon to preside at the Saiva Siddhanta Samajam held at Thiruchchinappalli in 1909. Thus we see him as a prominent leader of the Hindus.

There is a little book entitled Reminiscences of a poet (Pulavar Ninaivukal) by K. Muttukumaraswamy Pillai of Chunnakam about his father. A. Kumaraswamy Pulavar. The chapter in it entitled "It is good to see a good man" - gives a real glimpse of Sir Ambalavanar Kanagasabai's personality.

One day in the year 1915, Kumaraswamy-pulavar took his son to see Sir Ampalavanar Kanagasabai at his house (at Tellipallai) near Kankasanturai. Sir Kanagasabai received the Pulavar warmly. It was the first time that the son had seen a knight (Sir), who was also a graduate in Arts and an accredited Tamil leader.

Kumaraswamy Pulavar and Sir Ampalavanar Kanagasabai chatted for some time and the Pulavar introduced his son asking for him to be tested in English. The test was interesting:

Sir A. K. :- Where are you studying?

K. M. :- I am studying in the 8th standard at the Kanterodai English School.

Sir A. K. :- Do you study English?

K. M. :- Yes, Sir, I do. I know some verses of Tennyson.

Sir Ambalavanar Kanagasabai lived at Green

3 Life of Kumaraswamy-pulavar by his son K. Muttukumaraswamy Pillai B. A., Page 180.

## SAIVA-SIDDHANTA

(SIVAGNANA SIDDHIYAR)

BY

V. SUBRAMANIAM

Saiva - Pulavar

(Continued from last issue)

He shines unaffected by his activities. just like the sun which is not affected by the various changes taking place in his presence in different kinds of flowers. He who stands above the prakriti qualities of Sarva Rajas and Tamas is stated to have higher mangala Gunas which are counted as eight, six or three. The three attributes are (I) eternal and unchanging existence. (II) omniscience (III) and infinite bliss. He is Sat Chit and Ananda.

Lord Shiva is not one of the Thirumurthis described in the Puranas as Brahma, Vishnu and Rudra. He is the Fourth prebathuntham. He carries on the work of creation, preservation and destruction through these three Murthis. It is even stated that there are several such groups of Thirumurthis, to carry on work in different andams or worlds, and that these are souls qualified for these posts - Souls on whom the form of Thirumurthis is bestowed when they take up work in their appointed worlds.

After initiation one or another of the four main paths is followed according to the stage of spiritual development attained by the seeker after god. They are known as the Chariya Marka, the Kiriya Marka, Yoga Marka and the Gnana Marka. The Chariya marka marks the beginning stage. Each of the three remaining margas constitutes a stage higher than the one next preceding it. These four margas are also known as Dasa marga, Satputra marga, Saha marga and Sanmarga respectively. These are so called because the seekers treading these paths look upon God respectively as their master, their father, their friend and their lover.

In the chariya marga (Dasa marga), the devotee renders bodily service in Siva's temple (clearing its premises, gathering flowers and weaving them into garlands for the image of the Lord, lighting the lamps in the temple etc. He delights in singing the Lord's praises, and serving those who

wear the Saiva chinnaams (Marks) - the sacred ashes and the rudraksha beads. Thus in this stage the worship is offered to an image of the Lord - a rupa or sthula form - by means of service largely external. Such devotees attain after death Siva-Saloka (i.e.) life in the world or plane where Sri kanda Parameswara dwells.

In the kiriya (Satputra marga) marga, the devotee does loving pooja directly to Sivalinga (Sukshuma form of Siva) with all the prescribed mantras and rites, sings Siva's praise, does the daily agnikariyam and takes preparatory steps for Yoga. Thus, in this stage, the worship is both external and internal; and it is directed to the rupa-arupa form of God. The reward for such worship is Siva-Samipya - the privilege of living in proximity to Sri Kanta, after leaving this world and offering service to Him.

Those who have reached the Yoga (Saha) marga, begin with pranayama, see the six adharas within themselves, and meditate on the devadas of these regions, and concentrate on the Inner Light Transcendant (the Nishkala or ati Sukshuma form of God). They drink of the divine nectar welling up from within after concentrating on the highest adhara, after shedding their mortal coil, they obtain the very form of Lord Shiva. This state is known as Sarupa mukti. All these three stages are known as Pada muktis - stages of a lower order in spiritual freedom and perfection.

The fourth and the final stage in the spiritual evolution is reached in the Gnana marga (Sanmarga) with several stages. The nature and form of worship pertaining to this stage are different from and higher than those noticed in the earlier margas where the activity of worship is directed to a form either without or within, through body and mind. It may be noted also that only for the soul that has crossed the first three stages that the Lord himself appears in human

## The Fourth International Conference Seminar of Tamil Studies

The Sri Lanka National Unit of the International Association of Tamil Research has at a meeting held on the 20th August 1972 decided to hold the fourth International Conference/Seminar of Tamil Studies of the IATR in Ceylon in January 1974 and not in January 1973 as earlier intended.

In pursuance of this resolution a special committee was appointed at this meeting to examine the organisational tasks involved in convening this Conference and submit a report to the general body at a meeting to be convened on the 1st October 1972.

## Sri Aurobindo...

(From page 5)

favour of the Allies.

Likewise it is said that the various events during the critical period preceding the attainment of Indian Independence were directed by Sri Aurobindo's thought-force and the date of the grant of Independence was made to coincide with the date already fixed by him, namely his birthday 15th August, 1947.

form and gives Gnana Diksha—initiation to the path of Gnana. The path has to be pursued through its several stages before the final goal—the highest mukti can be attained. Only those who pursue this Gnana marga, practise Samadhi, and succeed ultimately in remaining in union with the Supreme. The fruition of the Samadhi is Siva Sayuchiya. This is known as Para Mukti—the highest mukti as distinguished from the three grades of Pada mukti, noticed already. The relative merits of all the four have been indicated by a seer and saint by comparing Chariya, Kiriya, Yoga and Gnana to the bud, the flower, the unripe fruit, and the fully ripe one respectively (தாயுமானவர்). It may also be noted in passing that the lives ordained by Lord Siva for the four great Acharyas of Saivism - Viz. St. Tiruvavukkaraasar, St. Thirugnanasambandar, St. Sundaramoorthy and St. Manickavasagar - who were all perfect Gnanies - illustrate in the main the dasa marga, the Satputra marga, the Saha marga and the Sanmarga respectively.

(To be continued)

Park, Jail Road, Colombo and also at his residence at Tellipallai. In 1855 he married Kamadchi Ammal, a daughter of Sangarappillai.



