CHAPTER VI

C.R. : THE NATIONALIST IN HIS OWN VOICE
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"I have written books, stories and parables, but I have written mostly for causes"¹ said C.R. His writings can be classified into three heads. They are his writings on Politics, Social reform, Religion and Culture, all aiming at reaching masses with a message relevant to the time, and need. His writings had a specific aim of inculcating among people knowledge of Dharma, and nationalist tendencies.

C.R. was influenced by Swami Vivekananda who wanted spirituality to govern politics and every other effort in which he anticipated Gandhiji.² The favourite teacher was John Guthrie Tait, who taught C.R. and his fellow students in college to know and love literature.³ C.R. organised Hindustani classes and learnt Urdu script⁴ and in October 1916, with a few friends formed an association for coining scientific terms in Tamil and started a journal by the Tamil scientific terms society. The issues came out containing scientific terms in Botany, Chemistry, Physics, Physiology, Astronomy, and Arithmetic.⁵ Within a year it was merged with Tamilian education society, Madras, which was a larger society with an aim of propagation of scientific knowledge to the Tamil
masses through the medium of Tamil to which C.R. made a few contributions like 'Thängai Rasāyanam' (Tamil) and Thāvarangalin Ellaram (Tamil) C.R. was voracious reader and was particularly interested in subjects which had a bearing on scriptures, mythologies and ancient books of wisdom. His punctillious adherence to the various norms of human conduct and affairs had moulded his impressions so sharply and was unquestionably a very strong willed personality and held clear views on certain subjects which he knew to be controversial and he was motivated by a deep sense of nationalism that never deferred him to speak and write what he felt right.

C.R. had widely read the works of Francis Bacon, Henry Thoreau, Thompson, Leo Tolstoy, Jane Austin, Charles Dickens, Thackeray, Maxim Gorkey, Anthony Trollope, Edmond Burke, Charles Lamb, George Bernard Shaw, Bertrand Russell, Sir Issack Newton, Julian Huxley, Shakespeare and was inspired by the trial and death of Socrates, Thoreau's Civil Disobedience and Marcus Aurelius' meditations. The idea of western writers and philosophers greatly influenced him to look at things much more effectively and realise the value of treasures of eastern literature, religion and philosophy. In C.R's writings we find the different streams inter mingling and it is often difficult to tell the source of his ideas, and his quotations from western thinkers often conceal their native origin and western concepts are expressed through the idiom and imaging of Indian scriptures.
C.R. wielded his pen with equal grace both in English and Tamil. All his works in both languages aimed to promote spiritual consciousness in a popular way among the lay people. He had a free mastery over English an alien language and was far more efficient than by English man normally could hope to be. The knowledge of Tamil literature and his skill in writing and translating in Tamil considerably were influenced by his association with T.K. Chidambaranatha Mudaliar an extraordinary commentator who loved the poet Kamban and Kalki Krishnamurthy with whom he had untiring literary discussions on Kavimani Desika Vinayakam Pillai's works, Kamban's Ramayana and Kural at Tirunelveli from 1937-38. These lengthy debates influenced him to illustrate and translate works with enriched meaning. Kalki Krishnamurthy paid compliments to the simple style in Tamil series of Ramakrishna Upanishad and 'Upanishada Palakani' that had thrown light on the boundaries of richness of Hindu religion and philosophy.

C.R. was born in the palmy days of the Victorian century when the industrial revolution was going on, Britain was consolidating her empire and the two world wars in the womb of the future. In the West man was marching forward confidently to the era of progress and plenty and in Asia there were but weak signs of the spirit of nationalism. The world's population was restricted, trade was booming and private enterprise and initiative had yielded adequate results by expanding economy.
prices were controlled, demonstrations and marches were not known in India. C.R. had essentially a background of the victorian parliamentary tradition which sought to observe the rules of the game to the extent to which human circumstances could permit. 17

In the second half of the 20th Century, on the contrary man victorious over nature was on the verge of despair. C.R. interestingly reacted to all this and held hope for humanity. 18 His penmanship covered almost all areas, characterised by his deep scholarship, original thinking, simplicity of style, which must have been the influence of great personalities he met, the great ideas he conceived, and the great capacity and intelligence he was blessed with and they largely contributed to the country's organisation, motivated by his sense of nationalism.

Writings on Politics

C.R. was impelled to write his articles and essays in Swarajya, Kalki, young India, Harijan, Indian Express and The Hindu by the impact of the sordid contemporary scene. C.R. was never afraid to act or write according to his belief and his gaze was much above the battle lines. 19 During the course of struggle for freedom C.R. ably explained Gandhiji's own and his baffling moves with great skill in his introduction to freedom's battle a collection of Mahatma's speeches and articles. 20 His Chats Behind Bars reveal his sound knowledge
of the Bolshevik revolution, and his amazing grasp of the essential differences between the principles of soviet revolution and Gandhiji's ideas for the emancipation of the world's poor. C.R. wrote his strong views in favour of acceptance of Gripp's proposals of 1943, and criticised Gandhiji's attitude towards Japanese invasion and his Quit India policy and never surrendered his conscience and conviction to any individual or to a party. His recommendation through C.R. formula for the acceptance of Pakistan in principle met with criticism and even provoked a threat of disciplinary action but it was estimated that what C.R. advocated was later achieved through violence. C.R's reactions to all the events in India and abroad had always been right and he had a word of correct advice to offer. He was a critic per excellence of the government's actions and a crusader who conducted his crusades with intellectual weapons, disdaining appeals to mob psychology. His mind was a seed plot of ideas, and he applied his razor sharp intelligence to every issue of public importance.

The Hydrogen bomb, the BCG vaccine, the Vietnam war, the expulsion of Taiwan from the world body, the East Bengal problem and the Indo Russian treaty were examined by him critically aiming at the welfare of India's security. His write ups in Swarajya opposed amendments of constitution, Government control on agricultural industry, banking systems, and the attempts to implement socialist policy.
presented a number of valuable ideas on democracy through his articles, advocating on two factors, first on a broad based agreement among all classes of citizens about the objectives of the government, secondly on the existence of two party system in which each of the big political groups possess effective leadership. He propagated progressive thought with freedom of communication, exchange of thought, required for retention of true democratic spirit. He brought out his ideas boldly on the corrupt election system and expressed his views against the expensive elections. He suggested on nationalisation of elections care taker government to be installed in the place of the government in office which should resign at the time of election and suggested in favour of proportional representations.

C.K. had written number of articles against the policy of statism, permit licence quota raj against the socialist policy, implemented by Jawaharlal Nehru as he felt that socialism was based on ignoring natural laws and on assumption of wisdom far from being shown to exist. He voiced his opinion of law of individual freedom if not reserved would lead to the government taking it, leading to state capitalism. His write ups throw attention not only on governmental pattern but also on administration in every field. He pin pointed the faulty economic policy of the Congress government, for heaping many burdens on the lower sections, taxation, deficit financing resulting in inflation and rise in prices. He condemned the
foreign loans, which painted India as a poor nation and advocated private foreign aided industries. He ridiculed the gold meddle and nationalization of banks. He propagated against the land ceiling of the Congress government as the compensation rate was not justful. He argued that co-operative farmers would lead to corruption and hoarding, as the work would be in the hands of the officials and also opposed state trading in cement and indiscriminate industrialisation which would leave a distaste for manual work causing distress to handloom weavers and hand workers.

C.R. was an uncompromising opponent of nuclear weapons and tests since the days of Second World War. He wrote a number of articles pleading for unilateral actions of disarmament and supported the view of Bertrand Russell of the non-aligned country's initiative, to stop the armament policy of the two powers. The failure of the Geneva conference resumption of nuclear test and the cold war made C.R. feel the need for a concentrated action by the Bureau of the world peace council and wrote about the same. He scientifically explained through his writings the ill effects of atomic war the radio active materials getting into atmosphere thereby causing retardation at the rate of 10% to 20% a year and strontium found in the bones of babies and sheep brouging 12,000 miles from the testing ground. He viewed the nuclear menace worse than that of hitler made his trip to USA, met Kennedy representing
the delegation in 1962 and composed a hymn stressing the need for giving up nuclear war\textsuperscript{53} that created and impact on the delegates of UN assembly. C.R. opposed British occupation of Suez in 1956, and advocated the banishment of the spirit of apartheid.\textsuperscript{54} He combined his incisive logic precise expression in his articles and essays, and the aim of C.R. to educate the masses and to create an awareness on contemporary political evils and systems became substantially fulfilled.

**Writings on Social Reform**

C.R.'s Tamil journal *Vimochanam* published from Tiruchengodu Ashram carried essays and articles which attempted to present vividly how the peasants had destroyed themselves by the evil of liquor consumption.\textsuperscript{55} His articles on occupational problems of slum dwellers\textsuperscript{56} social crimes such as lotteries\textsuperscript{57} early marriages\textsuperscript{58} dignity of labour\textsuperscript{59} and the need for social work\textsuperscript{60} caste differences,\textsuperscript{61} against untouchability\textsuperscript{62} and he used his pen as a weapon to point out to the masses the evils and habits deep rooted in the society. He wrote a number of articles on the language issue.\textsuperscript{63} He depended on the people who were barely able to read, and on the youth who would form the future society to transform the systems, by adopting self discipline and better standard of understanding\textsuperscript{64} and to form better citizenship.\textsuperscript{65}

"Some highbrows maintain that stories should be stories and not propaganda. These pieces, most of them, had a purpose but I claim that purpose is inevitable and good" says C.R.\textsuperscript{66}
An appreciation and appraisal of the stories of C.R., would be in the light of humanism and realism both in their content and approach. No doubt the stories have a specific and moral didactic standpoint and C.R. had expatriated on the same ideas such as untouchability and liquor. C.R. had coloured them with an aura of home spun virtues part of the sensibility of masses on the lowest rung of the status quo. Their greatest strength lies in the transformation of what would otherwise have been dry and abstract ideologies into the emotions of living characters.

Most of the short stories of C.R. deal with rustic life and manners while the incidents picked out from the seemingly dull tenor of daily occurrences are woven into patterns of epic grandeur with undertones of tragedy, pathos and irony. In his short story, 'Fatal Cart' (Thikkappa Farvathi in Tamil) we get a shack tragedy unfolded with an almost impersonal objectivity. A young rustic couple make a promising start but slide down the hill with unperceived but fatal inevitability. The husband succumbs to drink, illtreats wife while she gives in to a Muslim seducer. The husband assualts the betrayer with murderous instincts and is sent to jail. The wife might have saved him, but finds herself unequal to the confusion that would have established extenuating circumstances in the husband's favour. Excommunicated by her people she puts an end to her life by hurling herself from a hill top. The
Ironic implication of the title is causally hinted early in the story when the man is asked not to buy a bullock cart of a drunkard seller who came to no good. The working of fate transferred to the luckless cart instead of being recognised or overcome by the helpless actors in the tragedy. The obvious moral is to avoid drink as the cursed parent of all other ills but it does not obtrude anywhere in the story itself.

Two of his stories 'Sabesan's Coffee' and a story around astrology carry on incisive point amidst a background of amusing comedy with both posing problems which the reader, is free to solve according to his fancy. In his story 'Hunch Backed Sundari', C.R. had presented a practical joke ending in a burst of tenderness and understanding sympathy which help us to glimpse a truth put into the mouth of child.

C.R. has revealed the unpanished truth in his short story by highlighting the moral of releasing the soul, through true love. The contemporary social issues form the pivot of some of his stories as he was deeply disturbed by the various problems facing a period of transition. He condemned strongly the policy of the government in promoting the sale of liquor, by projecting the havoc it creates on an economically feeble society through his story Kal Vandha Kathai (Tamil) and had observed with long humour the apparent glitter of the urban society in his story Pattinam Povom (Tamil). In Uppukkaga
Nakkugirathu (Tamil) he revealed yet another fault of industrialisation and growth of cities and pointed out the callous indifference of the city dwellers to the needs of animals and the laws of nature. G.R's story titled Kulhandaiagalukku Puriyum (Tamil) had a different form. In this story he ridiculed the utter futility of a pretence to help rural folk donned by men who lack the rudiments of knowledge regarding such an exercise. Further with inclusive vision he tackled the contemporary trend to divide the nation on the basis of languages in an imaginary debate between the gods.

G.R. saw the sordid future awaiting a rural agrarian community as a result of indiscriminate industrialisation and the rapid growth of cities. He had given a touching portrait in his story Deivanai (Tamil) of an individual stripped of his financial, emotional, moral and cultural values drifting aimlessly in a cruel world, while the heroine of the story becomes a prostitute and then a beggar, her brother degenerate into a drunkard. While the story remains an artistic triumph in so far as it is an evocation of a mood, it also gives a grim warning to the reader, of what would take place in future of a stable society with its own norms and cultural heritage is torn to pieces. G.R. pointed out frightening picture of the cruelty of caste system in his story Annayum Pidhāvum (Tamil) and its impact on human
psyche. The tragedy of the hero does not arise from his own weak character but rather from his indelible mark left on him by the age old stigma attached to the lowest rung of the Hindu society. He had depicted yet another social evil, untouchability in his story 'Jagadēsa Sastrigal Kanavu'. C.R. viewed a festive day's events through the eyes of an innocent child and pointed out the indictment on unjust caste system in his story Ariyā Kuzhandhai (Tamil). C.R. had presented a humourous satire on the corruption in bureaucracy and the role of power and social status in the eventual degeneration of the individual in his story 'Oru Election Kathai' written on the eve of the Second Global War. The Pirivinai Kathai (Tamil) subtly pointed out that unity accentuates strength and power. In the story a seemingly simple allegory of a cat catching the snake revealed the pitiable plight of nations caught in power politics.

C.R. had dealt with a comparison of the impact of the sense of guilt and fear on human psyche in his Mōkuthiyin Kathai (Tamil) and the inevitable co-existence of jealously and inordinate desire in his Dehappayirchi Vādhiyār (Tamil) and unravels many of the eternal mysteries of human life. C.R. has given us a fleeting glimpse of the relative value of pity and devotion in rural India and he contrasted the tolerance and kindness of the police men to the poor a typical product of swarajya with the cruelty and corruption prevalent in the pre-independent days.
Viewing familiar issues from a fresh angle has been a hallmark of C.R.'s writing as revealed in his depiction of the response of a consumer to a product of bad quality in yet another short story. Thanneerpal (Tamil) a humorous account of the impossible demands placed on an administrator and the chaos resulting from his lack of judgement and a sense of fairplay is given in Rājamādasūmiyin Theerpu (Tamil).

C.R. had touched almost all aspects of the contemporary society in which he lived, in his short stories. Brevity, vivid presentation of a basic emotion such as pathos disgust, or anger may be considered as the high light of C.R.'s art as a short story writer.

For C.R., the indignant compassionate politician and social reformer wielded his pen in such a way as to awaken his fellowmen from their inertia. He had no time for subtleties and finish of the genre yet his short stories are by no means loose in construction or nebulous in content. For in his zeal to reach the largest circle of readers, C.R. had consciously or unconsciously caught the spirit of the genre, his short stories are brief direct, in approach clear in content, simple in technique. It is also appropriate to mention that C.R. intended many of his short stories to be addressed to the children, the future citizens of the nation. Blatantly moralistic and didactic in tone, they were written with the purpose of educating the people. Clothed in
striking socio-economic ideas in a moving and simple mode, without swerving from the reality C.R. had made his short stories a message to the people to get awareness, to shed fear, to look forward to a better nation, which very clearly reveals his sense of nationalism.

**Religion and culture**

Through the simple interpretation and translations of the original upanishads, Bajagovindam, Rāmāyana, Mahābhārathā in both English and Tamil and the translations of Avvaiyār, Bhārathi, and Thirukkural from Tamil to English he circulated the discipline of Dharma and made it his philosophy of state and citizenship.

Twentieth century Tamil literature could be described not inaptly the age of Subramania Bharathi. In ancient days Valmiki and Vyasa served human progress in Aryavartha so too says C.R. "Bharathi has served the Tamils in recent times by his writings." 87 The translation from Tamil to English by C.R., appeared in Young India with an intention of inspiring the people with Bharathi's ideas of equality, liberty, unity, bravery, his songs on lamenting on the superstitions, foolish men, and awakening them to shed fear. 88

A great champion of the poor and lowly, Avvaiyar is found a part and parcel of Tamil culture and an epitome of wisdom expressed in the simplest manner. With apt quotations C.R.
has brought out Avvai’s remarkable contribution to thought, action, attitude to life godliness service to the poor, relief or distress, democracy, honour, friendship state craft and extracts from Avvai’s utterances amply bear out C.R.’s claim that she was the cultural exponent and calm resignation to God’s will is the key note of her philosophy. C.R. had illustrated the early life of Avvai who was a destitute and was brought up by an untouchable of the village and grew as a saint and a poetess. C.R. had vividly picturised the sense of self-respect shown by her through her poem sung when she was served food by a woman unwillingly. According to C.R., the function of Tamil Literature is to help men and women to build their character courage mobility of conduct, spirit of sacrifice gentle and an ever ready willingness to give relief to the needy are the constant subjects of Tamil Literature. All the poets harp on the same subjects but classic poets have a brevity and forcefulness of expression and striking similes that make even didactic literature, works of real art and beauty. In this connection C.R. had translated an inimitable verse of Avvai.

It is in the same spirit C.R. had revealed to men the rich treasures of Thiruvalluvar by translating kural from Tamil to English. Apart from accurate translation of the original he had given explanation for most of the verses. C.R. had viewed that the doctrines of karma as enunciated in Hindu shastras is accepted in toto and without modification
in Kural. C.R. brings to light the words of Valluvar on the unchangeable decree of karma with his apt translation to make the readers with no knowledge of Tamil enjoy the beauty of Valluvar's saying. Valluvar's prescriptions on ethics, morality, humaneness, are sagacious and practical and meant for the present time and C.R.'s translations and interpretations keep the essence in the same high order with due comparison of original text with the commentaries of Parimelazhagar.

The translation of Bhagavad Gita from Sanskrit to English was mainly written to serve as a hand book for students, aiming at a simplified presentation of the Gita content and at bringing it within a small compass so as to enable the modern student to understand in the midst of other studies the faith, discipline, and ideas that lighted the path of our forefathers. Under headings like soul, God, and nature, right action, meditation, ethical teachings of Bhagavad Gita, he condemned Godlessness, leading to false ideas of progress and exploitation and war. C.R. compared Bible, Koran and the Gita as lamps that light our path in darkness. He explained the essence of Bhagavad Gita as a way of life which by tradition had been accepted by the people of India and that tells us how to secure tranquility in the midst of all our work.

C.R.'s ebullient spirit carried the unmistakable stamp of a true genius who consistently depreciated the growing
vulgarities in the swift changing social values of current times. To attain the same he tried to circulate a clear knowledge among the youth on the need for a pure disciplined life, he translated into English and some of the hymns of Sankara composed to foster the sense of devotion in the hearts of men. He had compared Sankara's verses on renunciation with that of Lord Krishna in Bhagavad Gita and of Manickavasagar in clear terms. He compared Nammalwar, Saint Vedavoor, and Shankara who through Tiruvaimoli Thiruvachagam and Baja Govindam sung in praise of supreme Lord. With a powerful imagination and an intellectual elasticity to analyse the beliefs, aspirations and psychologies of modern life from those of a long past age, C.R. translated and evaluated the substance of Upanishad. His translation on the verses of Kathopanishad into English stressing on the realisation of soul within and his translation and interpretation of Isavasya Upanishad and had related the essence on the explanation of Sankaracharya on the truths of Upanishad and Gita.

A signal service of C.R. to the cause of the good of man is in his having popularised the concept of Dharma, through simple interpretations of the Rāmāyana and Mahābhāratha he has inculcated the discipline of Dharma and made Dharma the basis of his philosophy of state and citizenship. C.R. depicts the valourous deeds of the great heroes who have made the epic a master piece of portraiture revealing to the
reader a world of valiant men and virtuous women besides saintly souls whose quest was eternal.\textsuperscript{105}

The Mahābhārata discloses a rich circulation and highly evolved society which though of an older world, strangely resembles India of modern times with the same values and ideas. C.R. had compared the political theatre of Mahabharatha times with that of the modern while mentioning the scene of walking out of an assembly in protest.\textsuperscript{106} Through translated lines he stressed an illustration of how a king should not tax his subjects more than necessary, throwing light on contemporary government.\textsuperscript{107} He had compared the technique of Kurukshetra battle with the Second World War.\textsuperscript{108}

One of the most important works of C.R., in the field of translation is his rendering of Meditation of Marcus Aurelius in Tamil a prophetic anticipation of his literary production.\textsuperscript{109} The philosophic truths quoted by Marcus Aurelius have been translated aptly and the political theories of the Roman emperor with philosophical touch have been brought to light with a stress on Dharma.\textsuperscript{110} During his imprisonment in the course of struggle for freedom C.R. translated Socrates into Tamil after imbibing deeply the essence of the same.\textsuperscript{111} C.R. added Socrates in the list of Sathyagrahis in the history of mankind. He had translated the speech of Socrates into Tamil and pointed out the basic principles of Dharma enunciated by Socrates at the threshold of death. He compared the Indian
and Greek cultural setting in the same viewpoint in his work of translation.\textsuperscript{112}

C.R. also rendered translations of Bhagavad Gita, Bajagovindam and Upanishads in Tamil.\textsuperscript{113} C.R.'s efforts in popularising the epics, Upanishads, Bhavad Gita and other religious and philosophical translation work had been viewed as an effort to highlight the superiority of Brahmins and to benefit them.\textsuperscript{114} But the translations and illustration of Indian and European classical works marked a purpose of awakening the contemporary society from spirit of inertia and moral and intellectual stupor, resulting from years of slavery. Further he sought to inspire the masses to follow the path of Dharma, truth and morality. This is borne by the fact that C.R. did not confine himself to literal translation but offered interpretations which highlighted their relevance to the contemporary society.

C.R.'s study of the great religions of the world confirms his faith in God. He considered all religions as paths to realisation of God. Conscience according to C.R. is not a phenomenon of schizophrenic or split personality, it is God whispering to us. He wanted to listen to his conscience as Socrates and Gandhiji did.\textsuperscript{115} Modern scientists can only contemplate God in terms of a mere hypothesis asserts C.R. Truth and devotion are only means to reach God, without devotion one cannot attain wisdom through religion.\textsuperscript{116} He
believed in the vaishnavite philosophy of complete surrender to God, who would give us what we deserve and pointed out the same principle preached and practised by St. Lawrence and compared him with Sri Ramakrishna.¹¹⁷ He felt that a Vedantin is a citizen of the world and a soldier in the world’s army in a totally non-martial but no less heroic war against evil, in a more heroic sense he seeks no personal reward¹¹⁸ and C.R. propagated and practised the same.

The synthesis of Karma, Sanyasa, work workshop, renunciation, doctrine of trusteeship are well known teachings of Gita¹¹⁹ which C.R. in a simple language quoted for the youth of India. C.R. believed that all civilisation is rooted in religion best enunciated in Upanishad, Bhagavad Gita, Thirukkural to keep them in order,¹²⁰

C.R. applied his religious ideas on political, economic, and intellectual expressions. He said that the regulated co-operative economy that must replace individual competition call for some spiritual and cultural basis and the ethnic culture rooted in Vedanta can undoubtedly fulfil this purpose.¹²¹ The laws of nature that we have come to know the philosophy we believe in the state craft that we practice should all be made to accord and harmonise with one another.¹²²

C.R. has brought out the essence of the views of Marcus Aurelius with special effect on the need for love, true enlightenment, three fold principles for good life¹²³ and had
highlighted on the fact that every action should be motivated by a cause of general welfare and the need for surrendering one's will to the will of God in the path of justice and humility.124

C.R. had illustrated the hymns of Āḻvārs. He explained the meaningful verses of Nammālvār and had pointed out his love and devotion to God;125 and had compared the verses of Namalwar, Thiruvalluvar and while illustrating the need for surrender to God to cross the ocean of life.126 The equality among people of all castes to the cause of dedication to God, had been aptly illustrated by C.R. while describing the hymns of Nammālvār;127 and his explanations were efforts to cultivate the idea of 'Sathyameva jayate' (Truth alone triumphs).

C.R's religious mind was not to bring out dry vedanta philosophy but to spread courage, devotion, tendency to sacrifice, through righteous action and selflessness. His deep study of Sanskrit and classical literature enabled him to imbibe the essence, of wisdom and culture of India. His writings abound with quotations from Kalidasa, Keats, Valmiki, Vyasa, Thiruvalluvar, Shakespeare, Shankara, Mahatma Gandhi focussed on interpretation of Indian culture.128 Our Indian culture according to C.R., is seen through chastity hospitality, austerity, religious tolerance, practised through joint family pattern which was a socialist institution out of which the community arose and through which the trusteeship system evolved by Gandhiji.129
C.R., an honorary member of the Children's Writers' Association, with Mr. Munro Leaf, an American writer at the Association's reception to Mr. Leaf in Madras on 25 February 1961.
The basic theme of C.R., in his dissertations on religion and culture is to inculcate a deep rooted knowledge among the youth on the essence of Hinduism its doctrine the way of life, its demands, the need for surrender with a pure heart, undoubtedly with the basic culture of India. His spirit in all his works on this line was undying that he was able to contribute to a Hindu Renaissance through his writings during the long span of his life. The basic truth of Dharma, had been enunciated at a main theme in all his literary contributions in the field of religion which awakened the people from the clouds of contemporary western influence.

One of the intriguing points which marks C.R.'s personality and career was the fact that he always defined and transcended the boundaries which allows us to put people in slots. It would be inappropriate to describe C.R. for instance as a politician or a religious thinker or a social reformer only. A curious blend of contrary elements was at the core of his thinking and enriched his personal and public life. His contribution to literature had always been a controversial issue. For his writings by his own admission were not aimed at achieving aesthetic or literary perfection. His wielding of the pen, however effective it might have been was only a means to end and so how does one rate them?

An examination of the three important branches of his writing would give us the answer to the question. His
overturges into journalism spelt propaganda as their aim. He voiced his opinions on contemporary issue on politics, social evils, and culture in his articles. His short stories served the same purpose, the only difference was perhaps that it catered to a less sophisticated group of readers. His choice of pieces for translation proves the same point very clearly. He tried to improve the cultural and moral stance of the contemporary society through his translations.

The underlying purpose which allows these works to cohere of course was the need to integrate a fragmented society. The emergence of C.R. as a nationalist is again undisputed from this angle.
REFERENCES


3 Ibid., p. 1.

4 Ibid., p. 7.


6 Ibid., p. 220.


8 Ibid., p. 120.

9 Ibid., p. 131.


11 D.R. Dhanapala, Eminent Indians, Delhi, 1976, p. 142.


15 Sunda, Ponnivin Pudalvar (Tamil), Madras, 1976, p. 238.

Hymn composed by C.R., sung by Smt. M.S. Subbulakshmi on Sunday, 23 Oct. 1966, before the delegates of UN assembly in connection with J.N. Day:

"May the Lord forgive our sins, And gather all the Nations Here under this unifying Roof. The good in every man, Is an atom too, Of measureless potential,"
Let us learn to find it,
And explode it into lasting peace,
Here under this uniting Roof
May the Lord forgive our sins,
Inspiring us to peace on Earth
Here under this uniting Roof."

56 C.R., Swarajya, 21 Sep. 1968, p. 3.
57 Ibid., p. 4.
58 C.R. Katturaiyal (Tamil), Madras, 1944, pp. 98-102.
59 Ibid., pp. 29-31.
61 Chinna Annamalai (Compiled), Rajaji Mani Vāsagam, Madras 1952, pp. 67-75.
63 C.R., Swarajya, 1 April 1967.
64 C.R., Arrin Mōham (Tamil), Madras, 1960, pp. 75-76.
65 Ibid., pp. 61-63.
67 C.R., Ibid., pp. 22-46.
68 C.R., Ibid., pp. 69-78.
69 C.R., Ibid., p. 20.

The child loves his misshapen step mother because of her devotion to him, while all others pity her for being ugly the boy tells her "mother when I see you I do not see your hunchback but when I see your hunch back I do not see you."
Ibid., p. 20.


Ibid., pp. 182-84.

Ibid., p. 186.

Ibid., pp. 5-24.

Ibid., pp. 24-41.


Ibid., pp. 111-17.

Ibid., pp. 163-78.

Ibid., pp. 88-91.

Ibid., pp. 121-24; Kalki (Deepavali Number), 1952, pp. 25-28.

Ibid., pp. 177-79.

C.R., Kalki (Tamil), Independence Day Number, 1948, p. 78.

C.R., Pillavār Kāpparrinār (Tamil), Madras, 1960, pp. 11-16.

Ibid., pp. 60-67.


Quote Tamil verse of Avvai as translated by C.R.:

As translated by C.R.:

Painting comes by practice of hand, Good Tamil by the practice of speech, precious learning by diligent cultivation of the mind polished behaviour too by daily practice comes. But love, pity and a helping spirit are qualified with which one is born.


C.R., Mahabharatha, Bombay, 1958, p. 82.

Ibid., Chapter 30, p. 110.

Ibid., Chapter 56, p. 172; Chapter 56, pp. 269-70.


C.R. translated a passage illustrating the conversation between Socrates and his trusted friend who persuaded Socrates to escape from poison and punishment. The reply of Socrates was the need of being steadfast on Dharma, irrespective of effects. C.R. illustrated, by comparing this passage with Kural, Bhavad Gita, Upanishads, and Pattinathar. He lays stress on the fact that Socrates valued the principle of Dharma 2400 years ago.

C.R., Kannan Kattiya Vali (Tamil), Madras, 1937; Bajagovindam (Tamil), Madras, 1952; Upanishada Palakani (Tamil), Madras, 1952.


C.R., Ibid., p. 17.
119 C.R., Kannan Kāttiya Vali (Tamil), Madras, 1937, p. 18.
122 Ibid., p. 22.
123 C.R., Marcus Aurelius, Madras, 1941, p. 21.
124 C.R., Ibid., p. 27.
125 C.R., Bhaktineri (Tamil), Madras, 1961, p. 30.
126 Ibid., pp. 57-59.
127 Ibid., p. 97.
129 Ibid., pp. 14-16.