









Friday, December, 15, 1978

**INHUMAN  
ACTIVITIES ON THE  
INCREASE**

December Ten, that is the date which reminds the people that there is a Charter of Human Rights. It may be a text-book theory; yet it has its significance.

Human Rights were not enunciated for the first time; they have been there from the time of the existence of the human race. From the very beginning, human beings must have known that they have certain duties to perform and also that they have corresponding rights to be enjoyed without let or hindrance. With the evolution of the science of politics, human rights came to be defined. Later world organisations like the League of Nations and the UNO thought that written charters of freedom should specify the fundamental rights of humans. And so the day of declaration of these rights has become a universal occasion worthy of remembrance.

However loud the world may proclaim these rights and whatever discussions may be had about them, it cannot be denied that activities which degrade the human race have become more frequent and frightening.

Nobody denies that the declared rights should not be withheld; taken away or pronounced unreasonable. What is uppermost is the menace of inhuman behaviour, not of isolated individuals but of organized gangs. Thus it would be more appropriate that on the Tenth Day of December, leaders, instead of reiterating the oft repeated expositions of the scope of human rights should put their heads together to devise ways and means to wipe out the mounting danger of brutish crimes such as dacoity, massacre, looting, kidnapping and similar shocking atrocities.

## ARUMUKHA NAVALAR

by

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(Continued from last issue)

### CHAPTER 5

#### Navalar's Work in India

The press he owned in Jaffna was too small for his needs. He, therefore, went to Madras to do his printing work there, as paper and labour were also cheap. He bought a press, housed it, left it in charge of his most loyal disciple Sadasivapillai, and went to Chidambaram, which was as dear to him as his own place. It is the capital of the Shaiva world. What Rome is to Catholicism, and Mecca to Islam, Chidambaram is to Shaivism. Our saints have called it the Temple. The name 'Koyil' by itself always meant Chidambaram. He, therefore, established a school there and endowed it. Distinguished scholars like Sabapathy Navalar and Acharya Vetpillai presided over the school, and produced a large number of Tamil scholars. The present annual income of the school from its endowments is Rs. 25,000.

The temple at Chidambaram was not conducted according to the Shaivagamas. The priests themselves were not true Shaivites as they never had Shiva Deeksha. Navalar was unable to persuade them to follow the Agamas. He, therefore, delivered a lecture in his school, pointing out the indispensability of Shiva Deeksha to the priests and the impropriety of the un-Agamic form of Poojah performed by them. Instead of reforming them, this lecture roused their anger. They had been treated by others as demi-Gods. This denunciation was far too much to be borne by these embodiments of arrogance. A band of henchlings went to assault Navalar. But they were dispersed.

While in India, Navalar visited several sacred shrines and delivered sacred lectures everywhere. When he was at Kumbakonam the head of the Tiru-avaduturai Atheneam invited him to his Matam for the purpose of honouring him. The head of this Matam had all along been regarded as the spiritual head of the Shaiva World. He received Navalar with great regard and love. At his request, Navalar delivered a lecture, and the head of the Matam, in order to honour him or rather to honour it, gave him the title of Navalar. He stayed there a few days, spending his time in reading rare Agamic works, not available anywhere else. Though he accepted the title, he would not accept anything tangible.

When he went to Ramnad, he was invited by the Prime Minister of the Rajah of Ramnad to his palace. This invitation was similar to that of the head of Tiru-avaduthurai. The Minister wanted to honour him. But, he was only a temporal prince, and Navalar had no regard for temporal power. He declined to go to him. Then, the Minister, who was also a great scholar, composed a stanza begging him to accept his invitation, and sent it through one of the palace vidvans. He consented to go to him, on condition that neither he nor any of his companions should be required to show any kind of respect that he might expect from them. The Minister treated him with very great regard and requested him to revise the manuscripts of several Tamil works for publication.

### CHAPTER 6

#### Navalar's Closing Days

NAVALAR returned from India in 1870, and did a good deal of literary work. Meanwhile, the Methodist School in Jaffna made an order that pupils should not wear Sacred Ashes. Most of the Shaivite pupils disobeyed the order, and were, therefore, sent out of the school. These pupils went to Navalar and requested him to open an English school. He immediately started one and maintained it from the fees paid by the pupils. Government refused to register the school for grant. The public did not give him any pecuniary help. The Mission school relaxed the order requiring pupils not to wear Sacred Ashes. The pupils also saw the disadvantage of studying in a school which was not recognised by Government. The school had therefore to be closed after it had worked for four years.

In the year, 1877, Jaffna was stricken by famine and cholera. He did some service in this connection. He saw that the Government officers who were sent to give relief to the people misappropriated the funds at their disposal, and allowed the people to suffer. When the Governor visited Jaffna, he represented to him the wrongs done to the people by these officers, and the indifference of the Government Agent to the welfare of the people.

In July 1879, he delivered his last lecture in his school, on the Gurupooja day of St. Sundarar. At the close of his speech, he said that that was his last lecture. On the second of December of the same year, he fell ill. He was not able to perform his Shiva Poojah on the three following days. He got a priest to perform the external poojah, and he himself performed the mental poojah. On the last day, at about 8 p.m., he requested these present to sing Devaram, wore Sacred Ashes and Rudraksha Mala, raised his hand to his head, and meditated on God. At about ten o'clock, he quitted his body. He was then 53 years and 11 months old.

To be continued

#### நூற்றுண்டுவிழாக்கால்..

(2-ம் பக்கத்து வளர்ச்சி)

நீங்கள் உழைத்திருக்கிறேன்றால் அவை அவதார புருஷரின் சாதனை கொண்டு மிகையாகாது.

இசைநல்லுக்கங்கொந்த இசையாற்றல் மிக்க ஒரு சாகித்திய கர்த்தாவாகவும் நாலூர் பெருமான் விளங்கியிருந்தாரென்ற உண்மை பலருக்குத் தெரியாது. இரவற் புடவையிலே கோயம் எங்கட்டி அழகு காட்டும் பெண்ணினத்தவர் சிலரைப் போன்று இசையாற்குகளில் தந்திறமைகாட்டும் இசைவாணர்கள் பலருக்கே நாவலர் பெருமானின் சாகித்தியத் தலைப்புக்கள் கூட்டுத் தெரியாது.

நாவலர் அவர்களின் நூற்றுண்டு விழாக்களைக் கண்டும் கேட்டும் அனுபவிக்க இருக்கும் இந்நாட்டினில் வெறும் வார்த்தைகளைக் கூறித் திருப்பதியடையாமல் அவர் பணித்தொடர்ந்து உண்மைச் சொல்லாகவும், தொல்புகழ் மற்று வழித்தமிழர்களாவும் வாழத் தலைப்படுவோமாக.

வான்முகில் வழாது பெய்க மயிலாஞ் சுரக்க மன்னன் கோள்முறை ராச செய்க குறைவிலா துயிர்கள் வாழக் கானமறை யறங்க னோங்க நற்றவம் வேள்வி மல்க மேன்மைகாள் கைவந்தி விளங்குக் கூகு மெல்லாம்.

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வெள்ளை.



If you are planning for one year, plant grain.

