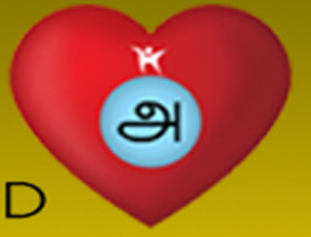


TAMIL HUMANISM

A MEANINGFUL LIFE IN THIS WORLD



Tamil Calendar

SEENIVASA - MOODALI VERSION
Seenivasa (1861) & R.M. Moodali (1907)

THIRU MOODALI

Tamil Calendar

SEENIVASA - MOODALI VERSION

Seenivasa (1861) & R.M. Moodali (1907)

Thiru Moodali

Tamil Calendar

Copyright © 2015 T. Moodali

ISBN 978-0-620-66781-4

First edition, 2015

Published by T. Moodali

P.O. Box 153

Desainagar

South Africa

4405

Email: thiru@tamilhumanism.com

Website: www.tamilhumanism.com

Facebook: Thiru Moodali

Facebook group: Tamil Humanism

Facebook page: Tamil Humanism

Twitter: @Tamil Humanism

Linkin: Thiru Moodali

All Rights Reserved.

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the copyright owner.

DEDICATED

To Tamil Humanists

The Tamil Humanist symbol

A is the first letter and with other letters forms the Tamil alphabet. It is also the first letter of the word 'Anbe'. 'Anbe' means love. So the letter A is a symbol of love.

The circle around the letter A symbolizes the earth. This emphasizes the universality of love and the philosophy of Tamil Humanism.

The human figure on top of the circle is a symbol of all human beings on earth.

The shape of the heart around the earth is a symbol of love and healthy living.

Red, Black and yellow are traditional Tamil colours. Blue is the colour of the earth from space.

This Tamil Humanist symbol defines Tamil Humanism's unique identity and its philosophy's continued existence since the inception of the Indus Valley civilization to the present times. It is the symbol of humanism, human unity and cooperation.



CONTENTS

1. Introduction
2. The Tamil Year
3. The Movement of the Sun's Rays
4. The Six Seasons
5. The Planets, Stars and the Moon
6. Formula for Calculating a Month
7. The Tamil Months
8. The Tamil Week
9. Day
10. Tamil Festivals
11. Conclusion
12. Founder of Tamil Humanism

❖ Thiruvalluvar

13. Leaders of Tamil Humanism

- ❖ Seenivasa
- ❖ R.M. Moodali
- ❖ Thiagesan Rajoo Moodali (Babs)

14. About The Writer

15. Bibliography

1. INTRODUCTION

The ancient Tamils developed their knowledge of science over 5000 years ago. Astronomy was used to help calculate the Tamil Calendar. This is evident in the Indus Valley civilization.

Tamil scientists precisely determined the position of the stars, the cyclical course of the sun and the orbital paths of the Moon. The Tamil calendar was based on this.

2. THE TAMIL YEAR

The Tamil word for a 'year' is called (Aandu).

A year encapsulates the cycle of the seasons of rain, heat, cold, snow, the south wind and the north wind.

The Tamil root 'aandu' means 'to rule'. The seasons to which they were subjected to were also called 'Aandu'.

3. THE MOVEMENT OF THE SUN'S RAYS

The first month of the Tamil calendar begins in Thai or January.

It is on the first day of this month, that the Sun's rays directly pour over the Tropic of Capricorn (23,5*), south of the equator,

The first day of the first month of the Tamil calendar (Thai) is celebrated as New Year's Day. This is around the 14 January.

From there the Sun rays move northward to reach the equator on the first day of Chitthirai. (Mid April)

The sun rays then move further north until its rays directly pour over the Tropic of Cancer, north of the equator, on the first day of Aadi (mid July).

Since Tamil Nadu is positioned between the Equator and the Tropic of Cancer, it experiences the season of maximum heat or peak summer in the month of Aadi (Mid July).

From August the sun rays starts moving southward, reaching the equator in October and then to Tropic of Capricorn in January and the cycle continues.

4. THE SIX SEASONS

This movement of the sun's rays creates the seasons.

The six seasons of the 'Tamil year' are as follows:

1. Cold season (koothir) – December, January
2. Morning dew season (pinpani) – February, March
3. Milder hot season (ilavenil) – April, May
4. Peak hot season (muthuvenil) – June, July
5. Cloudy or rainy season (kaar) – August, September
6. Evening dew season (munpani) – October, November

These six seasons can be grouped into the four generally accepted seasons of Winter, Spring, Summer and Autumn. The months that fall into the four seasons are as follows:

Winter – December, January, February

Spring – March, April

Summer – May, June, July, August, September

Autumn – October, November

5. THE PLANETS, STARS AND THE MOON

Tamils called the visible moon as (thingkal).

The stars in the sky were called (vinmeen).

The planets were called (kolkal).

Tamils were also able to identify unique characteristics of the planets.

For example Mars (sevvaay) is reddish in color.

Venus is (velli). This is silver in Tamil.

Mercury is (puthan).

Jupiter is (viyaazhan).

Saturn is (neeraadala).

6. FORMULA FOR CALCULATING A MONTH

The Tamil word for a 'month' is called (thingkal) or (maatham).

Each Crescent day is called (Thithi). (Thithi) means a phase of the moon.

The Moon takes 30 days from waxing (to become full moon) to waning (to disappear).

The 15 days duration (from the time when a full moon is visible to when a new moon is visible) was called (theypirai). This means a waning moon or a de-crescent moon.

The 15 days between the new moon and the full moon was called (valarpirai). This means a waxing moon or a crescent moon.

They named the duration for one cycle of waxing and waning of the moon as a month.

The days following the full moon and the new moon were termed the first crescent, second crescent, third crescent and so on up to the fourteenth crescent. These conform to the first day, second day and so on.

In order to chart the path of the moon in the night sky, ancient Tamil astronomers carefully identified 27 stars and the constellations they were located in:

1. (asuvani)
2. (parani)
3. (kaarththikai)
4. (rokini)
5. (mirukaseeridam)
6. (thiruvaathirai)
7. (punarppoosam)
8. (poosam)

9. (aayilyam)
10. (magam)
11. (pooram)
12. (uththiram)
13. (asudam)
14. (chiththirai)
15. (suvaathi)
16. (visaakam)
17. (anusam)
18. (kettai)
19. (moolam)
20. (pooraadam)
21. (uththiraadam)
22. (thiruvonam)
23. (avittam)
24. (sadhayam)
25. (poorattaadhi)
26. (uththirattaadhi)
27. (revathi)

On each of the 27 days in a given month the moon which is visible appears close to one of these stars.

Thus the Tamils calculated the days of a month by combining the position of the stars and the course of the moon. They were able to calculate the number of days of the calendar year on the basis of the movement of the Sun's rays. It takes 12 months for the sun's rays to move from the Tropic of Capricorn to the Tropic of Cancer and back to the Tropic of Capricorn. Six seasons arises from this in Tamil Nadu.

7. THE TAMIL MONTHS

The year is divided into 12 Tamil months:

English	Modern Tamil word	Ancient Tamil word
January	Thai	(aravam)
February	Maasi	(kutam)
March	Panguni	(meenam)
April	Chithirai	(mezham)
May	Vaikasi	(veedai)
June	Aani	(irattai)
July	Aadi	(kadakam)
August	Aavani	(simmam)
September	Purattasi	(kanni)
October	Ayppasi	(thulaam)
November	Karthikai	(nali)
December	Margazhi	(silai)

8. THE TAMIL WEEK

The Tamil week is divided into 7 days:

1. Sunday (nyaayiru)
2. Monday (thingkal)
3. Tuesday (sevvaay)
4. Wednesday (puthan) or (arivan)
5. Thursday (viyaazhan)
6. Friday (velli)
7. Saturday (sani) or (kaari)

9. DAY

The Tamil word for a 'Day' is called (naal).

10. TAMIL FESTIVALS

✓ Pongol Festival

The word Pongol means 'Uprising' and it is significant that the message of the Tamil Marai is uplifting and an uprising for each generation of Tamils.

The Tamil festival is Pongol. Pongal festival is the Festival of Harvest. It is a four day festival beginning on the first day of the month of Thai which is on 14 of January.

- **14 January is Tamil New Year.**

Tamil New Year is the 1st day in the first month called Thai in the Tamil calendar.

This first day of Pongol is celebrated as New Year's Day.

- **15 January is Thiruvalluvar Day**

Thiruvalluvar was born on this day. He spoke Tamil and wrote the Tamil Marai, the book of virtues in the Tamil language for all Tamils.

The second day of Pongol is celebrated as Thiruvalluvar's Birthday. It is Thiruvalluvar's Remembrance Day.

- **16 January is Nature's Day**

On this day Nature is recognised for its contribution to human society.

The third day of Pongol is celebrated as Nature's Day where respect given to domestic animals and nature.

- **17 January is Family Day**

On this day families get together and celebrate and give thanks. It is a Thanksgiving Day.

The fourth day of Pongol is celebrated as Family Day where the importance of family is emphasised.

11. CONCLUSION

The ancient Greek, Roman and Egyptians traded with the Tamils. They borrowed this system and therefore their astronomical calendars closely follow the calendar of the Tamils in that they celebrate their New Year's day within the 15 days of the month of January (Thai), just as ancient Tamils had. Thus the ancient Tamil calendar served as a basis for the modern Western calendar.

12. FOUNDER OF TAMIL HUMANISM

❖ Thiruvalluvar



Thiruvalluvar is the founder of Tamil Humanism and is the author of the Tamil Marai. He is an internationally celebrated Tamil humanist. Thiruvalluvar's Path of Tamil Humanism is the Path of Virtue.

Thiruvalluvar was born in Mayilapur in Tamil Nadu on 15 January 31 BC. It is the day after the Tamil New Year.

Thiruvalluvar as a youth grew into a student, farmer and state advisor. He was a textile weaver by profession. Thiruvalluvar fell in love with Vasuki and their marriage was solemnised. She was a chaste, devoted and an ideal wife. Thiruvalluvar showed by example that a person can lead the life of a householder and at the same time lead a life of righteousness and with respect. A beautiful daughter was born. They named her Mullai and brought her up with loving care.

In 300 BC, Elala Chola, the King of the Tamil country ruled over Eelam. Elelasingan was his descendent and ship merchant of Mayilapur. He accepted Thiruvalluvar as his teacher and was his first disciple. One day in the evening, Elelasingan and Mullai met in a garden and they fell in love with each other. Thiruvalluvar solemnized his marriage with Mullai.

In 21 BC, Uggiraperuvazhuthi, the Tamil King, decided to send a delegation to Augustus Caesar and strengthen the trade link. He told the Romans visiting him that he is sending a delegation of merchants to Rome with Elelasingan as leader. Elelasingan left for Rome taking leave from Mullai. He left in the month of July and he promised Mullai he will return in December.

Thiruvalluvar saw that many people in this world are living without understanding humanist principles. He stayed in his house in Mayilapur and began writing his book under a LLuppai tree.

He formulated the concepts based on the 70 000 year old oral tradition of humanism and the 5000 year old Indus valley civilization, and the civilization of the four Tamil kingdoms of Pandya, Chola, Chera and Eelam. He wrote the philosophy of humanism into couplets in a book which he called Tamil Marai (Tamil Humanist Scripture). Thiruvalluvar also called it 'Muppai'. Muppai means three kinds of subjects which are righteousness, wealth and love. Thereafter he decided to travel propagating humanist principles to all people.

He travelled to Madurai to submit his work, 'Muppai', to the Pandya king. The Pandya kings ensured that many Tamil poets flourished. The Tamil Sanggam of Madurai which is an assembly of eminent poets, scholars and researchers called his work 'Thirukural'. The Tamil Sanggam introduced the Thirukural to the world. The Tamil Marai is considered as the 'Sacred Word of God'. Thiruvalluvar is regarded as a Tamil prophet by the Tamil community.

Thiruvalluvar said to the King: 'a small dew drop depicts even a Palmyra tree, so also the Kural. Oh King, spread these spotless couplets. Preach to the world the humanist message of the Tamil Marai.'

The Tamil Calendar is dated from the birth of Thiruvalluvar and is called Thiruvalluvar Aandu.

The Tamil New Year begins on the 14 January which is the 1st day of the 1st month (Thai) of the Tamil calendar. The next day is celebrated as Thiruvalluvar Day as the 15 January is the birthday of Thiruvalluvar. This celebration of New Years Day and Thiruvalluvar Day is the Pongal Festival.

13. LEADERS OF TAMIL HUMANISM

The two important leaders of Tamil Humanism are Mr. Seenivasa and Mr. R.M. Moodali. They are the two main authors of the books on Tamil Humanism. Therefore the books on Tamil Humanism are called the 'SEENIVASA - MOODALI VERSION'. They are the revivalists of Tamil Humanism.

❖ Seenivasa

Seenivasa Padayachi was a great advocate of the Tamil Religion. He tirelessly propagated Tamil Spirituality in Tamil Nadu and in South Africa.

The story of Seenivasa Padayachi is but a legend. The life of Seenivasa Padayachi and what we know is largely derived from oral traditions. What remains of his existence is the Tinley Manor Ragasiyam which he built in 1889 and the scriptures he recited with his last breathe in that Sanggam.

Seenivasa Padayachi was born in 1861 in Chidambaram. His father was Sabapathi. He was 28 years old when he arrived in Durban. He was educated in Tamil and English. His wife was Valliammal and she was born in 1867 in Chidambaram. Seenivasa and Valliammal had three children.

Seenivasa's father Sabapathi was a learned scholar and a Priest at Chidambaram. Some say he was a great yogi in Chidambaram. Sabapathi was born around 1801. Sabapathi taught Seenivasa the Tamil religion and culture in its purest form. He believed in Tamil Humanism and the Ragasiyam is the highest form of worship. He wanted all Tamils to worship in the Ragasiyam. Sabapathi's vision is: 'A Ragasiyam in every town and village'. However the Nayak Brahmins resisted and did not want all people to have the Truth.

Legend says that Sabapathi's grandfather who was born around 1681 was also a Priest at Chidambaram. He promoted the Tamil religion and the freedom of all to worship the Ragasiyam. The Ragasiyam is a Meditation and Cultural Hall. He resisted and challenged the Nayak Military rule.

However the Nayak Hindu Brahmins still dominated the villages and Tamil Religion was still forbidden. This led to a conflict between the Nayak Hindu Brahmins and Seenivasa Padayachi when he promoted the Path of Virtue, the Tamil Religion.

He condemned the village chief and Nayak Brahmins in Chidambaram for promoting South Indian Hinduism. He encouraged the villagers to follow Tamil Humanism which is the Tamil religion. The villagers protest was increasing against the Nayak Brahmin priests.

This conflict forced him into exile. If he continued living there his life and his family's safety was in danger. The Nayak Brahmin persecution forced him into exile. His exile brought him to the shores of South Africa, keeping the Tamil religion alive.

He took his only priceless possession the Tamil Marai and together with his family boarded the ship headed for South Africa.

Sabapathi gave Seenivasa his blessings to go to South Africa to protect the faith. He encouraged him to travel abroad to save the Tamil beliefs.

When Seenivasa arrived the first thing he did was to go and search for land to build the Ragasiyam as per his father's wishes. He found many Tamils living in the North Coast of Natal.

Seenivasa built the first Ragasiyam outside of India for the Tamils in Tinley Manor, Natal, South Africa. It was built out of wood and iron around July 1889. Alagiri also helped Seenivasa with the construction of the Ragasiyam.

The Ragasiyam is the Hall for the Praise of God. The congregation in Tinley Manor assembled there and in front of them is a room of empty space. In this room hangs the golden leaves with the Tamil alphabet on it. This Ragasiyam is the purist form of Tamil worship. Tamils worship God in this way for thousands of years. They recited the Tamil Marai and other scriptures and conducted their ceremonies in this Ragasiyam.

Seenivasa was involved in promoting the Tamil religion and culture in Tinley Manor. When his indentured contract expired after 5 years he moved to Germiston in 1894, Transvaal now called Gauteng. Seenivasa moved to Transvaal (Gauteng) because he knew there were many Tamils living here. In 1895 he built another Ragasiyam in Germiston. His vision was that wherever there is a Tamil community there should be a Ragasiyam.

During his stay in Germiston, he opened a cigar factory. He would travel from Germiston to Ottawa, Tongaat then to Tinley Manor to buy the Tobacco leaves and bring them to Germiston. It was a flourishing business as he supplied the mines and shops with cigars. He hired a factory manager to manage the cigar manufacturing while he was away in Tinley Manor. He was a highly spiritual person always in meditation and study of the Tamil religion. Around 1900, while he was away in Tinley Manor, his wife Valliammal made a mistake and had an affair with the factory manager.

On his arrival back to Germiston he came to know of it. He was disappointed but he forgave her. So he divorced her and decided to move back to Tinley Manor in Natal, KZN.

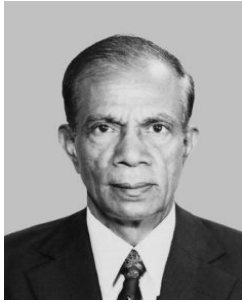
He gave her the house and the cigar business which made her financially independent. The children were well provided for and even their grandchildren still were financially well off. Seenivasa moved to Tinley Manor permanently in 1900. He lived there in meditation and study in the Tinley Manor Ragasiyam and established a Tamil Sanggam. He remarried to Alamalu and they had four children.

Alamalu was born in 1872. Alamalu was an excellent caregiver and took care of Muniamma like her own child. Alamalu together with Muniamma, Lutchmana and Subbu visited the Tinley Manor Ragasiyam in 1901. Seenivasa met Alamalu and admired her caring and family qualities. She lived with the Lutchmana Naik's family until she got married to Seenivasa Padayachi in 1901. When Seenivasa married Alamalu, she moved to Tinley Manor. She eventually lived in Tinley Manor for the rest of her life.

He propagated Tamil Humanism amongst the indentured labourers. He spent the rest of his life promoting the Tamil religion and culture in the Tinley Manor Ragasiyam.

His last day on earth was unforgettable. He took his wife and children to the Tinley Manor Ragasiyam. He entered the Sanggam. Seenivasa Padayachi sat down in the Tinley Manor Tamil Sanggam, facing the congregation, his friends, his family and children for the last time. He smiled at his loving wife, Alamalu, and his children and began to speak about Tamil Humanism. He praised God through words, recited all the Tamil scriptures in English and Tamil and while chanting 'Namasivaya' in the Sanggam he collapsed and died peacefully. And now the essence of Seenivasa Padayachi's recitation of Tamil Spirituality is presented to you.

❖ **R.M. Moodali**



R.M. Moodali



Kamatchi Moodali

R.M. Moodali is a political activist and an internationally renowned humanist. He made an immense contribution to the transformation of South Africa.

Rajoo Munisami Moodali was born on 31 October 1907. He was the son of an indentured labourer Thai. Thai came from a district called South Arcot in Tamil Nadu. In 1914, Thai died at the age of 41 years and R.M. Moodali was placed in an orphanage.

From 1918 to 1930, he worked on Apartheid farms for a Mr. G. Duncan. In 1931 he worked as a waiter at Victoria hotel. In 1935, he worked for the Hulletts family as a chauffeur. In later years he did part time bookkeeping for small companies as White businesses did not give him work because of the Job Reservation Act.

He went to the Wesleyan Missionary School in 1912, and had to leave school at Standard Four to work on the farm. In 1931 he completed a Bookkeeping course part time through correspondence. In 1940's he joined the Study Circles and learnt politics and economics. This was the beginning of his political career.

In 1940, he joined the South African Communist Party. Later he joined the ANC and the NIC. In the 1980's he joined the UDF in the anti- Apartheid struggle. He continued to be involved in politics until 1994, that's a total of 53 years struggling for Human Rights.

R.M. Moodali witnessed the rise and fall of Apartheid and participated actively in the Anti-apartheid struggle. Throughout his life, he was a Human Rights activist. He attended the protest meetings. He received pamphlets, posters, listened to Radio Freedom, the Voice of the ANC and distributed the pamphlets and messages from door to door. He was a freedom fighter against colonialism and Apartheid. His response is the way millions of people responded to the leaders, until the disbanding of the Natal Indian Congress and UDF structures.

R.M. Moodali was also a cultural activist. He belonged to various cultural organisations such as Stanger Youth Orchestra, Stanger Debating Society, The Rationalist Association of South Africa, Pretoria Tamil Rationalism Society, The Humanist Association of South Africa, Natal Buddhist Society, The Thirukural Society, International Movement for Tamil Culture: South Africa and many others. In the 1980's he suggested to his family and Babs about forming a Tamil humanist international society. He encouraged Mr Rowley Arenstein his old friend from the liberation struggle to join. R.M. Moodali was a loving person who went about his daily life with the universal principles of humanism. He was a humanist and a convinced atheist. He was talkative and an eloquent speaker.

He was also a cultural activist who promoted the reformation of Tamils by rejecting the caste system, superstition, rituals and fatalistic beliefs. The most important thing that had to change was the Tamil belief system in order for them to become progressive. He was involved in promoting the Tamil culture and language. His understanding of the Tamil Marai was from a Tamil perspective which is the concept of the Moodali version.

He promoted the Tamil language and he advocated other cultural and linguistics groups to promote theirs in unity and harmony as South Africans. He advocated South African multiculturalism to enrich the cultural fabric. The various cultural and linguistic identities of the world are the elements that make the world's multicultural social fabric beautiful and joyful.

R.M. Moodali has personally helped many people by providing them with financial, emotional support, advise and assisted them with legal issues. He helped people overcome their material needs. He was always helping people.

R.M. Moodali married Kamatchi Moodali, the granddaughter of Seenivasa Padayachi on 22 January 1944. She was a dutiful wife to R.M. Moodali and a loving mother. She was an exceptional cook and always generously took care of others. They lived mostly in Bull Bull Drive and Desainagar. They had two daughters and a son Thiagesan (Babs) Moodali who was a successful businessman and philanthropist. He read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke. He led a healthy lifestyle.

R.M. Moodali conducted much research into Seenivasa Padayachi and reunited the two families from Gauteng and Natal, KZN. He retold the story of Seenivasa Padayachi to all who visited him.

He had many major achievements. In 1931 he became a certified Bookkeeper. In the mid 1930's he was expert at playing the Violin and the Banjo. From 1936 to 1941, The Safety First Association awarded him 6 Diplomas, a Bronze medal, then finally a Gold Medal for Driving. He always owned a vintage Borgward car. In 1960's he bought a 6 ¼ acre farm in Bull Bull Drive. On 3 October 1998 at Technikon Natal, R.M. Moodali was honoured for his role in the human rights struggle. In 1994, he was 53 years involved in political activity in the ANC, NIC and SACP. On 23 September 2007, he celebrated 60 years of marriage to Kamatchi. On 1

January 2001, he was 71 years involved in cultural activity. On 31 October 2007, he celebrated his 100 years birthday. He passed away on 9 April 2008 in Tongaat.

❖ **Thiagesan Rajoo Moodali (Babs)**



Thiagesan Rajoo Moodali

Thiagesan Rajoo Moodali, known to family and friends as Babs, was born on 26th April 1951. He is the son of R.M. Moodali. Babs was an outstanding entrepreneur and a successful businessman and a great philanthropist.

His philosophical religious outlook was similar to that of his father. He was a committed Tamil Humanist. He never performed any rituals nor did he believe in any superstition. He tirelessly kept the flame of humanism alive by advocating it among family members and the South African community. He began writing the Biography of R.M. Moodali but did not see its publication.

He had a quiet personality who never complained about anything. His disposition was always pleasing others and even making sacrifices at his own expenses. He was hardworking, honest, generous and a charitable person. He valued punctuality. He always had a smiling face and a unique laughter.

He completed his schooling at Chatsworth High School. He enjoyed drawing and sketching as a hobby. His other interests were baking and he made the best Christmas cake and pudding. He also specialised in making sweetmeats and his favourite was Chana Margan and Burfi. On Sundays he also made scones for tea time and he helped his mother Kamatchi Moodali to make queen cakes.

He started off his career when he was in school by repairing cars. He enjoyed fixing things at home. He repaired the Borgward car engines and did welding and spray painting. He worked as a manager of a Bus company in Durban. He thereafter took a career in the field of instrumentation. He was a highly skilled person with great entrepreneurial skills. He became the CEO of Zimbali Engineering and he negotiated many contracts with SAB.

He bought land at Desainagar, Tongaat and built a big family house and owned a luxury Mercedes Benz. He loved his gardening and spent hours maintaining it. He took care of both his parents giving them the best lifestyle and health care. He was always conscious of his health, eating correctly and exercised. He also read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke and also led a healthy lifestyle. Although he had excellent qualities as a father, he never married nor did he have any children.

He supported many charities and NGO's such as the Association of Mouth & Foot Painters. He also supported the Charity Circle. He made donations to Childline, The Avril Elizabeth Homes of South Africa, Age-in-Action, and St John. Childline offers counselling and support to children. Age-in-Action makes a difference in the lives of the aged. The Avril Elizabeth Homes allows the mentally handicapped to live their lives in a warm and nurturing environment. St John provides medical assistance.

He was involved in community projects of Desainagar. He attended Civic meetings and strove to keep high standards of maintaining the suburb. He was also a member of the ANC of the local Tongaat branch. He helped organise feeding schemes in the informal settlement and held meetings with their leaders.

In October 2013 he was diagnosed with leukaemia and was hospitalised for three weeks undergoing chemotherapy. On 2 December 2013, he sadly passed away. His death at an early age was a great loss for the Tamil Humanist community.

14. ABOUT THE WRITER



Thiru Moodali

Thiru Moodali is an academic, a researcher, a Life Coach, and a social and cultural activist.

After high school he completed a B.Admin degree from the University of Durban-Westville (UKZN). He successfully completed his post graduate qualifications at the University of South Africa, graduating in a Honours Degree, Hons. B.Admin (Unisa), and a Master's Degree, M.Admin (Unisa).

He belonged to the University SRC publications committee and SANSCO which was affiliated to the UDF during the anti-apartheid campaign. He participated in many mass marches and protest activities.

He took part in various social and cultural activities and assisted many community projects such as creating awareness of Human Trafficking, feeding schemes, clothes distribution and book distributions to promote the 'culture of reading'. He assisted the aged, the orphans, and the homeless in these drives as well as the HIV/Aids homes. He has been on many committees of charity that supported feeding schemes.

Thiru Moodali spent the past 25 years in Marketing and as a Senior Manager involved in coaching and mentoring employees to reach optimal performance. This experience meant that he came face to face with the concerns and challenges facing employees at all levels up to top management level.

After he read Tamil literature, and understood its true meaning, he discovered that his purpose in life is working with people one on one or in groups to transform their lives so that they can develop their full potential. He believes that every person should live a life of excellence and quality.

As a qualified and certified life coach, Thiru Moodali holds the following certificates:

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach

He is actively conducting workshops that campaigns for a humanist lifestyle and creating support groups that will sustain a humanist culture.

He has written and edited several books. As a spirit-writer (ghostwriter) for R.M. Moodali, he recorded the oral tradition of humanism and wrote the following books:

1. Tamil Humanism
2. Tamil Spirituality
3. Tamil Humanist Scriptures
4. Writings of the Tamil Saints
5. Biographies: Tamil Prophet and Tamil Saints
6. Humanist Meanings in Tamil Religious Literature
7. Tamil Humanist Ceremonies
8. Tamil Humanist Readings
9. Tamil Calendar
10. Diacritic Tamil
11. Timeline of Tamil History
12. UNKNOWN CITIZEN: A Biography of R.M. Moodali

15. BIBLIOGRAPHY

Arutpa Kazhagam of South Africa: *THIRU VARUTPA*, 1997

Alagappa Rammohan: *TIRUKKURAL*, International Tamil Language Foundation, National Publishing Co, Illinois, USA, 2000

Brahma Sri Siva Subramonia Guru Swamigal: *SUBRAMONIUM*, Saiva Sithantha Sungum, Durban, 2006

Dr K. Loganathan: *THIRUVUNTIYAR*, Saiva Siddhanta Kazhagam, Floreal, 2001

Dr S. Gangadaran: *SAIVA SIDDHANTA WITH SPECIAL REFERENCE TO SIVAPRAKASAM*, Angayarkanni Agam, Madurai, 1992

Dr. M. Arunachalam: *TAMIL WOMEN SAINTS*, Saiva Sidhanta Panimanram

Dr. N. Mahalingam: *TIRUMANTIRAM*, Sri Ramakrishna Math, Madras

Dr. Neela Venkatachalam: *SAIVA SIDDHANTAM*, Bharatiya Vidya Bhavan, Coimbatore, 2007

EVS Publishers: *ELLALAN WHO RULED EELAM*

EVS Publishers: *THIRUVALLUVAR*, Singapore

K. Chellappa Gounder: *PANNIRU THIRUMURAI THIRATTU*, Siva Manram, 2003

K. Chellappa Gounder: *SIVAGNANA BODHAM*, Rapid Graphic, Durban, 1989

K. Chinappan: *AATHTHISOODI*, the Chinappans Publications, Durban

K. Chinappan: *KONRAI VENDHAN*, the Chinappans Publications, Durban

K.M. Balasubramanian: *TIRUVACHAKAM OF SAINT MANICKAVACHAKAR*, The Chennamalleswarar and Chennakesavaperumal Devasthanam, Madras, 1958

K.M. Krishnamurthy: *VALLALAR, ARUL MALAITH THIRATTU*, Novel Art Printers, Madras

K.M. Venkataramiah: *SELECTIONS FROM THE THIRUARUTPA OF SAINT RAMALINGAR*, Novel Art Printers, Madras, 1981

K.M. Venkataramiah: *THIRUPPUGAZH*, South India Saiva Siddhanta Works Publishing Society, Madras, 1981

Kavi Yogi Maharishi Shuddhananda Bharati: *SAINT RAMALINGA AND HIS REVELATIONS*, Saiva Sithantha Sungum of South Africa, Durban

Kavi Yogi Maharishi Shuddhananda Bharatiar: *THIRUKKURAL*, Project Madurai

K. Veeramani: *THE MODERN RATIONALIST*, Vol: 33 No: 2, ‘A New Era of Cultural Revolution’ Viduthalai Offset Printers, 2008, p.1

Mala Lutchmanan: *TAMIL FESTIVALS*, Alba Printers, Durban, South Africa, 2004

Naddup Pattan T.H. Yogaratnam: *READINGS FROM TAMIL HISTORY*, Kuala Lumpur, Malaysia

Natal Tamil Vedic Society: *AVVAIYAR; AATHTHISOODI, KONRAI VEHNTHAN, VETRI-VERTGAI*, Tamil Information & Cultural Centre, Durban

Natal Tamil Vedic Society: *NAALVAR THIRUMURRAITH THIRATTU*, South India Saiva Siddhanta Works Publishing Society, Madras, 1988

N.C. Naidoo: *SIVAN ARUL THIRATTU*, Natal Tamil Vedic Society Art Printers, Durban, 2010

Paul Younger: *THE HOME OF DANCING SIVAN*, The Traditions of the Hindu Temple in Citamparam, Oxford University Press, New York, 1995

Prof V.R. Ramachandra Dikshitar: *THE CILAPPATHIKARAM*, Udhayam Offset Printers, Chennai, 1997

Pushpam Murugan: *MOTHERS JEWELLED FLAG*, Dravida Society Cultural Centre, Durban, 1999

Rev. Dr G.U. Pope and Mr F.W. Ellis: *NALADIYAR*, The South India Saiva Siddhanta Works Publishing Society, Madras, 1963

Rev. G. U. Pope : *THE TIRUVACAGAM*, or ‘Sacred Utterances’ of the Tamil poet, Saint and Sage Manikkavacagar, Oxford at the Clarendon Press, 1900

Swami Saravanananda: *ARUTPERUNJOTHI AGAVAL*, Ramalinga Mission

T.B. Krishnaswami: *TEN TAMIL ETHICS*, The South India Saiva Siddhanta Works Publishing Society, Madras, 1957

T.N. Ramachandran: *OUR GUIDE SEKKIZHAAR ADI-p-PODI T.N.R. AND HIS WORKS*, Kala Samrakshana Sangkam, Thanjavur, 1997

T.N. Ramachandran: *TIRUVAACHAKAM*, International Institute of Tamil Studies, Chennai, 2001

Thiru Swami Sivanantha Navaler: *GARLAND OF GRACE*, Saiva Sithantha Sungum of South Africa, Durban, 1971

Y.S. Barathi: *MAGNIFICENT MADURAI*, The South India Saiva Siddhantha Works Publishing Society, Chennai

Yana Pillay: *VALLIAMMA MANUSWAMI MUDLIAR* 1898 – 1914, Indosafican Enterprises, 2006

www.un.org: The Universal Declaration of Human Rights

www.projectmadurai.org



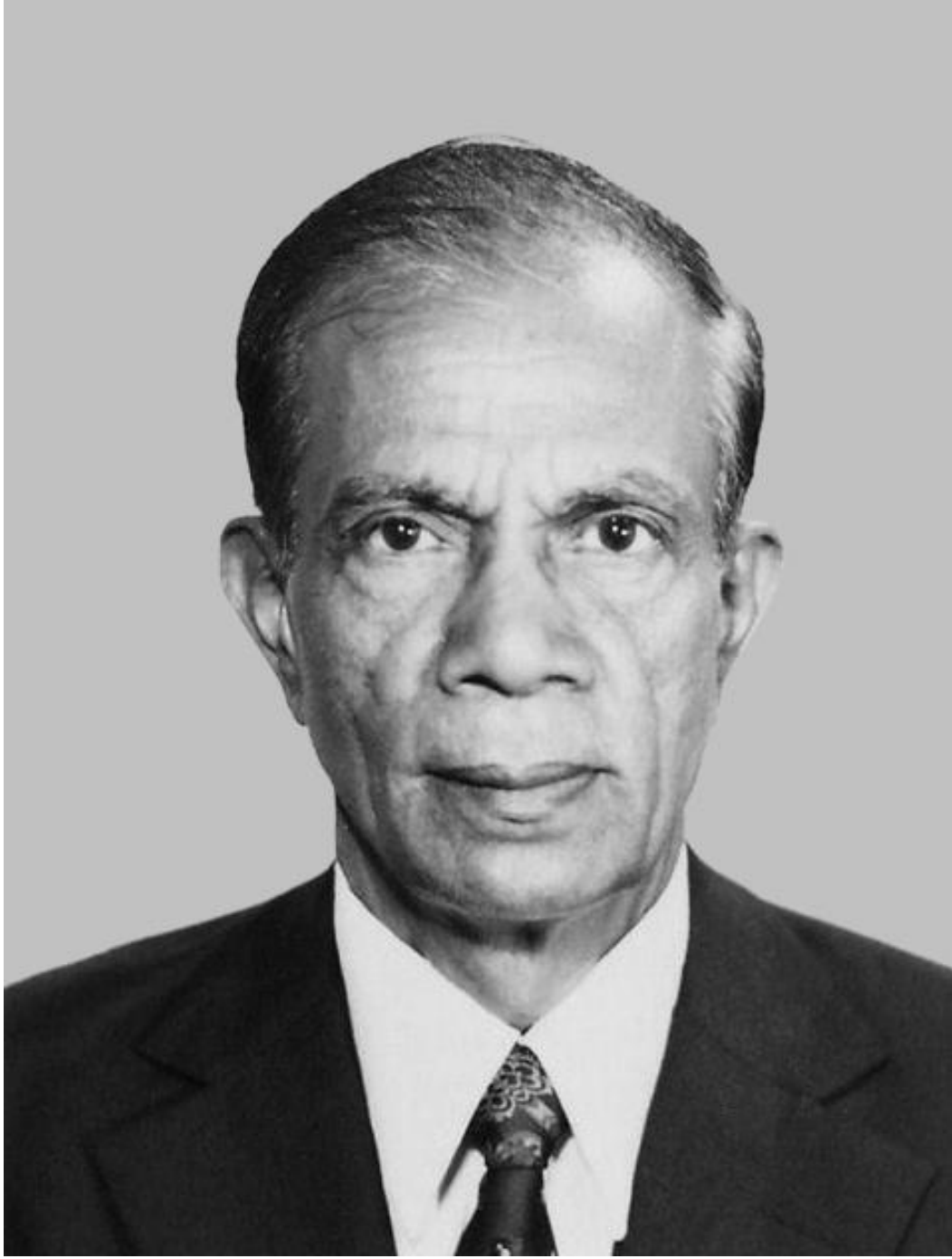
Thiruvalluvar



Thiruvalluvar Statue



Ragasiyam



R.M. Moodali

Life Coach



Thiru Moodali

Thiru Moodali is a Life Coach helping those who want a meaningful life in this world. The counseling and coaching given is based on the principles of Tamil Humanism.

He provides coaching for all life situations such as:

- Relationships, Family and Marriage issues
- Finances and business issues
- Work, Career and Entrepreneur challenges
- Health and Wellness issues
- Parenting and early childhood development issues
- Educational challenges
- Retirement challenges
- Death, Divorce and loss of loved ones
- Anger Management
- Low self-esteem
- Stress
- Anxiety
- Depression
- Alcohol And Drug Abuse

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach