

For neat and good Printing of EVERY DESCRIPTION Artistic and Commercial We are specially equipped to give you PROMPT SERVICE A Trial will Convince THE SAIVA PRAKASA PRESS [The "Hindu Organ" Press] PHONE 56. JAFFNA.

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

Supplement to the "INTHUSATHANAM"

YOUR REQUIREMENTS PLEASED ANYTHING IN PRINTING From the Smallest Label to the Biggest Wall Poster. We are equipped to give you Prompt & Satisfactory Service. The Saiva Prakasa Press the Household word for Printing. Please Phone up 56.

VOL. LX.

JAFFNA, TUESDAY, MAY 4, 1948

NO. 7

The Divinity of Hindu Dance

Its Association with Religion

Aim—Drawing the Soul

(By A. V. PANDIT)

THE beauties of Indian dance are pictured in this contribution by Mr. A. V. Pandit an exponent of the art. The Indian nritya is distinguished from the acrobatic dance of the West. Our dance is replete with aesthetic emotion, mood, suggestion and gesture.

It would seem that dancing came into being at the beginning of all things, and came with Eros. The art of dancing and building are the two primary and essential arts, for their origin is far earlier than man himself, and dancing came first. It is even possible that, in earlier than human times, dancing and architecture may have been the result of the same impulse. The nest of birds is the chief early form of building and Edmund Selous has suggested that the nest may have arisen as an accidental result of the ecstatic sexual dance of birds.

The Dance and Love

Dancing is the primitive expression alike of religion and of love—of religion from the earliest human times we know of, and of love from a period long anterior to the coming of man. Dancing is an essential part of love among insects and birds. In courtship the male dances, sometimes in rivalry with other males, in order to charm the female; then, after a short or long interval, the female is aroused to share his ardour and join in the dance; the final climax of the dance is the union of the lovers. This sort of primitive love-dance of insects and birds seems to reappear among human savages in various parts of the world, notably in Africa.

The Dance and Religion

Dancing is not only intimately associated with love, it has an equally intimate association with religion. With the advent of human times dancing was the expression of the whole man, for the whole man was religious. What a man danced, that was his religion, for "a savage does not preach his religion, he dances." It is evident, therefore, that in days of yore dancing was essential and fundamental, and a part of all vital and undegenerate religions. Thus among the primitive peoples the dance inevitably became of supreme religious importance. To dance was at once both to worship and pray. Religious dances are sometime ecstatic and sometimes pantomic. By each road, it is possible to penetrate towards the divine mystery of the world. The auto-intoxication of rapturous movement brings the dancers, for a moment at least, into that self-forgetful union with the not-self which the mystic, the seer ever seeks.

Its Relation to Indian Gods

Dancing is one of India's oldest arts. Originally, dancing in India was practised in honour of the Gods, and men were the finest exponents. The people of India

His fivefold dances are temporal and timeless.

His fivefold dances are His five activities.

By His Grace He performs the five acts. This is the sacred dance of Umashayana. His dances with water, fire, wind and ether.

Thus our Lord dances ever in the Court.

Visible to those who pass over Maya and Mohamaya.

Our Lord dances His eternal dance.

Siva spins the divine cocoon life when the universe passes through the process of evolution. In fact he dances to maintain the life of the cosmos and to give release to those who seek Him. Agan 'Unmai Vilikkam' informs us, 'The Supreme Intelligence dances in the soul—for the purpose of removing sins...They never see rebirths who behold this mystic dance.'

Age of Renaissance

India today is witnessing revival of her traditional classical dancing. This art like many of her ancient was ignored during the past centuries. Its place was occupied by the Baiji type dancing which is more sensual than artistic and devoid of flavour (rasa) and mood (bhava). There is a growing interest in this great art and the public are flocking eagerly to any dance recital, but just as in every art renaissance, people are groping in the dark to find ways and means to present their art. To my mind there is only one way of proceeding to make our dancing take the honoured place it once had; that is to master the traditional classical technique. When the traditional technique is mastered, then and there only can one hope to advance it and bring about a genuine renaissance. For this art, like any other branch of education, requires thorough and proper training.

The most developed form of



the art of dancing in India comes from the South. The Kathakali dance of Southern India, the Manipuri dance, the Kathak dance (folk dance) of Northern India and the Chau (masked dance) of Seralikella are essentially classical dances. Kathakali is a peculiar drama indigenous to Malabar—it is a composite art, being a combination of dancing, acting, music and the ancient system of mudras or manual gestures originally derived from the Sanskrit drama. The Manipuri dance, on the other hand, is less dramatic, more lyrical. The traditional dance themes of Manipuri are devotional, even though varying in moods of likhtness.

(Continued on page 4).

MUDALIYAR SINNATHAMBY SAYS

Save Hindu Society Against Anti-religious Movements

MUDALIYAR S. Sinnathamby in the course of a speech in Vaddukoddai last week warned the Hindu Society against the enemies of Hinduism who he said are waiting for an opportunity to pounce upon the Society and to drag in as many people as possible into their fold. According to the Mudaliyar practically all the Saiva Saints, themselves believers in the Agamas have protested against the evil practice of untouchability.

A reception was accorded a fortnight ago to Senator Rajendra by the members of his community at which a large number of Caste Tamils were also present. Mr. K. Kanagaratnam, M. P. for Vaddukoddai who presided, referred to Mudr. Rajendra as the shining example of attainment of the highest position in life in spite of the numerous barriers which an orthodox society has placed in the way of his community. He advised the class of people who are now treated as untouchables to take the lesson from his life and make a determined effort by all peaceful means to raise their standard of living and make the fullest use of all facilities which they should demand from Government as their right. He further promised that both he and Mudr. Rajendra would do everything for their social emancipation.

Mudr. Rajendra who was visibly moved by the kind manner in which he was received without any distinction by all the classes of people of Vaddukoddai referred to his connections with the village and commended their joint efforts to reform society and advised members of his community to live in peace with those who help them in their living. He further said that self help was most essential in entering the new life in Independent Ceylon and promised that he would use all his influence along with the member for Vaddukoddai to secure for them all help and assistance from Government to improve their economic conditions.

Mudr. Sinnathamby who was one of the speakers at the function made a vigorous appeal to the Hindu Youth in Jaffna to rise up to the occasion and to inaugurate, on a country wide scale, a purificatory movement for the emancipation of the depressed classes in Jaffna. He advised them to conduct the campaign in the Gandhian peaceful way, Mudr. Sinnathamby said:—

Caste, as practised today in Jaffna, is the greatest shame of the Hindu Society; condemning a section of its people to perpetual misery, degradation and insult by treating such people as untouchables is a kind of social justice more barbarous than which is inconceivable.

It is preposterous and even false to contend that the religion of the Hindus sanctions this iniquitous practice.

Originally the idea of caste was an occupational division for the sake of social efficiency, to eliminate competition and to secure for society the maximum good on the basis of maximum production and contribution from each member or society according to the intellectual and

physical capacity and equipment of each individual.

It was a horizontal division and as such was indeed the wisest socio-economic formula known to mankind. It was based on the grand conception of the dignity of labour. But in the course of the ages, degeneration set in when political power came to be concentrated in the hands of the Brahmins and Kshathiriyas. Very soon, what was once a horizontal conception became a vertical conception.

The Varnashrama Dharma as it is practised today is an absolute distortion of the wise socio-religious formula discovered by the Hindus protests against this vile distortion has been registered by the sages of India even from beyond the Ramayana days; but it was given to the Great Mahatma alone, not merely to protest but to inaugurate the greatest social and religious revolution known to Hindu Society. The liberation of the depressed classes in India is

now almost complete and there is hardly any sacred temple in India that has not opened its doors to the Harijans. Princes and peasants, Brahmins and Parayas are today congregating in common in the temples of India.

Mudaliar Sinnathamby continued Unless this temple entry reform, which is long overdue, is effected immediately, a number of social perils and storms are imminent. The depressed classes are in a terrible mood of frustration and we know what to expect when insulted humanity begins to revolt. The depressed classes are already flying into the hands of the enemies of religion; and when these anti-religious movements become militant and gather momentum, we will not fail to see the sad spectacle of our discarded brethren in the forefront of social violence. It will then be too late to save anyone. If we act with grace and courage now, we will have saved Hindu Society; otherwise we are certain to be enslaved by the enemies of Religion.

There is a section here opposing the temple entry movement on the ground that the Agamas prohibit the entry of Panchamas into the temples. This is an untenable position in view of the fact that practically all the Saiva saints themselves believers in the Agamas have protested against this evil practice.

After Mudaliar Sinnathamby several others spoke and a committee was appointed to make a report to the member for Vaddukoddai in order to obtain financial aid from government for many amenities they are in need of today.

ASIA IS FREE

But Europe in Bondage

"A world-wide revolution is taking place in Asia and while lights of freedom are being lit in this part of the world it is very sad to realise that they are being extinguished in Europe," said Judge T. C. Davis, the Canadian Ambassador to China, in an address at Nanking.

"The political revolution that has taken place in Asia in recent times would have been unthinkable ten years ago," he said. "Out of India has emerged two great Independent nations, India and Pakistan.

"Burma has appeared as a free nation. Ceylon has been granted complete freedom and is freely associated with the British Commonwealth of Nations.

"The Philippines are free and a great republic has been created there. The Malay States are also on the way to complete freedom and independence."

Looking to the future the Ambassador hoped that French Indo-China will emerge in much the same way as the other Far Eastern nations.

FUTURE OF FRENCH INDIA

According to a report received an agreement has been reached between the representatives of the French Government and the Government of India in regard to the future of the five French Principalities.

The terms of the agreement, it is gathered, will be published shortly.

Hinduism and Materialism

Their Aims and Achievements

Hinduism—Salvation For World

(By BASANTA KUMAR CHATTERJEE M. A.)

WHILE Christianity has failed to approach the ideal Hinduism has succeeded. What are the reasons for it? The learned writer in this contribution analyses the teachings of both Christianity and Hinduism and concludes that Hinduism is the only panacea for the world's ills.

Christianity set before the world some very noble ideals; selfless service and renunciation of all worldly pleasures for the purpose of attaining God are the two very dominant notes in the Bible. But what do we find to be the actual attainments of the Christian nations? They have traversed all over the world, subjugating weaker nations, exploiting, looting and killing on an organized scale. There have been pious persons in the West, men like St. Francis of Assisi in the middle ages and Dhanabandhu Andrews of the present age. But they do not represent the type of the Westerners. In the middle ages there was true religious feeling among a large number of people. But when one after another many scientific discoveries were made and people saw that with the help of science they could get new means of enjoyments and powerful weapons of

genius who have no peers in the whole world. In the intellectual field also its products are comparable to the products of any other country considering the handicaps in which it was placed. It has produced in the masses a peaceful and spiritual mentality which is without a parallel in any other country.

What is the reason that while Christianity has failed to approach the ideal, Hinduism has succeeded? The main reason is that Christianity did not lay down the detailed rules of social and personal conduct, when and whom to marry, what to eat and so on, what profession to follow and not to follow. Westerners have realized that for improving the race of horses or cows or dogs mating has to be controlled. But they have not realized that for the betterment of the race of men indiscriminate marriage should be stopped. That food has a great effect on the body, Westerners know very well. But they have failed to notice the very great influence which food has on the mind, while one kind of food makes a man patient and peace-loving, another sort of food makes a man impatient, excitable and even criminal. That men are born with different mental equipments, Western Science has only recently discovered; but it has not yet realized that while one profession is suitable for a particular equipment and tends towards his mental and spiritual progress another profession may have the contrary effect. All these and many other things which were

Within a few hundred years western civilization seems to have worked out its doom. But Indian civilization has been true to its ideals for many thousands of years. It has withstood numberless invasions by plundering hordes. Hinduism, though non-proselytizing itself, has out-lived many proselytizing religions—indigenous as well as foreign. It is still producing men of spiritual

(Continued on page 4)

