



EDITOR: A. V. KULASINGHAM.

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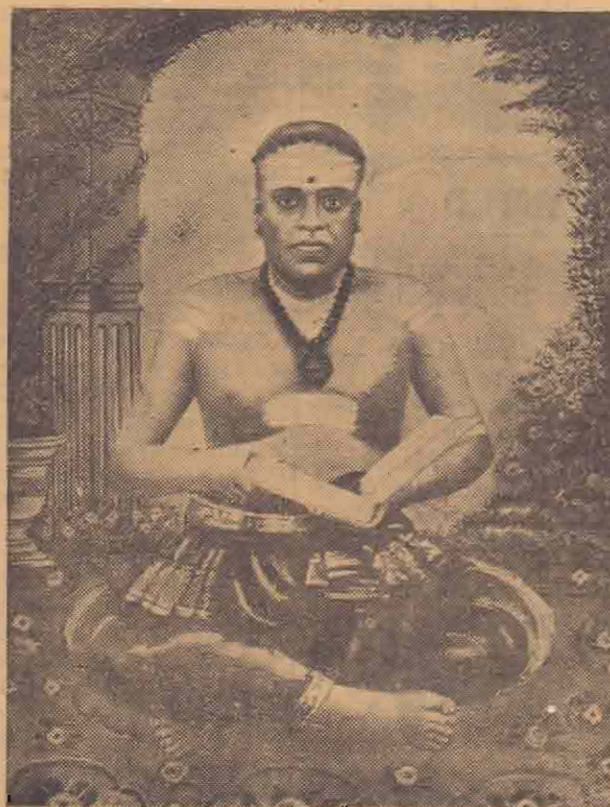
JAFFNA, FRIDAY, DECEMBER 13, 1946.

No. 70.

### Mother, Om Sakthi

Like the sweet Ch kora wise  
 My I drink ever the moon light  
 o Truth and Bliss  
 That flows from the One-Being  
 compounded of  
 Thee and Thine Lord!  
 The chakoras re drunk with  
 tender moonshine of Thine  
 face,  
 So mad are they with its terrible  
 sweetness  
 That they turn to the moon  
 every night  
 Little know'ng there is  
 Sourness in his face.

—Sri Sankara.



Sri La Sri Arumuga Navalar.  
 Born: 18th Dec. 1822.  
 Attained Siva Patham: Nov. 1879.

### Mother - The Divine Light.

Hindus call Thee La'shmi, Vani,  
 And Parvati; but Thou art none  
 of these;  
 In sooth Thou art the Moony  
 crescent  
 Of all knowledge adorning the  
 crown  
 Of para-brahman, the One Lord  
 of Worlds.  
 Thou art the Divine Mistress of  
 Illusion;  
 Through its filmy shades men see  
 The different.  
 When Shiva with the fire of His  
 third eye burnt  
 Cupid, he for asylum ran and hid  
 Deep down in Thine nave,  
 O Mother!  
 The dying flames are still evident  
 In Thine light auburn hair puffy  
 around it.

—Sri Sankara.

## SHIVA BAKTHAS

“Consider all your actions to be those of the Lord. It is enjoined that the soul should perceive its actions to be those of the Lord as it will not act, except with His Arul, and in consequence, ignorance and Karma cannot enter it.

“The soul unites with the Lord's Feet, through unflinching love, as He, dwelling in each man inseparably, metes out to each according to his desert.

“Let the *jeevanmuktha*, after washing off his Mala mix in the society of Bakthas whose souls abound in love, and contemplate their form and the forms in the temples as the Lord's form.

“It is pointed out that the society of Shiva Bakthas should be sought, as others will only impart evil.

“Worship Siva-gnanis and Siva-Linga as He shines brightly in these forms, though He is present in every thing.”

—MEIHANDA THEVAR.

# NAVALAR—THE PATRIOT

(By C. NAGIAH)

GREATER Scholars truer patriots or devouter saints have had adorned their own countries at one period or other of their history but no country can boast of one single person in whom all these three attained a more proportionate harmony than in the person of Siri-la-Siri Arumuga Navalar of Nallur, Jaffna. He was born some 12 decades ago, at a time when we had lost almost all our own against Western impact and conquest. The Portuguese with their brutal yet, uncontrolled methods of conversion and repression, the Dutch with their comparatively subtle and indirect coercion and later the pretentious missionaries, co-operating with the diplomatic and artful Britisher, the political master, have succeeded in making the conquest, almost complete both in body and spirit.

Navalar's reaction was wonderful; his dynamism found no limits. He was a force compelling obedience

## Hindu Ideals

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering! When you study these characters, you can at once find out how different is the ideal in India from that of the West. Sita is the name in India for everything that is good, pure and holy; everything that is womanly. She is the very type of the true Indian woman, for, all the Indian ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man woman and child, throughout the length and breadth of the land of Aryavarta.

and carrying conviction even with his enemies. He strove hard to make himself better and the society much better. He laid the foundation for a linguistic, cultural and religious revival.

To him political emancipation or economical independence was second to the religions or spiritual autonomy. Today any Tamil—Siva would but find his ideals developing.

As a patriot he was very much unlike a modern lover of his country. He found the political conquest almost complete and the then people were in fact praising their comparatively more freedom loving master. The spiritual edifice was crumbling. He found signs of self-determination—and the spirit of independence already re-surrecting and he decided for a cultural and religious re-conquest. To this end he used the self same weapons the missionaries were using. He established schools, press and organizations as they. He said the success of his movement depended much on himself the leader. He sought to equip himself as best as he could. He visited the Siva-Athenas and foremost men in India, covered the whole gamut of the Tamil and Sanskrit literatures with their help, coursed through the necessary sacramental ceremonies, and then turned back to the land of his birth more qualified and with fuller enthusiasm for his work. He took upon himself the vow of celibacy to devote his whole time, energy and wealth, but he knew his own limits as well as those of every mortal being. He prayed for divine help and he got it.

## WANTED

Wanted for the JAFFNA HINDU LADIES' COLLEGE (Registered Senior Secondary School)

1. A Lady Principal. (2) A Lady Science Graduate qualified to teach Mathematics, Chemistry & Physics. Applications close on 18-12-46.

R. R. NALLIAH, Manager,  
Jaffna Hindu College &  
Branch Schools.

(Mis. 259, 3, 6, 10, 13 & 17.)

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(Mis. 261, 6-12-46 to 5-11-47) (T)

R. WIJAYA INDRA

Agent.

## FOOD PROSPECTS

### Restoration of Cut Under Consideration

A shipment of 6,000 tons of rice from Burma is expected to reach Colombo by December 16.

The Director of Food Supplies Mr. K. Alvapillai, in the course of a statement said that the question of restoring the cut in the rice ration, which has come into force is under consideration.

No definite decision has yet been taken.

However, two ships are expected to arrive in Colombo from Brazil, before the end of this month, bringing altogether 17,000 tons of rice.

Australian flour, totalling 8,000 tons will reach Colombo in a few days. Another flour ship is already en route from the United States carrying 8,700 tons flour. Colombo will however receive this shipment only during the first part of January

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(Held at Point Pedro)  
Testamentary Jurisdiction  
No 322 P. T.

In the matter of the Intestate estate of the late Thanganmah wife of Saravanamuthu of Puloly East Naganathar Saravanamuthu of Puloly East

Vs.  
1. Yoganbikai daughter of Saravanamuthu, 2. Mariswari daughter of Saravanamuthu, 3. Kanagambikai daughter of Saravanamuthu, 4. Saravanamuthu Kenanathan, 5. Saravanamuthu Sedacharanathan, 6. Saravanamuthu Sertbinathan, 7. Rajeswary daughter of Saravanamuthu, 8. Balambigai daughter of Saravanamuthu, 9. Kandiah Sena irajah all of Puloly West Respondents.

This matter coming on for disposal before M. M. I. Kariapper Esq. Additional District Judge Jaffna on the 13th day of September 1946 in the presence of Mr. M. Esrajadhham Proctor on the part of the Petitioner and the Petitioner and affidavit of the Petitioner having been read:

It is ordered that the 9th Respondent be and he is hereby appointed Guardian-ad-Litem over the minors the 1-8 Respondents that the Petitioner as husband of the deceased Thanganmah be declared entitled to have Letters of Administration to the estate of the above named deceased and that Letters of Administration be issued to him accordingly unless the respondents shall on or before the 10th day of October 1946 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 13th day of September 1946  
Sgd. M. M. I. Kariapper  
Addl. District Judge.

Time to show cause extended

to 19.12.46

Intd. M. M. I. K.  
A. D. J.

Drawn by  
Sgd. M. Esurapaham  
Proctor for Petitioner.  
O. 113, 10 & 13)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 556.

In the matter of the Estate of the late Veerasingham Sollaifurai of K. Kuvil West Deceased.

1. Sithamparappillai Nagalingam and  
2. wife Muttupillai both of K. Kuvil West  
Vs  
Petitioner.

1. Annam widow of Kasiar Kandiah and 2. Thambu Sabaratnam both of K. Kuvil West Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 17th day of October 1946 in the presence of Mr. M. Mathaparnam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that Letters of Administration to the estate of the said deceased be issued to the petitioners as the 2nd named of them an heir and niece of the said deceased unless the said Respondents or any other person shall appear before this Court on the 14th day of November 1946 and show objections or show cause to the contrary.

The 17th day of October 1946,  
Sgd. R. R. Selvadurai,  
District Judge.

14-11-46

Order Nisi is extended to  
18th day of December 1946.

Sgd. R. R. S.  
D. J.

(O. 109, 10 & 13)

## WANTED

An Accounts Clerk for the Saiva Paripalana Sabha. Applicants should have a thorough knowledge of accounts and book-keeping. Preference will be given to those who have passed some recognised Commercial examination and with experience. Salary according to qualifications.

Apply to Manager Hindu Organ with testimonials.

(Mis. 213)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 632.

Sivakamipillai widow of Ponnusamy Sithamparappillai of Karative North

Vs  
1. Mankayakarasy daughter of Ponnusamy Sithamparappillai, 2. S. Velauthar Arumugam both of Karative North Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 14th day of November 1946 in the presence of Mr. S. Candiah Proctor on the part of the petitioner and the affidavit of the petitioner dated 5th November 1946 having been read.

It is ordered that the above named 2nd respondent be appointed guardian-ad-litem of the minor the 1st respondent and that Letters of Administration to the estate of the above named deceased be issued to the petitioner unless the respondents or any others interested shall appear before this court on or before the 18th day of December 1946 and show cause to the contrary to the satisfaction of this court.

The 14th day of November 1946  
R. R. Selvadurai (S. J.)  
District Judge.

(O. 117, 13 & 17)

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(Mis. 267, 13 12 to 12-6-47)

# Sri la Sri Arumuga Navalar

THE GARDEN OF OUR BODY

Al go not into the Garden  
The Garden of flowers, Oh, Friend  
For, in the garden of your body  
There blooms the thousand petalled lotus  
Now sit on that lotus and gaze  
At all beauty true and endless.

## The Champion Reformer of Hindus

GREAT men appear when the world needs them. During the early part of the 19th century, the Hindu world of Ceylon was made to feel very strongly the need of a great leader like Yalpanam Nallur Arumuganavalar. For more than two centuries, under the aegis of successive foreign Christian governments, religious persecution had flourished. Hindu temples were pulled down and Christian churches were built on their sites. The Hindus were prevented in several ways, from professing their own religion. Avenues of employment under Government were open only to those who called themselves Christians. The Hindu became an outcast in his own land.



[By Mr. M. S. R. Singhe]

The British, who succeeded the Dutch, while professing tolerance, rather encouraged than checked the methods of conversion practised by Christian missionaries. Provided, as they were, with ample funds at their disposal, and sure of the indulgence of officialdom in Ceylon, they found their path smooth for undermining the fabric of Hindu society. Their proselytising schools, their hired itinerant pastors, and their so-called religious tracts began to play havoc with the ancestral faith of the indigenous population while varnished accounts of mass conversions of idolatrous heathens were being regularly despatched to people at home in Europe and America. Being deprived of state aid and state protection, which it enjoyed all through the ages, no wonder Hinduism suffered a severe setback. Composing panegyrics and basking in the sunshine of patronage were the chief amusements of the learned men of the day. They lived in the glorious past oblivious of what was going on about them. They never felt that immediate action was necessary. They were proverbially lacking in unity among themselves. Selfishness and petty jealousies prevented them from organising themselves together for a common purpose. If organisations like the Saiva Paripalana Sabai or the Hindu Board of Education, which owe their existence to the inspiring influence left behind by the great Navalar, had existed then, much of the mischief that was caused could have been arrested. It was at this critical time, in the early part of the 19th century, when the Hindus were actually praying for the advent of a great leader, that the illustrious Yalpanam Nallur Arumuganavalar appeared like an avatar, revolutionised Hindu society and brought hope and renewed faith to thousands of Hindus all over Ceylon.

### Early Life

Nallur, once a royal city, and now a place of pilgrimage, has, in its time, produced very eminent men, but none perhaps so eminent as the great Navalar. In point of scholarship and deep religious fervour, he closely resembled his illustrious ancestor, Gnanaprakasa Swamigal. Arumugam was the youngest of four brothers and three sisters. His father, Elankaikavalamudaliar Paramanantar Kanthar belonged to a highly respected and cultured Veilala family. His profession was medicine. His hobbies were growing flower trees and composing plays. He has written some medical works in Tamil.

Young Arumugam, like any other

Hindu youngster, passed his early days in the village school till his genius blossomed forth at the early age of 9, when his father died holding in his hand the palm-leaf manuscript of an unfinished dramatic composition, which Arumugam sat down and completed. His brothers were so impressed that they deemed it advisable to place him in the hands of eminent Tamil scholars like Saravanamuthupulavar and Senathirayamudaliar. His tutors might have taught him Tamil Grammar and Literature, but no one yet knows now from whom he acquired that profound knowledge of the Hindu Shastras, which made him the wonder of his age. Very early he developed a talent for expounding the Puranas in beautiful language and taking part in scholarly disputes, as was customary among learned men of those days. In the meantime, his brothers, thinking that his education will not be complete unless he acquired a knowledge of English, sent him to a Mission school, which was known as Peter Percival's school. Here he made such excellent progress that even before he left school, he was offered a place on the staff, which he accepted. He, however, did not ask for any remuneration for his services.

### As Moonshee.

About this time, Rev. Peter Percival was attempting to translate the Bible into Tamil and was in need of a moonshee to help him in the work. Though he knew Arumuganavalar as a staunch Saivite, yet he offered him the job since he had a very high opinion of the Navalar as a scholar and respected him for his high principles and moral integrity. The Navalar in turn welcomed the opportunity thus offered to him to make a study of the tenets of Christianity and their interpretation by Christian missionaries. He however did not lose sight of the programme he had already drawn up to carry on anti-Christian propaganda with a view to create a Saiva revival. Rev. Peter Percival must have realised the indispensability of his services, for, even when the Navalar made it a condition of his accepting the post that he should be freely allowed the use of holy ash and that he should not be questioned about his religious activities, he agreed to it. In spite of his vigorous attacks later on against Christianity, the reverend gentleman appears to have had a very high regard for his moonshee and the cordial relationship between the two seems to

(Continued on page 10)

## Resignation

A prayer's like a bullet in air  
If heart and hand and aim be firm  
The heavens are hit, response is there  
And life completes its sorrowful term;  
Since heart and hand with cares are shaken  
My prayers are vain; my words are jeers  
By Earth and Heaven alike forsaken  
I make my prayers only with tears. --G. S. B'

## DHAYA

"To love one's own countrymen or one's own family is Maya (ignorance obscuring the true vision of God); to love the people of all countries, to love the members of all religions is Dhaya (Charity). Such love comes from God, from Dhaya."  
Sri Ramakrishna P-ramakrimsa.

## SOCIALISM

"Never will I seek or receive individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive, for the redemption of every creature throughout the world."  
--Lord Buddha.

## Navalar-The Prince Among Tamil Scholars

(BY C. V. JAMBULINGAM PILLAI, MYLAPORE)

ENOUGH tribute has already been paid during the past 67 years by various eminent scholars in the shape of pamphlets as well as in newspapers to the pre-eminent scholarship of Arumuga Navalar and the invaluable services he has rendered with unflinching zeal towards the cause of the advancement of Tamil literature in general and Saivism in particular. Nothing new can therefore be expected from me—an humble admirer and devotee; and I offer him my humble tribute, however small.

From a study of his biography written ably by the late Mr. T. Kailasa Pillai it will be seen that Navalar had a life of asceticism in the latter and spirit of Saivism. His thoughts, words and deeds went hand in hand as he practised what he preached. His moral sense was so great that even his worst enemies dare not speak ill of him. He was a staunch devotee of Siva and had immense faith in the daily rituals of Saivism.

He lived up to the ideal embodied in the following couplets of the Tamil Sage

1. கந்தரதனவாய பயனென்கொல்  
வாலறிவன்  
நற்றூள் தொழா ஆரெனின்
2. கற்க கசடற்க கற்றவை கற்றபின்  
கிற்க வதற்குத் தக.

He was a strict observer of religious ceremonies as laid down in Saiva Agamas and wanted others to conform to the teachings of Saivism. His faith in the daily performance of Siva Puja was so great that in all his actions he considered himself as the instrument in the hands of the Moorthy he worshipped. This shows his spirit of resignation or surrender to Siva.

Navalar has endowed all his property for religious education

His publication of Kanda Pura-



(C. V. J. Pillai)

nam for the first time in 1869 speaks volumes of his capacity. It is no easy task to wade through more than 10,000 stanzas written in moth-eaten palm leaves, decipher their correct reading and present them in book-form. The work abounds in Agamic lore and it is essential that the Editor should possess a sound knowledge of Agamic literature. One wonders at the wealth of Agamic knowledge he must have possessed to undertake the very first edition of Skandam in those remote days when facilities were not available.

The fact that Navalar was held in high estimation by profound scholars of his day and patrons of the type of Ponnusami Devar of Ramnad Samasthanam and Subramania Desikar of Tiruvavaduthurai Mutt goes to establish that he was a rare specimen of Tamil scholarship. His unbounded love for Saivism is evident from the propaganda work he organised for the spread of Saivism. He was quite conversant with the teachings of the Bible as he helped in its translation into Tamil. This gave him an opportunity to know the

(Continued on page 9)

# ART OF BARATHA NATYA

## Significance of Nadaraja Thandavam

ACCORDING to the accepted canons, the complete curriculum of an ancient Indian gentleman's education and as a matter of that of a cultured lady too—included a number of arts, now mostly lost; others became strange and many degraded themselves to absurd depths of vulgarity. Tradition enforces the knowledge of seventy-two Kalas (Arts) to make a man perfect in his education and sixty-four for ladies of a similar degree. These included, at one time, besides the ordinary types of learning and writing art of self-defence, art of dalliance, art of dancing and even the art of stealing. Amongst these, dance played no insignificant part and was held in high esteem.



Nadaraja Thandavam

### Divine Origin

The art of acting and dancing—which in India as elsewhere—is closely associated with drama and music, is very ancient, though today we see very little of the old Indian type of dancing, as it was originally meant to be. Being attributed to divine origin, this divine source is claimed not only for those elements of Hindu culture that strive to express the spiritual aspirations of man, such as poetry, music, but also such apparently lighter matters as erotics. An explanation of this tendency can easily be found in the mode of life of the Hindu, as he lived at the dawn of history, occupied with his sacrificial rites and rituals, his ceremonial offerings and prayers and viewing neither duty nor pleasure save in relation to his religious back-ground. It is hence not quite surprising, that Natya Sastra, the science of dancing, claimed a divine origin and that it was fathered by no less a deity than Brahma himself—the creator of all that constitutes the Universe.

Bharata, the author of Natya Sastra, narrates that at the request of Indra and other gods for a pastime befitting the inhabitants of the celestial region, Brahma, distilled the essence of the four Vedas, taking the Pathya—the words from the Rig-Veda, the music from the Sama-Veda, the gesture and gesticulations from the Yajur-Veda and the Rasa—the flavour—from the Atharva-Veda and compounded them into the gracious art of his new creation—the Natya Veda, endowing it with all the sanctity and dignity attaching to the four Vedas. This fifth Veda was thereafter bestowed by the Creator on Bharata and his hundred sons and disciples, who in due course passed it on to the mortals on earth.

### Dancing in Vedic Rituals

Thus it is no doubt apparent that dancing played a prominent part in the Vedic rituals relating to the offering of sacrifices to the gods, the consecration of kings, the performances of festivals in temples and other auspicious occasions. Bharata himself observes:

"All the activities of the gods, whether in house or garden, spring from a natural disposition of the mind; but all the activities of men result from the conscious working of the will; therefore it is that the details of activities to be done by men are to be carefully presented."

This art of dancing never gets a status equivalent to the most rigid canons as laid by the Vedas. It is

beautiful consort. The Rishis suspecting them as objects to detract their piety and the charity of their wives, immediately raised an *abhichara homa* to destroy the intruders. A fierce tiger emerged out of the fire and Siva tore its skin and wore the same as his mantle. The Rishis then sent a huge serpent, which Siva seized and coiled it round his neck. Thereafter the mighty God began his mystic dance. Undismayed, the Rishis sent the demon Muralagan, whom Siva crushed under his sacred feet and continued his hectic dance, which was witnessed by all the gods. The heretics thereafter acknowledged Siva as their Lord. After the successful completion of their mission, Siva and Vishnu returned to their heavenly abode. Adishesha, the serpent couch of Vishnu, was so enchanted with Vishnu's recital of the great dance of Siva, that he prayed to Siva to grant him the beatific vision of the dance once again. Accordingly, Siva revealed this dance to Adishesha at Tillai (Chidambaram), which is now preserved for all of us to see and enjoy.

### Krishna Narthanam

This great dance of Siva has also its symbolic significance and Tantra-Tattva, a semi-mystic Tantric work describes at length the meaning of this wonderful dance

## Chance—A Meaningless Word

Know that tranquillity is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of man which is said to secure his welfare in both worlds. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage. One must ponder in himself everyday that his body is subject to corruption, his beastly acts must be kept backward and manlike acts put forward. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

—Yogavasistha.

with the music, and the other, the musical theme in itself. Hence it formed part of the rituals to be observed in the earthly abode of the gods, namely the temples. Every Hindu temple has, even today, its troupe of dancers—the Devadasis—women dedicated to the service of the gods, even as in heaven the nymphs are supposed to discharge that office. Hence the Devadasis were originally intended for the exclusive service of the God—as it is ordained that *rajo pachara* or the paying of royal honour is to be given to the deity installed in temples.

### Devadasi System—A Disgrace Now

However this institution of Devadasis has now-a-days fallen into disgrace, thanks to some unsavoury associations entwined with it. It is impossible to deny that there is much in these institutions that would disgust the puritanical conscience. Nor is it only today that the evil has attracted public notice. However the association of the prostitute with the arts of music and dancing has been fatal to the latter, so far as it concerns the regular cultivation of them by more leisured and more devoted people. This does not mean that dancing and music are not the finest of the Fine Arts; and that the art, as even now practised, have not much in them that is exalting to the utmost.

### Ancient Grace not Lost

In the days of the Moguls, the art of dancing became an integral part of the pomp of royalty—descending in the scale of respectability—because the patrons perceived only the bodily movements displaying the physical charms, the mortal beauty of the dancer and knew nothing of the inner meaning of her art. The art nevertheless continued to be preserved in a form, which has not even now lost all its ancient grandeur, grace and beauty.

The *Tandava Lakshana*—an elaborate treatise laying down clear-cut rules for dancing poses—describes in minute details the requisites of this art. It narrates in detail for example the thirteen poses of the head, thirty-six kinds of glances, nine different movements of the eye-balls and all the various *Nritya Hasta* (hand) poses and so on. The minute analytical way by which this art is detailed in this ancient treatise has given this work a unique place in the history of Hindu dancing.

Of the most ancient types still preserved, we have the Bharata Natyam of South India, the Kathakali of Malabar, the Garba of Gujarat, the Manipuri of North-Bengal and the Kathak of the United Provinces.

## OUR LORD

Bowing, adorning with flowers the Feet [praise  
Of the Lord with spreading braids and uttering His  
With constant devotion fixed on my Father true  
Is this not what makes His devotees proud?

We conquered death. We lost our hold on Hell.  
The roots of Twin karma we did tear up  
When we did reach the lotus Feet of Him  
Who with fiery dart the Triple foets did shoot.

With garlands of words and flowers  
If we adorn the golden Feet  
Of our Isa with love and one mind  
How will the karmic darkness afflict?

Behold He is the God of Gods  
Behold He is the Coral-hued  
Behold He is the Blue-necked One  
Desire Him Oh mind with True Love!

—KARAIKAL AMMAIYAR.

(Translated by Mr. J. M. Nallasamy Pillai, B. A.; B. L.)

a divine art, with the greatest gods of the Hindu Pantheon as the fathers of the revival style of dancing. Each of these divine dances is symbolical, pregnant with meaning that only the adept can know.

### The Nadaraja Dance

Of the gods that originated the several styles of dancing, the most prolific is the great Siva and the most popular and the much beloved is Krishna, the Eternal Lover. The mythology connected with the dance of Siva is well-known. In short according to the Patanjali myth—the story is that Siva wanted the assistance of Vishnu to put down the arrogance of a few of the heretic Rishis living in the forest of Tarakam and convert them. Vishnu consented to accompany Siva on this proselytising mission. Together they went, Siva disguised as a good-looking mendicant and Vishnu as his young

of the Lord of Dancing, which is not possible within the scope of this short article to elucidate.

Equally significant are the dances of Sri Krishna, which are much more popular. Once the dance occasioned the subjugation of the great serpent Kaliya and in the Rasamandala he danced with the Gopis and cowherds of Brindavan. If Siva is the Lord of Dance, Krishna, who became the Avatar of Vishnu, is the Prince of Poets and Sovereign of Song. So His immortal flute enticed the Gopis away from their homes and husbands; and with the joy of the dance, its simple yet beautiful and enchanting melody and rhythm is so stirring as to move even the most stone-hearted mortal.

### A Symbolic Art

Dancing in India is thus a symbolic art. It is of two kinds—one consisting in the simple movements of the body to keep time

# RELIGION -- A REALITY

## Vivekananda's Mission to Humanity

WHAT Plato did to the dialogues of Socrates, Swami Vivekananda did to the teachings of Sri Ramakrishna Paramahansa, in the closing years of the last century. He took the seeds from an obscure temple at Dakshinesh-



The Master

war and planted them far and wide in America and Europe for the fruits of Vedanta to grow and feed the hungry millions sorely in need of spiritual sustenance.



From the day he spoke in Chicago at the Parliament of Religions, people began to flock in large numbers to hear more from this *sannyasin* in ochre-coloured robes, who a day earlier was friendless, homeless and penniless in the world's citadel of wealth and power. He drew a large house every time, for he spoke "as one having authority and not as the Scribes."

His hold on the public was so magnetic that the organizers of the Parliament used to put his name at the end of the programme for the day to make the audience stay till the conclusion of the session.

"He is undoubtedly the greatest figure in the Parliament of Religions," declared the *New York Herald*. "After hearing him we feel how foolish it is to send missionaries to this learned nation."



Who is this "Volcanic Orator" who could hold spell-bound vast audience by learned discourses on Yoga, Sankhya, Karma, Vedanta and all the abracadabra of Oriental mysticism, the Yankee wondered.

Born in Calcutta in 1863 Narendra Nath Dutta (for that was his name before he became a monk) comes of a well-known Kayastha family. He was fond of fun and frolic, interested in boxing and wrestling, but also earnest in the study of philosophy and poetry.

He was well versed in all the systems of Western thought, steeped in the agnosticism of Herbert Spencer and J. S. Mill, before he met Sri Ramakrishna, the saint of Dakshineshwar, at the early age of 17.

The meeting was a turning point in his life and let him describe it:

"For the first time I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world. As I

heard these things from his lips, I could not but believe that he was saying them not like an ordinary preacher but from the depths of his own realisation."



The meeting of the two was also a striking event in the history of Indian religion; for the old and the new India, the East and the West, the spirituality of the Rishis of ancient India and the scientific intellect of the modern scholar have joined to achieve the highest equilibrium between the diverse forces of thought and culture. And it was through the younger monk that the spiritual realisation of the Master were to flow to India and the world abroad.

Referring to this aspect of Vivekananda's mission, Romain Rolland says: "This elder brother, the son of the Ganges...was one of the first to sign a treaty of peace between the two forces eternally warring within us: the forces of reason and faith," and points out how closely allied is "Vivekananda's thought to our own with our special needs, torments, aspirations and doubts, urging us ever forward, like a blind mole, by instinct upon the road leading to the light."



After his triumphal tour of America Vivekananda visited many countries in Europe; but instead of confining himself to lecturers and opening centres of vedantic culture, he devoted his attention to the building up of noble lives. He made some disciples, ardent students of Hindu philosophy, notable among them being Sister Nivedita (Miss Margaret Noble), Sister Christine (Miss Greensted), Miss Max Muller, Mr. and Mrs. Savier.

His work in the West was only one side of the medal. Returning to India he organized the Ramakrishna Mission, a monastic organization for the all-round development of India. His mission was not merely to broadcast in the West the teachings of Vedanta as realised in the spiritual experiences of Sri Ramakrishna, but to apply them in his own country as a lever to lift his people out of their poverty and ignorance.

*The firmishd, the homeless raise the r hands towards he ven and utter the name o, God.*

*Their call will never be in vain in the land wher: God's response comes through the heart of man in heroic service and love.*

These lines of Tagore express the key-note of Vivekananda's message to India. He had realised that poverty was not a necessary adjunct of spiritualism and that his country had committed a mistake in completely eschewing the material side of life. Such a divorce, in his view, had been detrimental to Man's growth.



Though the country needed the spreading of education and religion among the masses, yet it was impossible, he felt, for hungry men to become spiritual unless food was provided.

Therefore it was he asked his disciples to engage themselves in

the service of Man, seeing the divine in him and distribute spiritual, intellectual and material food according to his needs. He emphasised that no law or religion was higher than the command "to Serve Mankind."

His religion was essentially realistic and practical, with action as its object; and naturally, there-



The Disciple

fore, his expression varied with his public. While in the West he emphasised the virtues of detachment, abstinence and asceticism, "the virtues of other lands beyond the sea," in India he was the first to condemn the inhuman extravagances to which a religion of detachment had led his countrymen.



The crying need in the East is not want of religion but want of bread. "It is an insult to a starving people," he asserted "to offer them religion; it is an insult to a starving man to teach him metaphysics."

This is the ever-recurring note in his plans for the regeneration of his motherland.

Highly sensitive to the abject physical weakness of his people, he

## FROM SWEEPER TO SAINT

### AMAZING STORY OF A SWEEPER GIRL

The story of a twelve-year-old sweeper girl suddenly overnight turning into a goddess is received from Babina, Jhansi district, in North India.

The details reveal that while working at a Zamindar's house she slipped from the third storey building but instead of getting any injuries, she sat on the ground. There she had fallen in deep meditation and after nearly an hour she started reciting Slokas from Gita and Vedas. Later on she went to a temple followed by a huge crowd and despite ban on the entry of Harijans in that temple, the priest opened the gates of the temple for the girl. Since then the girl daily visits the temple, sits there for hours in deep meditation. She observes silence except on Sundays.

#### The Miracle

One day she touched a leper of her own village who was one of the huge crowd that used to throng there to see her. The leper is reported to have been immediately cured. This incident has spread her fame to the farthest corners of the country and people even from far off places like Bombay and Madras come for her darshan on Sundays and ask for boons.

The heavy rush on Sundays has created a problem for the railway authorities who are finding it difficult to cope with it.

exhorted them: "You will be nearer to heaven through football than through a study of the Gita; you will understand the Gita better with your bicep, your muscles a little stronger."

# Navalar - the Great

## A Pride to Tamil Nad

By V. Muttukumar, M. A; Nallore, Jaffna

Now and then in the history of the world, it is not unusual for the forces of evil to acquire strength enough to undermine the progress of nation. At such times great men appear here and there for giving the people a lead in the path of truth and righteousness.

In India in the 19th Century, when the materialistic civilization of the west threatened to destroy the foundations of Hindu Culture, sages, poets, scholars and reformers appeared to save the heritage of the nation by giving a new orientation to life. Raja Ram Mohan Ray in Bengal and Dhyrananda Saraswathi in the P. njab started movements for emphasising the cardinal principles of Hindu civilization, and adapting it to the new social needs. Later Swami Vivekananda, the disciple of Rama Krishna Paramahansa proclaimed to the world the truths of the Vedanta philosophy and showed a new approach to the solution of modern social problems.

Simultaneously there was a similar awakening in the Tamil land. It was the result of the life and

work of Arumuganavalar, the great Scholar and Reformer. He was born at a time when the activities of the Christian missionaries began to have an adverse effect on our religious and culture.

As a student and a teacher at the Wesleyan Mission English School in Jaffna, and later as a translator of the Christian Bible, this young man knew how to counteract the forces of disruption and bring about a national revival. He began his work by starting lectures in temples, religious teaching in Hindu Schools and by the establishment of a printing press. For over 25 years, he laboured incessantly in the cause of religious reform and literary revival.

He also travelled frequently between Jaffna and Madras, visiting the chief seats of Hindu culture, arguing, debating, lecturing and bringing under his influence all those he met by the power of his dynamic personality. It was his zeal for reform and his sincerity of purpose, more than his scholarship and eloquence that won for him a

(Continued on page 11)



## Hindu Organ

FRIDAY, DECEMBER 13, 1946.

### HOME MINISTERS' "MESS"

INTELLIGENT READERS OF our Island's newspapers would have observed that very often whatever Mr. D. S. Senanayake does is foreshadowed in the Lake House press. On the 13th of November the Leader of the House pronounced a scathing condemnation of the Police administration, in the Council. He said that the country was under-policed, the Police Force was not fully manned and that "there was said to be no accommodation for training the men." "This was a very bad state of affairs" he said; since "with the money that was asked and was voted, it was certainly the duty of those responsible to have trained the men." Further he said that there was no unity among the Police Force, although there was loyalty, that there was a sense of defeatism, and that the Government had no confidence in the machinery they had to protect the public. He found fault with the I. G. P. for the permission granted for processions during the days of the strikes in Colombo, for the incidents in which the Mayor of Colombo and Mr. Whitaker were involved and for the inability of the Police to find out who were guilty of the crimes committed, and so on. Poor I. G. P. has no chance of giving his version of the story either on the floor of the State Council, or through the press and platform. His chief, the Home Minister, did not utter one word in defence of his department but only gave an explanation earlier justifying his seeking the assistance of the Military. Whatever the sleight-of-hand exhibited in the passing of the bill, the following cutting from the "Daily News" may indicate what is probably likely to follow, and also explain the incongruity of one Minister, especially the Leader of the House, condemning the work of a department of another colleague and Minister of one and the same Board in which collective responsibility was supported to have been maintained by creating conventions.

The Political Correspondent of the "Daily News" wrote in its issue of the 16th November thus: "I cannot help recalling here that when things were deteriorating in another Department during an emergency—the Food Purchase and Distribution—the subject was handed over from the clerical Mr. G. V. S. Corea to the non-sole Minister of Agriculture. Why not follow that precedent, and if Mr. Mahadeva cannot tackle the mess, call on Mr. Kotlawela, whose atom-bomb methods can be expected to produce results not only in the military but on the police?"

## NAVALAR AND HIS TIMES

By T. Muttusamipillay

THE Portuguese and the Dutch ruled over a major part of Ceylon for well over two centuries. During their time, the people of Ceylon were either converted to or had to profess Christianity. Most of the Hindu temples in Jaffna were demolished and according to tradition some of the stones which formed part of temple buildings were used in the construction of the Jaffna Fort. People had no freedom of worship. In 1795 when the British conquered Ceylon from the Dutch, things were not much better. The influence of the missionaries was preponderant. The only educational institutions in the island were conducted by Christian Missionaries and it is needless to say how young minds trained in such institutions would have reacted to the religious instruction imparted to them in these schools. Arumuga Navalar himself appears to have worked as a teacher in a school conducted by the Wesleyan Methodist Mission at Jaffna. He came into contact with the missionaries who utilised his knowledge of Tamil for translating their scriptures. He found how the missionaries were able to influence young children to espouse Christianity. He realised the great need for Hindu Educational institutions not merely for the purpose of preventing proselytisation but also for the purpose of inculcating a knowledge of the Hindu Faith into the minds of young Hindu children. He gave up teaching at the Methodists' School and founded and established the first Hindu educational institution now named after him as The Navalar School. He compiled and published in different parts Saiva Vina Vidai (சைவ வினா விடை) which like the Christian catechism consists of questions and answers. The different parts of this great work are now taught in all Hindu schools. These small

hand books contain the essence of the Vedas, Upanishads and Agamas, and are found extremely useful. Navalar is the shortened form of Na-Vallavar (நா-வல்லவர்) and connotes one who is endowed with the gift of oratory. Today Navalar in Ceylon and South India refers to Sri la Sri Arumuga Navalar. He was peerless as a speaker. He spoke with force and vigour against proselytisation and animal sacrifice. He was a great believer in the Puranas; he printed and published The Skanda Purana and the Periya Purana among other works. He was also the author of the Periya Purana Vasanam, which contains in simple prose for less advanced students the life history of the different saints sung of by Seklar in Periya Puranam. Navalar was not without faults. He was a scathing critic. He did not spare his contemporary Ramalinga Swamikal whose compositions known as Arul-pa (அருட்பா) were stigmatised as Maru'-pa (மருட்பா) by the great Navalar. No one can deny that Ramalinga Swamikal's poetry is simple and sweet and rises to great heights; but Navalar could not think so. This has made his great admirers in India lose their regard for him in some measure. Navalar's activities were not confined to this island. He crossed over to the sub-continent of India and founded a school and printing press there.

His prose was simple, elegant and at the same time majestic; his knowledge of the Hindu Religion was profound; as an orator he had no equal; The schools and printing presses founded and established by him will bear for all time silent testimony to the great service he has rendered to Hindu society; and Navalar Day which is observed all over the island and in India helps us to remember this great saint and reformer.

## Notes & Comments

### Indian Victory

The Victory of India on the South African issue at the United Nations Organisation General Assembly is a victory not only for India but for all Asiatics and coloured peoples who have been and are oppressed all over the world by the whites whose sole qualification for superiority is the sparseness of pigments in their skins. It is to be noted that the Russian bloc en masse voted with India while the Anglo-American bloc with all its lip-service to the Atlantic Charter and its four freedoms, was definitely hostile towards this question of granting elementary human rights to the toiling Indians in South Africa. The question now is whether the Union Government will honour the resolution passed by the U. N. O. General Assembly and temporarily suspend the operation of its discriminatory acts till a Round Table Conference of Indians, and members of the South African government hammer out a settlement. We doubt. From the reports coming out from South Africa, we are told that the attitude of the white population there is hardening towards the Indians.

The South African whites would rather see the U. N. O. end in a fiasco than honour its resolution and give effect to it. Such an event will be the real test for the U. N. O.

### The Indian Scene

The dogs bark, but the caravan goes on. The Constituent Assembly elected for the purpose of drafting the Constitution for a free and independent India, is in session now, though the Leaguers at the behest of their Quide Azam have boycotted it. The statement issued by the British Government after the recent abortive Conference in London has strengthened Jinnah in his intransigence. Mr. Attlee in typical Churchillian style has made it clear that the British government will not be a party to any arrangement which is directly repudiated by a large and powerful section of the population; Jinnah and his henchmen want nothing but undiluted Pakistan and they see germs of it in the granting plan as now interpreted by the British Government. Hindu India cannot and will not tolerate this interpretation. Hindustan is one and

## NOT BRIGHT

### Food Prospects.

In view of the great responsibility involved in the purchase of food-stuffs by the Department of Food Supplies, it has been decided to set up a Food Purchase Board. The turnover of the Food Supplies Department for 1946 is estimated at Rs. 350 million. Rice, flour and sugar alone have accounted for about Rs. 200 millions of this sum.

The Board, which was first mooted by Mr. K. Alvappillai, Director of Food Supplies, will function in a consultative capacity and will concern itself with the principles and methods of procurement of food.

It will not, however interfere with the details of food transactions.

The Board will consist of the Food Commissioner (Supplies) as Chairman, the Deputy Financial Secretary, the Director of Food Supplies and the Commissioner of Co-operative Development.

The Superintendent of Purchase and Imports will function as Secretary to the Board which will meet once a fortnight.

### Present Food Position

"It was with great reluctance that we reduced the rice ration to one measure and the flour ration to half a pound," said Mr. K. Alvappillai, Director of Food Supplies, to a Press Representative.

"This had to be done not because present stocks are too low, but because prospects of replenishment are not satisfactory. An urgent request for an additional shipment of either rice or flour was sent to London, but the response is not too hopeful."

Mr. Alvappillai said that if an arrival of a flour ship could be assured before the end of this month an immediate restoration of the flour ration to one pound per week will be possible.

"No wheat will be possible in 1947, owing to an unfortunate reduction of the Australian crop as a result of drought. This will have repercussions on our flour supplies too, as most of the flour comes from Australia. We have asked the International Emergency Food Council enough rice for next year to give an average weekly ration of two measures. However the picture of future shipments of rice from Burma for next year is not yet clear. The last shipment of Burma rice for this year, totalling 6,000 tons, is due in a few days' time."

### 3 TRADE DELEGATES.

The Board of Ministers has decided to appoint three Trade Representatives immediately following a suggestion put up by the Minister of Labour, Industry and Commerce asking for financial provision for the appointment of six Trade Representatives abroad. The Board has directed the Minister of Labour, Industry and Commerce to select the countries in consultation with the Financial Secretary.

indivisible; it will continue to be so in spite of Jinnahs. If Mr. Attlee and the British Government think that they could retain their footing in India for some time longer by setting up one community against the other by means of different interpretations at different times, we hasten to warn them that they are playing with fire. We suggest, in the interest of all concerned, that the controversial clause regarding grouping be submitted to an impartial International Tribunal for its decision and arbitration. The Congress and all thinking sections of Indian opinion, we have no doubt, will welcome such a move.

# For Ceylon's Progress

## Government and Assisted Schools Should Exist

**L**ET the Government and Assisted Schools exist in Ceylon so that they may rival with each other to put forth their best efforts to make Ceylon a great country", was the wish expressed by Mr. Rajaratnam, Advocate and Secretary of the Hindu Board of Education in presenting the Report of the Hindu Board of Education at its 22nd. Annual General Meeting.

The meeting which was held at the Saiva Training College at Tinnavelly on Sunday last was presided over by Mr. A. Chellappa J. P., Vice-President.

The Chairman in his opening remarks said that the Report would strike the mind of anyone as a very modest record of the great contribution that the Board was making towards the inculcation spiritual and secular education of the Hindu Community in Ceylon during the past two decades. Their educational upliftment would have been still greater were it not regretted to say for the unaccountable delay on the part of the Government to register new schools for Government aid.

Mr. S. Rajaratnam in his Report after tracing the progress of the Board from 1924 referred in appreciative terms to the introduction of Free Education.

The Report proceeded to state "Vested interests are even now very loud in decrying Free Education. A high divine of a Christian Church has publicly stated that he has introduced Free Education in all his Schools except in the few which are burdened with debts. What does this mean? He expects to wipe off the huge debts by the saving effected out of exorbitant school fees he would continue to charge from fond parents.

"There are few others who in and out of season broadcast their views and appeal for financial support from their trusting dupes to run their schools without Government aid. One wonders why they cannot run their schools as free schools without charging fees and getting Govt. aid and rely on the patriotic financial support of well wishers to meet their expenses in connection with their extra cost of equipment or the salaries of excess teachers or the extra allowances of their supermen.

"There are also a few who say that Free English Education would not be efficient. They say that English in Free schools would be bazaar English and that the English in fee-levying schools would be drawing-room English. But alas! these are the very people who are agitating that academical subjects should not be taught in the Government free schools if they are anywhere near their own schools. Why all this agitation, if their schools are more efficient than the Free schools!

"On what does the efficiency of a school depend? The right type of teachers teach the students not only to pass examinations with credit but to be useful citizens and above all to become men of outstanding character with a fervour for service to the country and their poor fellow beings. By the example and precept of the teacher

the student imbibes a good deal more than what he could get by mere learning. Good equipment, good library and good play-fields would be useful to improve his out-look in life."

The Report further stated

"The Hindu Schools are more economical than the Government schools which will tend towards regimentation which is not desirable. Government schools would kill all initiative and spirit of self help. Government would take much longer time to start a school when it is felt a school is necessary. Politically the country would be deprived of the services of its teachers to champion the cause of the oppressed. In the House of Commons it is stated that there are thirty teacher Members. Even in Ceylon there had been and there are teacher Members in the Legislative and State Councils, in the different Urban Councils and Village Committees. In Ceylon after the decision to fill the Judiciary from the members of the Bar, the Lawyers as a whole have ceased to be champions of the people in the political field. They are now on good behaviour to catch the eye of the Legal Secretary. If it is true that Managers of schools and teachers have a lead over others in Council elections, it would be unthinkable if all schools in course of time become Government schools. What is there to prevent an unscrupulous Director or Minister of Education from doing what could be done by a Manager or a teacher. In Jaffna some years ago it was well known that owing to the activities of a Staff Officer of the Education Department a close relation of his was returned to Council. Monopoly in the hands of Government is more dangerous than in the hands of private individuals. Monopoly in Education in the hands of one only is unthinkable. The contribution which the Buddhists, the Hindus, the Muslims and the Christians would make to the educational world of Ceylon should not be killed by the Government. Let the Government and the Assisted Schools exist in Ceylon so that they may rival with each other to put forth their best efforts to make Ceylon a great country"

After the adoption of the Report and the Balance-sheet, the following resolution; proposed by Mr. S. Veerasingham, Head Master, Puttur Somascandha English School and seconded by Mr. S. Rajaratnam was passed unanimously:

"That the Hindu Board of Education at the Annual General Meeting assembled resolves that in the present state of the country's progress it is necessary that Denominational schools and State schools should continue and in future each Denomination should have unhampered rights to start its own schools for providing the Religious and Secular Education to children of its own Denomination and should get government grant on behalf of its own children in such schools and that the four main different Religious denominations be requested to get such pledges from the candidates for the forthcoming Par-

## Ramanathan Day at Kuala Lumpur

Before a fully packed house, the RAMANATHAN DAY was celebrated by the Ceylon Tamils Kalavirthy Sangam—Kuala Lumpur at its premises in Imbi Road, on 26-11-46, commencing at 5-30 p. m. After tea and light refreshments, the curtain went up showing on the stage a full-sized photo of the revered leader mounted on beautiful settings and illuminated.

After the observation of the two minutes silence, music recital of Tamil songs was rendered by Mrs. S. Rajeswari, followed by an inspiring lecture, in Tamil, on the life and achievements of the eminent leader, by Mr. S. Sinnadurai (Asst. Secretary, Malayan Union Secretariat)

The speaker emphasised that the great leader had occupied a unique place in the public affairs of Ceylon, proved a man of many parts, such as lawyer, debater, scholar, orator legislator and also earned the gratitude of all Ceylonese when championed the cause of those affected by the frightful Martial Law of 1915 which really brought him to the summit of his greatness and was subsequently hailed as the "G.O.M. of Lanka"

The significance of the occasion was climaxed by the depicting of a council scene of the Legislative Council of Ceylon during 1891, in which the late Sir, (then Mr. Ponnambalam Ramanathan pleaded for the better administration of the public markets in the Northern Province.

This was followed by vocal music rendered by some female students of the Music Class of the Sangam. After a few remarks by Mr. K. Shanmugam (Head Post Master, K. L.) the celebrations came to a close at 8-30 p. m.—(Cor.)

### PERSONAL

Mr. S. T. Wijayarajaratnam Station Master Paranthan has assumed duties as Station Master Kankesan-turai from the first inst.

## THEY SHOULD ANSWER

### Those Audit Queries

**T**HE 697 queries addressed to the Department of Civil Defence are "under action" and are being "actively pursued", the Auditor-General Mr. Allan Smith, stated to a Press Representative. By "under action", he said, he meant that the queries were in the process of being answered.

He added that the process of "actively pursuing" the matter would continue until all the queries were finally answered.

Mr. Smith did not wish to say whether the answers received so far from the Civil Defence Department were satisfactory. He said

imentary Elections".

The election of office-bearers was then proceeded with:

Dr. S. Subramaniam J. P., Retired Provincial Surgeon was for the 13th. year in succession re-elected President. The other office-bearers were:—

Vice-President: Mr. A. Chellappa J. P.,

Secretary: Mr. S. Rajaratnam, Advocate,

Treasurer: Mr. A. K. Nvaratnam, Proctor S. C. and

General Manager of Schools: Mr. S. Adchalingham.

## CEYLON AGREES

### Export of Gunnies to S. Africa

The Indian Government have energetically taken up with the Ceylon Government the question of the re-export of jute bags from Ceylon to South Africa.

The Ceylon Government, have, it is learnt agreed not to issue any further licences for export of gunny bags to South Africa, but have expressed inability to cancel the export licences already issued.

It is understood that the quantity of gunny bags already licensed for export to South Africa amounts to 800,000. No Indian firm it is reliably learnt holds any licence for the export of gunnies to South Africa.

However it will be recalled that Mr. M. W. H. de Silva the Representative of the Government of Ceylon in India in a statement issued by him a few days ago, said that it was the Indians themselves who exported gunnies to South Africa from Ceylon.

### FAITH JUSTIFIED

Before leaving New York by air for London, Mrs. Vijaya Lakshmi Pandit, Leader of the Indian Delegation to the United Nations, said in a statement: "Our faith in the United Nations has been justified. Not only has India's honour been vindicated but the United Nations has shown itself a guardian of human rights. This augurs hope for the future of the organisation and for civilisation. India is happy she was permitted to play her rightful part in the United Nations Assembly and hopes she may be able to contribute to the United Nations family."

Mrs. Pandit told newspapermen at La Guardia Airport before she left in the British Airways plane, "Balmoral": "The United Nations is as important to India's future as it is to the future of the entire world."

he would like to treat the queries on the accounts of the Civil Defence Commissioner as being 'sub judice.'

Section 78, sub-section 2, of the Financial Regulations of the Government of Ceylon, states: "It is the duty of heads of Departments, of Government Agents, Assistant Government Agents, sub-accountants, and all accounting officers, to see that letters and queries addressed to them by the Auditor-General on the subject of their accounts are dealt with promptly and within one month of the date of the letter or the query, the information required being given fully. If it is not possible to send a final reply within one month of the letter or query an interim reply should be sent."

Mr. Smith said this section was not strictly adhered to as was apparent from the Auditor-General's Report which showed a large number of queries outstanding every year.

But, he pointed out, his department insisted on interim replies to queries which could not be answered within the specified time.

Delays were often caused by the fact that certain accounting officers had been transferred to other departments or had left the service altogether.

# Eternal Glimpse

## Ramana Maha Rishi of Annamalai

(By An American Devotee)

MY heart throbbed with expectation as I was taken to the hall. As I entered it I felt the atmosphere was filled with Sri Bhagawan's purity and blessedness. One feels a breath of the Divine in the Sage's presence. He was sitting on a couch clad only in a loin-cloth surrounded by His devotees. When He smiled it were as though the gates of Heaven were thrown open. I have never seen eyes more alight with Divine illumination—they shine like stars. His look of Love and Compassion was a benediction that went straight to my heart. I was immediately drawn to Him. His gentleness and kindness is all embracing. One feels such an uplifting influence in His Saintly Presence and cannot help but sense His extraordinary spirituality. It is not necessary for Him to talk; His silent influence of Love and light is more potent than words could ever be. I did not know what manner of man I expected to find. But once I saw Him, I said to myself 'surely no one is like Sri Bahagawan', I do not think another is like Him on earth today. 'To see Him is to love Him.' A beautiful sight is the small children kneeling before the Master as He blesses them and smiles so tenderly some times taking one in His arms reminding me of the painting "Christ Blessing the Children".

During these sacred hours with the Master I unconsciously absorbed the Truth which He loves; it filled all my being. As a writer said 'The Maharishi's life is but one more instance of that Indian ideal of teaching through life and not through words. His Life is in fact His highest teaching. His teachings are but a literary expression of His Realisation; My love blossomed into deep devotion and I was filled with ineffable peace, the things which seemed to be vital before were no longer of any importance. I could see things in their correct perspective, the heart aches of yesterday and thoughts of tomorrow faded into oblivion.

Looking upon eternal Arunachala 'The Hill of Light' one is filled with awe and is over-whelmed by a great Spiritual Power. Every thing is vibrant and speaks to us in silence. On full moon it is specially inspiring to go around the hill; in this deep silence and quietude one readily hears the voice of God. In the inspiring words of the Master from Five Hymns—'only to convey by silence Thy Transcendent State Thou standest as a Hill shining from Heaven to Earth.'—one may also say with the Psalmist 'Be still and know that I am God. These were among the first words spoken to me by Sri Bhagawan and the last ones before I left for America. I had always loved to meditate upon them, but now they seemed to take on a new meaning and filled my heart with bliss. I had been at the Ashram for two months and made arrangements to sail one month later. I wanted to know more about India before going home. So I reluctantly made plans to leave the place. I had grown to love it and was very sad during those last days. Bhagawan said 'I will always be with you wherever you go,' later I went to him for His



Blessing; the pain of parting was almost more than I could bear, with tears in my eyes I knelt in deepest reverence and devotion before my beloved Master. May He always be my Father, Mother and God, may I always be His child and whatever I do, may it be done in His name.

When I reached Madras I wanted to return to Bhagawan. I really did not want to tour India, nevertheless I went from Madras to Srinagar in Kashmere and then to Calcutta (wherefrom I expected to sail for America) My eyes filled with tears many times as I thought of returning to America without seeing Him again.

One day I seemed to hear Him say 'Come back to me again.' During the time I was away from the Master my love and faith had deepened and I decided to return to Him as soon as possible. I changed my plans. Instead of going back to America by the next boat I took the train leaving Calcutta for Tiruvannamalai. Queer to say, I felt as though I was going home. The tender way Bhagawan greeted me, as I stood before Him will live in my heart always. I wept with joy knowing I was thrice Blessed in being able to return to Him. As I basked in His eternal sun shine in those silent hours of Communion I was filled with His grace.

As the time to leave drew near I was very sad. I knew this time I would really go. It had been eight months since I returned to the Ashram for the second time. Those last days I spent with the Master were blissful. Just before I left I went to Him for His Blessing and wept at His feet as my heart overflowed with adoration and Love. He is dearer to me than life itself. May I consecrate my life to Him. Mere words can never express the peace and joy one feels in His Presence, it must be experienced. There one truly has a glimpse of the Eternal. As I am writing this article in 1946 (six years after I left the Ashram) I would like to say that I have felt the Master's presence more and more with the passage of time just as He said I would. My devotion and faith have grown with the years, I am very happy to say that I shall be returning soon to my Beloved Master. I hear His Call.

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# The Great Orator

(By K. Kailayana'han Ch'armzn, Ceylon Yourhs' Union Annamalai Un.versity)

THE birth of Navalar ushered in a new epoch in the Tamil Literary World. He was the champion of the common man. He brought them on a par with those learned who held sway over the Tamil Language and Literature. He disseminated learning throughout the Tamil Country.

An insight into Navalar's life reveals that his reforms in the Tamil Language were only means to an end—his religious reforms. He was incited by the proselytising creed—the American Christian Missionaries who did propaganda against the Hindu religion. The common man was elated by the simple lectures and writings and the benefits offered by the Missionaries. A little knowledge of the English language would give any man a good position in life. Navalar who received ample education in English would have held a responsible position and amassed wealth if he only wanted; moreover he was as competent a poet as his contemporary Vidwan Meenakshisundaram Pillai, and an efficient dramatist. He could have earned fame and money through his literary talents. But his leanings were not temporal. A philanthropist as he was, he set to work in championing the cause of the Hindus.

The common man who could not understand the Truths and Ideals of Hinduism which were embodied in poetry were easily converted by the Missionaries by their simple but sure methods of exposition of their religion. Navalar took immediate steps to put a check to the speedy conversion by the Missionaries. He in refuting the views of the missionaries and in teaching the truths of Hinduism to the fantastic converts, followed the methods employed by the Missionaries themselves and issued pamphlets in as much a simple style as a common man could comprehend. These pamphlets were written in prose which treated of several subjects under separate heads in a clear, direct, and lucid style. This gave birth to the 'Essay' in the Tamil language.

Navalar who initiated this form of Literature in the Tamil Language proceeded to develop the art. He began the writing of prose works. His subjects were mostly religions and ethical treatises. Nevertheless they were invaluable literary pieces. His 'Palapada' series, 'Periyapurana Vachanam,' 'Thiruvilaiyadal Purana Vachanam' are exemplary prose works. In writing these works, he introduced

into the Tamil language the different types of punctuations. This new adoption rendered the Tamil language more comprehensive. Suriya Narayana Sastri in his 'History of the Tamil Language' refers to Navalar as the Master prose writer. In fact he is the Father of Modern Tamil Prose.

Till the time of Navala the few places of education were private cottage schools. Both in Jaffna and South India the cottage schools were indifferently managed. Navalar established several public schools in Jaffna and South India with the purpose of importing religious instructions. Later these schools became literary institutions. It was for the benefit of the students in these schools that Navalar established printing presses in Jaffna and in Madras and printed for the first time errorless editions. Every Tamilian should be indebted to Navalar for the several works, especially the world-famed 'Thirukkural and Chenavarayar's commentary on Tholkapyam' which he committed to print for the first time. Apart from this he himself had been the commentator of several classics.

Before the advent of Navalar, it was customary for the learned to deliver talks on Puranic subjects and in addition there were debates. The system of address or discourse on a certain topic was rare. The missionaries of the West employed the platform lecture systems in convincing their converts. Navalar, too followed the same system in his anti-propaganda measures. He treated one topic at one time in a systematic and convincing manner. At a time when oratory was not well known in the Tamil Country, Navalar brought to the forefront the Tamil Language by his vivid personality and animated speeches. Navalar inaugurated this form of Literature in Jan. 1848 at the Vaitheeswaran Temple, Vannarponnai, Jaffna. The Unique title of 'Navalar' or 'The Silver-tongued' conferred on him by the Samasthan Vidwans of Thiruvailuthurai is alone sufficient to testify to his abilities as an orator.

May the name of 'Navalar' which specifically pertains to this Tamil Man of Letters ever ring in every Tamilian's ear. Let every true Tamilian pay his humble tributes to this religious and literary reformer. May his personality stand as a beacon inspiring the future generation. May his name be perpetuated till the Tamil Language holds its veneration.

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# THE GREAT NAVALAR

(A. ARULAMBALAM)

ARUMUGA Navalar was a versatile genius. He was a great man of letters, an orator of exceptional merit, a poet of no mean order and above all a front rank Hindu reformer of modern times. He was born at Nallur in Jaffna on the 18th day of December 1822. His father was a play-wright by the name of Kandapillai. His mother's name was Sivakami. Arumugam was their sixth child.

From early boyhood Arumugam showed such exceptional promise in his studies that his elder brothers chalked out a great career for him and sent him to a mission school to receive an English education under the late Rev. Percival. The future Navalar (Orator-Poet-Pundit) also studied Sanscrit and fully equipped himself for a great literary career. Rev. Percival had such admiration for the talented young man that he appointed him as a teacher in his school and also requested him to translate the Bible into Tamil. Navalar performed this great work to the entire satisfaction of the scholars both in India and Ceylon.

But Navalar soon became a problem to the Christian Missionaries who were, in those days, very actively engaged in proselytizing work. Navalar denounced the work of the missionaries in this direction both on the platform and through the press. He did not merely spend his talents in criticism but wrote a series of books and pamphlets for the spreading of the Hindu religion expounding the greatness and universality of the Saiva School of philosophy. His abilities as a writer and speaker attracted the attention of the Thambirans in Thiruvavadu. Thurai Mutt in India who invited him to deliver a course of lectures in India and were so much impressed by his powers of oratory that they conferred on him the title of "Navalar".

Arumuga Navalar soon returned to Ceylon to continue his great mission. He founded and established a number of Schools in Jaffna where children could receive a sound education—an education through which they could learn not only something of the material world but also as much as they could of its Creator. Navalar also established a School at Chidambaram and a Press at Madras in

## Navalar—The Prince Among Tamil Scholars

(Continued from page 3)

beauties of the English language and it is no small wonder he is justly known as the Father of Modern Tamil prose.

His self-sacrifice is due to the zeal he had for his religion and mother tongue. He devoted his entire life for the upheaval of Saivism and Tamil, and he possessed all the qualities essential for his labour of love, viz., good memory, sound scholarship, methodical way of doing things, nobility, non-jealousy &c.—a rare combination indeed.

From the above traits in his life, we can clearly see that he was a great soul. We would be doing him real service if we could take some lessons from his life and walk

South India. Endowed with great literary talents he spent a useful life in editing annotating and publishing a number of books including the Thirukurral, Tholkapiyam, Kanthapuram and Thirukovaiar. As an annotator and editor of the great classics Navalar was supreme. Navalar's edition of a work connotes authenticity, accuracy and thoroughness and bears a distinctive ball mark which is greatly respected by literary men. As a prose writer Navalar showed a new way and an original style. His works exhibit a lucid and vigorous style of chaste and idiomatic Tamil. For this reason Navalar is acclaimed as the father of modern Tamil prose. Navalar wrote little poetry, but his verses contain the quintessence of good poetry. Below we give one verse which is said to have been rendered extempore by Navalar.

சீர்ப்புத்த கருவி ஞானாச்சரி தேவகக்  
சிவம்பூத்த சிகமாமகங்கனோக்கப்  
பார்ப்புத்த புறச்சய விருண்டனிங்கப்  
பார்ப்புத்த சைவலை பாரோர்தாங்  
கப்

பேர்ப்புத்த சிவானந்தத் தினிது  
தூங்கப்  
பிறைபூத்த சடைமெளவிப்பிரானூர்  
தந்த  
வார்ப்புத்த வறிவிச்சை தொழிலென்  
ரோது  
மதம்பூத்த விகாயகன்றான் வணங்க  
வாழ்வாம்"

The poem shows not only Navalar's ability as a poet but also his great love for his religion and devotion to God.

Such a person is born once in an age. Navalar was everything to his generation. He was not only a man of letters, a philanthropist, an educationist, a critic and reformer but also a friend philosopher and guide. He lived the life of a strict Brahmachary and devoted a selfless life of service to his country and his people and passed away to embrace his Master's feet at the age of fifty six. The late Sir Muttucumaraswamy wrote of him as a "Hindu of Hindus"; a Christian Missionary spoke of him as a "Hindu Luther", and Sir P. Ramanathan has referred to him as "the Champion Reformer of the Hindus." During recent times few men dedicated their lives to such noble causes, but none distinguished himself by such a number of qualities calculated to excite respect and admiration as the late Sri La Sri Arumuga Navalar.

in his foot steps as far as it lies in our power. It is my earnest desire that the life of so great a selfless worker should be made known to all students of Tamil and Saivism and that every Tamil and Saivait library should have a copy of his life in its shelf for the use of the general reader.

I conclude my short account with Sekkilar's words, which I wish to sing in praise of Navalar:

"மேவரிய பெருத்தவம் யான் முன்பு  
விளத்தனவென்றோ  
யாவதுமொர் பொருளல்லா வென்  
மனத்துமன்றிய  
காவலர் காவலர் பெருகு கதிசிறிய  
வழிகடந்த  
சேவடிப்பே தெப்போதுஞ் சென்னி  
யினு மலர்த்தனவால்  
முடியாப்பேறு பெற்றார் தங்கழல் பாவ  
வடிவேன்  
முன்னைப் பிறவியின்றிச் செய்தவம்  
பெரியவாரே  
திருச்சிற்றம்பலம்

# A Conflict Between Knowledge and Desire

(By A. V. Mylvaganam, B. A., B. Sc.)

SOCRATES of ancient Greece once started in quest of the real man. He began to search in bare daylight with the help of a lighted lamp! He went round the streets only to see men beautifully clad in togas, aprons etc. and parading in all their glory. They all fell short of his standard. Because he knew so early that dress made a man only when man was not by himself a man. He went round in vain, only to be jeered at for the noon-day lamp in his hands; when he almost lost hope of finding one and was about to return home he saw people dropping morsels of food down a culvert and passing away. He was curious to know and went down with the lamp to see. A leper, who, for the sake of others had severed all his connections with the outer world and taken to this life of hardships because of his fell disease, was there. Socrates returned successful. The real man was there under the culvert.

Arumuga Navalar of the 19th century also went out on a similar quest. He wanted the truthful and the knowing who would reproach desire for the sake of high ideals such as, righteous life, religious observance and cultural studies. Gandhi was very young then and Navalar was in Jaffna. He visited only South India. He really liked a few friends and loved yet a few. One of these was a Christian Reverend who lived up to his ideals. Perhaps he liked this man very much. The other was his nephew Notary Ponniah whom he loved. But in all his love he never swayed on the wrong side or allowed his emotions to take the better of his balanced mind. He had an unsatiable desire for the propagation of Hindu ways of living and educating to that end. But when sometimes the ways were not justifiable, he dropped the affair altogether regardless of its fruits. Purity of action was always his watchword. The ends he did not much care, for he was fully aware that if the means were fair the results were bound to be good. If there was anything to bar his righteous procedure he stopped halfway and never turned back. In the life of this great man we should think that those he has left undone have a greater lesson to teach us than those he has actually accomplished. His search therefore, was probably a failure.

A few examples will elucidate my point.

(1) His Balapadam Hind Book starts with the following lines: 'நமக்கு இந்தச் சீரம் கிடைத்தது கடவுளை வணங்கி முத்தி யின்பம் பெறும் பொருட்டேயாம்.' Anything which was fundamentally opposed to this idea was contradicted by him vehemently. He sacrificed everything else for it.

(2) The (1804) circular about the Mutts speaks about him well. It appears that the Tiruvavaturai Atheenam visited the Chidambaram school and gave presents to Navalar and others. He received the presents respectfully but sent the costs by post. He had no respects for the so called 'gods' on earth. He thought if he respected a person, he respected his bad qualities as well. That was why

he under rated the Atheenam.

(3) He would say it is a sin to lay offerings to the gods with the money obtained as a bribe. Because we bribe the gods in turn with it and make them partners in the evil deed. Income ought to be through the right channels. He paid a fine of Rs. 7/ for scolding one Arumugapillai on this account.

(4) Notary Ponniah was once accused of forgery on a deed. The deed was actually a posthumous one. But the deed was done! Navalar could have stepped to intervene and all could have been hushed. But he did not. On the other hand, he was witness for the prosecution and spoke the truth with deep sorrow and pity for the nephew.

(5) He refused a sum of Rs. 10,000 from a rich land lord because he found that the purpose of the donor was self-exaltation. If he accepted the money it would mean that Navalar accepted his way of living also. He would not even see the man who tempted him. We are reminded here of Nehru who refused to parley with Mussolini when he visited Italy.

(6) He withdrew the case against Ramalingaswamigal and he gave the reason as thus—"சொன்னதைச் சொன்னேன் என்று சொல்லத் தெரியாமற் இராமலிங்கப்பிள்ளை மனிதனல்ல." He upheld the view of Tiruvalluvar in the lines:—

"விழித்தகண் வேல் கொண்டெறிய  
வழித்தினமப்பின்  
ஞட்டன்றேவன் கணவர்க்கு."

(7) One Thambo nicknamed தர்க்குடாரதலு தாரி published a book about Navalar stating in it that he deserved the fifth place among the Saiva Saints. Navalar came to know about this rather late. However he snatched all the books and burnt them and punished Thambo severely for his thoughtless and unreciprocated admiration.

(8) Government Agent Twynam was to distribute seed paddy to the farmers and the chief headmen were asked to do it in the Kacheri premises. The paddy however, did not reach the farmers and there was discontent in the country. But none dared raise a voice against the Government. Only Navalar did.

(9) A Hindu priest of Maruthadi temple wanted all rice to be handed over to him and not offered by individuals outside the temple. Meat-eaters should not prepare the offering themselves and lay before the deity in its premises. Navalar saw through his game and condemned it as high handed. He stopped the priest from such nefarious practices through his pamphlet on பஞ்சபாதகதூல்வியர்.

(10) In 1872 (இலங்கை கேரன்) he wrote that there was not Saivism in Ceylon. His friend Sathasivampillai who had paddy enough, sold it at this time of famine at exorbitant rates and with the money carried on the work of the Chidambaram temple. Navalar objected to this and when Sathasivam did not pay regard to him, he stopped going to the school any more.

We find in all these, a conflict between knowledge and desire. But ultimately knowledge has prevailed. Gandhi has the desire for the freedom of India but if it were

(Continued on page 11)

# SRI LA SRI ARUMUGA NAVALAR

(Continued from page 3)

have lasted even after the latter had severed his connection. The fact that his translation of the Bible was pronounced the best by Vidwan Mahalingaiyer of Madras and accepted for publication by the Bible Society was a proof of the value of his moonshee's assistance, which the learned Rev. Percival did not hesitate to acknowledge.

## As Teacher,

The Navalar, whose fame now had even reached South India, was, in the midst of his religious activities, also able to find the time to impart, in traditional style, free instruction to a number of earnest young men, who, he hoped, would follow in his footsteps and work for revival of Saiva religion and Tamil learning. Among those pupils of his who fulfilled his hopes are Brahmachari Sathasivapillai, Vidwa Siromani S. Ponnampalappillai, Yogi Nadarasier, Arumuga Thambiran, and Vidwan M. Vaithilingapillai. The noted commentator, M. K. Valupillai, Upatiyar of Madduvil, Pandit Kanagasabapathy Iyer, and Sabapathy Navalar are pupils of Vidwa Siromani Ponnampalappillai.

It is said that no Tamil scholar has yet surpassed the great Navalar in the art of teaching. He was a strict grammarian and never made a single mistake in any of his writings, speeches, or even ordinary conversations. He was, in his time, the greatest authority on Tamil language and literature. His knowledge of the Shastras was profound. He was a beautiful and impressive speaker. He set the model in Tamil prose for writers of succeeding generations. He had a prodigious memory. He was a master of logic and could quote chapter and verse at will in any assembly. It was his rare scholarship and wonderful eloquence that earned for him the title of Navalar, which was conferred on him at the famous mutt of Thiruvavaduthurai. His works are standard text books and will remain so for all times.

## As Reformer.

It is perhaps as a reformer that the Navalar is best remembered. Contact with the materialistic civilisation of the West for three centuries had insidiously led to the adoption, by his countrymen, of many foreign ways, and to the consequent neglect of time-honoured ritual observances; by his writings and through his public utterances and religious discourses, he made the people give up their newly acquired ways and revert back to their old and simple life. He made them pay more attention to the practice of their religion. He brought out standard text books like the Saiva Catechisms for the guidance of young and old. At his instance, the exposition of puranas became a regular feature in all temples. People became more religious-minded in their daily life and the traditional ceremonial observances and rituals were emphasised more than ever. He organised lectures on religion and ethics at various centres, himself taking a leading part. He caused Hindu Schools to be established in many villages. He published leaflets exposing the undesirable tactics of the Christian missionaries and the shortcomings of the religion which those missionaries preached. A publication of theirs about this time,

entitled "Hindu Pastors" makes an interesting reference to the Navalar, which gives one an idea of the tremendous stir which he created. The interesting reference is found in the following extract from the "Hindu Pastors":—"They were not satisfied with essaying to train the young: they must endeavour to amuse and confirm the adult. Sivaist preachers and stewards appeared, and formed and worked a circuit somewhat on the Methodist model. In connection with the reading and recitation of passages from their sacred books, a lecture or sermon was delivered every Friday evening, in a spacious shed on the holy ground within the high wall round the temple of Siva at Wannarponne; and appointments, though not of such frequent occurrence, were also kept at the important villages of Chunnagam and Manipay.....The principal orators, both of whom had been day-pupils in our Jaffna schools, were Arumugavar, the first and most frequent, and the presiding genius through all the movement, and a friend of his, named Cattigasayar. The former of the Vellala or agricultural caste, good-looking, intelligent, studious, reserved, of grave demeanour and blameless life, not better acquainted with the Hindu Shastras than with the Christian Scripture, had been for a long period, day after day, the worthy companion and valued assistant of the gifted and plodding Mr. Percival in preparing and editing treatises and hymns in Tamil, and translating the Prayer-Book and the Holy Bible."

## As Author and Publisher.

Prior to the time of the Navalar, writing in Tamil prose was not in vogue. Arumuganavalar revolutionised Tamil literature and lifted Tamil prose to a position which it had not occupied at any time. It is equally true that no one before him had produced so many prose works as the Navalar did. To think of the Navalar's Tamil prose style is to associate your mind with something chaste, sweet, and simple. To realise its beauty, one has only to read any one of his prose versions of well-known poetical works, such as, Periapuranam. Many are the works in Tamil which he edited and published in his Vidyanupalana Press which is regarded as the fore-runner of the Jaffna Saiva Prakasa Press, which prints today the Hindu Organ and the Inthusathanam. His Balapada Readers, his Periapuranavasanam and his Nannul Virathurai are among the books printed at this press. Later on he established a press in Madras and edited and published several works. The books which the Navalar published in his own name are remarkable for their faultless Tamil.

## Other Activities.

Among the institutions established by the Navalar are the Saivaprakasa Vidyasalai at Vannarponnai and the Saivaprakasa Vidyasalai at Chidambaram. In these Navalar schools, the precepts and practices of the Saiva religion are taught to the pupils so that, when they go out into the world they may serve as living examples to others and carry the torch which he lighted. It was in the mind of the Navalar that the idea that Hindu children should be taught in Hindu schools in a Hindu atmosphere first originated. The Hindu children, who

were attending a Wesleyan school, had been driven out of the school for attending school wearing holy ash. These children went up in a body to the Navalar and appealed to him for help. The result was the establishment, by Navalar, the first Hindu English school in Ceylon. The late Mudaliar S. Sabaratnam was a pupil of this school. It had to be closed a few years later as the Government would not recognise it owing to strong opposition on the part of Christian missionaries. The idea, however, was revived, a few years later, by the Jaffna Saiva Paripalana Sabai, which established the Hindu High school the fore-runner of the Jaffna Hindu College.

The Navalar, whose fame had now spread beyond his native shores, had also contributed much towards the religious awakening of South India in those days. He was elected President of the Thiruthondainadu Pathipunya Paripalana Sabai of Madras, under whose auspices, he delivered a series of very inspiring religious addresses. Time after time, he was invited to deliver religious discourses at the leading mutts in South India. In these historic places he was treated with great respect.

The Navalar had planned to bring out a newspaper entitled Udhayapanu as a rival to Uthayatharakai of the Christians, but owing to unavoidable circumstances, that plan of his did not mature in his life-time. He had also planned to found a Saiva Gurukula Ashramam at Chidambaram and had issued an appeal for a sum of Rs 80,000 to be subscribed by Hindus in Ceylon and in South India. Unfortunately, the response to his appeal was rather poor. With the limited amount which he managed to collect, he established the Saiva Prakasa Vidyasalai at Chidambaram.

He was chiefly instrumental in getting some of the temples, which were destroyed by the Portuguese, restored and rebuilt. The present Sivan temple at Keerimalai owes its reconstruction to his efforts. He tried all he could, during his life-time, to induce the Crown to restore to the Hindus, the site of the ancient Thiruketheeswaram temple. His efforts bore fruit only after his death and today a new temple building has risen on the site of the old one.

The Navalar's attempts at temple reforms in connection with the Kandaswamy temple at Nallur and the Nadaraja shrine at Chidambaram did not, however, meet with much success, though the authorities of those temples professed general agreement with his views.

## His Character

The great Navalar had an unflinching zeal for his religion. He dedicated all his talents to the service of his creator. He was a karmayogin and tried to realize God by action. Worldly life had no attractions for him. He could have followed in the footsteps of his elder brothers, secured service under Government, married into a rich family and lived in clover ever afterwards. But he chose the life of a brahmacharin and refused all help even from his brothers. He loved freedom, not so much for himself but for the cause to which he had dedicated his life. Even Christian missionaries have testified that he was austere and

resolute, that his demeanour was grave and that he led a blameless life. He was a devout Saivite who rigidly observed the rules laid down by the shastras. No one would dare to speak disparagingly of shastras or puranas in his hearing. It is said that he once rushed, knife in hand, to attack his eldest brother on coming to learn that the latter had made an unfair criticism of Periapuranam. Unlike the learned men of his time, who cringed before their patrons, he never bowed down before anybody. He always maintained his his dignity. He was fearlessly independent. Once, when he was passing through Ramnad, he did not care to pay his respects to the Rajah, though the latter had even sent messengers to persuade him to do so. Not only had the proud Sethupathy to extend a formal invitation to him in verse, but he had also to allow very humiliating concessions, because the Navalar insisted that he should not be asked to show the conventional marks of respect as might be expected of Vidwans when they entered the presence of a princely patron.

Arumuganavalar had such a veneration for the Samayaguravar and their thevarams that, when some of the followers of Joti Ramalingaswamikal, who was a contemporary of his, attempted to rank his Thiruarulpa as high as Thevarams, he flew into a rage, and did not even hesitate to run down the swamikal and his hymns. This led to a prolonged controversy which finally had its sequel in a court of law.

He was very kind-hearted man and was never tired of helping people in distress. He had a great affection for his pupils. When one of them had an attack of small-pox, he personally attended on him at the risk of himself contracting the disease.

It is not surprising that, when his untimely death at the age of 46 was announced, the whole of Tamilnad went into mourning. The numerous elegies sung by contemporary poets and scholars give one an idea of how deeply they were all moved by his loss.

It was Sir Muttucomaraswamy who, in the course of his speech in the Legislative Council in 1876, on "Ecclesiastical Subsidies in Ceylon," referred to Arumuganavalar as the Hindu of Hindus whose whole life had been spent in preaching and writing against Christianity and who had a following which could not be despised. But it was left to another illustrious son of Lanka to pronounce the epitaph. The Hon. Mr. P. Ramathanan, Tamil Representative in Legislative Council of Ceylon, referring to the activities of Christian missionaries in the course of a speech in Council on the 11th February, 1884, said:—

"Intolerance on their part, it appears, has varied with varying times and circumstances, but it is specially observed at the present day, ever since the *Champion Reformer of Hindus in the Northern Province died in 1879.*"

His Excellency the Governor (Hon. Sir Arthur Hamilton Gordon, G. C. M. G.):—"Who did you say?"

The Hon'ble Mr. P. Ramathanan:—"THE CHAMPION REFORMER OF HINDUS, ARUMUGA NAVALAR."

### Navalar - the Great

(Continued from page 5)

following; Scoffers there were and rude men, who opposed him, but like all great men he took no notice of them. He never knew what fear was. Alike he exposed the faults of hypocrites in our religion and criticized the tenets of alien faiths.

Amidst his busy life, he found time to spend laborious days in the collection, textual revision, and publication of a large number of Tamil literary and philosophical works, which would never have seen the light of day, if it were not for his timely advent. But it is as the creator of Tamil prose that he occupies a unique place in the history of Tamil Literature. Before his time there was no prose literature in Tamil as in many of the Indian languages. In his hand the language became a powerful medium of thought and instruction.

We are proud that he was one of us. It may be that our land was not sanctified by the tread of the blessed feet of the Tamil Saints; but is it not equally ennobled as the birth place of one who coming in a direct line with reformers like Sankaracharya and Chaitanya gave back to the Hindus the living faith of the Sanatana Dharma and to all Tamil speaking people their self-respect.

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 531

In the matter of the estate of the late Murugesu Arumugam of Karainagar East, Jaffna Deceased

1 Murugesu Markandu 2 and wife Ponnamah daughter of Kanthar Murugan both of Karainagar East, Jaffna Petitioners

Vs

1 Sithambaram widow of Murugesu Arumugam 2 Nachohpillai widow of Kanthar Murugan, both of Karainagar East, Jaffna; 3 Murugesu Velupillai of Karainagar Jaffna presently of the Federated Malay States 4 Volathar Mugeen 5 and wife Sivakumari, both of Karainagar East, Jaffna 6 Kandiah Muttukumar 7 and wife Paupath, both of Karainagar Jaffna presently of the Federated Malay States 8 S Kandiah of Karainagar Jaffna presently of the Federated Malay States 9 and wife Senthamma of Karainagar West, Jaffna 10 Subramaniam Karpillai 11 and wife Raganmah, both of Karainagar West, Jaffna 12 Sira thanly Pathmanathan 13 Lathirani daughter of K. Sinnathamby, both of Karainagar North Jaffna Respondents

This matter of the petition of the petitioners above named coming on for disposal before B. R. Selvadurai Esq. District Judge, Jaffna on the 15th day of March 1946 in the presence of Mr. S. G. Narasimhan Esq. Proctor on the part of the petitioners and the affidavit of the petitioners having been read; it is declared that the petitioners are entitled to have letters of administration to the estate of the deceased above-named unless the respondents or any other person shall on or before the 25th day of May 1946 show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of March 1946.  
Sgd. B. R. Selvadurai,  
District Judge.

This Order Nisi is extended for 15th December 1946  
Sgd. B. R. Selvadurai  
District Judge

(O. 115, 13 & 17)

### Order "Nisi" Declaring Will Proved &c.

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 583 T  
In the matter of the Estate of the late Sinnathamby Appiah deceased of Manipay

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 24th day of August 1946 in the presence of Mr. S. P. Nadarajah Proctor on the part of the Petitioner, and the affidavit of the Petitioner and the two witnesses and the Petitioner dated 21-7-1946, 12-6-1946, 24-6-1946 having been read.

It is ordered that the Will of the late Sinnathamby Appiah deceased dated 22-9-September 1944, and now deposited in this Court be and the same is hereby declared proved unless the Respondents named in this case shall on or before the 29th day of October 1946 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said Appiah M. othathamby is the executor named in the said Will, and that he is entitled to have Probate of the same issued to him accordingly unless the respondents shall on or before the 29th day of October 1946 show sufficient cause to the satisfaction of this Court to the contrary.

(Sgd) R. R. Selvadurai  
District Judge, Jaffna

The 24th day of August 1946.

Time to show cause extended to 23-12-46.

R. S.

District Judge

Drawn by  
S. P. Nadarajah  
Proc or for Petitioner  
(O. 114, 10 & 13)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Point Pedro)

Testamentary Jurisdiction No. 328PT

In the matter of the Intestate Estate of Kandappan Karagasalai of Alvai North Deceased.

1. Ka-apathippillai Ponniah and  
2. wife Challammah both of Alvai North, presently of Rambodagalla Petitioners.

Vs.

1. Kunchippillai widow of Kandappan of Alvai North  
2. Wallippillai widow of Kanaga of do Respondents.

This matter coming on for disposal before M. M. I. Kariapper Esq., Additional District Judge on the 20th day of November 1946 in the presence of Mr. P. Balakrishnan Proctor on the part of the petitioners and the Affidavit of the Petitioners dated the 5th day of November 1946 having been read.

It is ordered that the Petitioners be and they are hereby declared entitled as the brother-in-law and sister of the abovenamed deceased to take out Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to them accordingly, unless the Respondents or any other person or persons interested shall on or before the 19th day of December 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of November 1946  
Sgd. M. M. I. Kariapper,  
Addl. District Judge.

(O. 103, 10 & 13)

### A Conflict Between Knowledge and Desire

(Continued from page 9)

to be by the sacrifice of his principles namely non-violence he would say better not have it. Navalar had the desire to see Saivism and Tamil well established in Jaffna. But when he encountered undesirable elements helping him towards the attainment of the same goal, he dropped his projects like hot cakes.

He could have continued to patronise the Chidambaram school, he could have stopped Notary Ponniah's enemies from prosecuting him, he could have proceeded with the case against Ramalingaswami-gal and proved his case against him, he could have accepted 10000 rupees for a charitable cause, he could have not sent the cost of the presents to the Atheenam, he could have allowed the judge himself to defend his cause in the Arumugapillai's case, he could have pardoned Thambo for the enthusiastic appreciation of his master, but his greatness and well disciplined mind would not allow them all. Though no more, he lives among us a great Teacher!

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 318

In the matter of the intestate estate of the late Kandappan Ramaingam of Pungudutivu West Deceased

Sinnatagam widow of Kandappan Ramaingam of Pungudutivu West Vs Petitioner.

1. Kandappan Sinnathamby. 2. Kandappan Appakudiy. 3. Kandappan Saanuram. 4. Murugesu Somesundaram & wife, 5. Ponnachohy. 6. Thambiah Velliam, 7. Thambiah Sinniah, 8. Thambiah Ramiah, 9. Thambiah Nagaiah, 10. Narayanathar Kardab & wife, 11. Selvaachy. 12. Narayana Maruthappu & wife, 13. Naganathan. 14. Saanuram Saahasivam & wife 15. Chinnammah. 16. Kanpachy Sinnathurai & wife, 17. Theivanai 18. Kandiah Nagalingam and wife 19. Parupathy 20. Thambiah Sinniah and wife 21. Annappillai of Sirampadiy 22. Muttucumar and wife 23. Thanam 24. Arulambalam Subramaniam 25. Arulambalam Tharmalingam 26. Arulambalam Kanappillai and wife 28. Nalammah and 29. Kanagammah daughter of Arulampalam of do 30. Periatthamby Arulampalam of do 31. Sothastudram Ve'autham of Pungudutivu West Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before H. A. de Silva Esq. District Judge, Jaffna on the 20th day of March 1945 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 30th Respondent be appointed Guardian ad-litem over the minor 29th Respondent and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as widow of the said deceased unless the Respondents or any other person shall on or before the 25th day of May 1945 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of March 1945.  
Sgd. M. K. Sangarapillai

21-10-46 District Judge.  
Order Nisi extended for 16-12-46.  
Sgd. R. R. Selvadurai,  
D. J.

(O. 116, 10 & 13)

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(Mis. 258, 3-12 to 28-2-47)

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# Diploma in Journalism

## Madras University's Move

For the course of Diploma in Journalism which the Madras University proposes to institute, the following draft regulations have been framed:

No candidate shall be eligible for the Diploma in Journalism unless he had completed the prescribed course of study and has satisfied the examiners in the qualifying examination, and has produced evidence that he has pursued a course of training on a newspaper approved for the purpose by the Syndicate, for a period of not less than six months

The course of study shall consist of the following subjects:

General Subjects: Compulsory (i) Composition, (ii) Social and Economic structure of to-day, (iii) History of the Modern World; (iv) Political Science; (v) Every day Science - General, (vi) Modern Constitutions, Constitutional History of India from 1857 to date (vii) Ethics in Journalism

Special Subjects: Two to be selected of which one must be from (i) Journalism: (a) Newspaper and Magazine features, (b) Editorial Methods and Technique, (c) Reporting and copy-editing, (d) Radio News editing and broadcasting (e) Advertising - Fundamentals of advertising, display of advertising, advertising typography. (ii) Legal Studies according to a syllabus. (iii)

History of the freedom of the Press.

The course shall be conducted in English at present; but may later be extended to cover instruction in the South Indian languages of Tamil, Telugu, Kannada, Malayalam and Urdu.

The course shall be open to graduates of the University or any other recognised University. Applications for admission to the course must reach the Registrar not later than 15th June of each year, and be in the prescribed form obtainable at the office of the Registrar.

The course for the Diploma in Journalism shall be a full-time course extending over academic year. No student shall be admitted to the examination unless he has attended not less than three-fourths of the lectures provided, and has produced the prescribed certificates

The scheme of examination shall be as follows. (1) Composition 3 hours, 100 marks; (2) Social and Economic Structure of to-day 3, 100; (3) History of the Modern World 3, 100; (4) Political Science 3, 100; (5) Everyday Science - General 3, 100; (6) Modern Constitutions, Constitutional History of India 3, 100; (7) Ethics in Journalism 3, 100; (8) Special Subject - Journalism 3, 100; (9) Additional Special Subject 3, 100. Total 900.

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[Mis 248, 15-3-46 to 14-3-47.]



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