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X

A GOOD TEACHER

M. ELIATHAMBY, B. A. (Lond.)

Teaching is a noble profession. Teaching cannot be done by any and everybody. Temperament, fitness, interest, honesty, intellectual attainment, altruistic attitude, dedicatedness and common sense are some of the sterling qualities required to make teaching interesting for those who take it as a vocation in life.

A teacher should know well his pupils, his subjects and the methods of teaching. A free talk at the start with his pupils is necessary to explore their background such as their previous knowledge, environment, home conditions, financial position and their natural intelligence which are indeed the pre-requisites, conducive to learning and teaching. A good teacher will never begin to teach his pupils before knowing something about them. It often happens that children from refined and affluent homes, from unsophisticated and poor homes, the most intelligent, the mediocre and the backward, the introvert and the extravert are found in the same class. Here, the teacher's task is not so easy as others think. A display of the teacher's intelligence, his knowledge of Psychology and Education, his experience and wisdom, his ability in handling practical problems and interest in his profession, becomes indispensable. Though the same lesson is taught to all, each category of students cannot be treated in the same way.

The ability of the teacher lies in paying attention to each individual pupil. At the same time he has to watch the general progress of all in order to see whether the slightly backward is keeping pace with the bright so that the attainment at the end of the year should be nearly the same for all. As the natural endowment would vary from child to child, the teacher who succeeds in drawing

out the best in them really puts them in the right direction. One child with a talent for art or music, another with preference for manual work, another with an inordinate desire for book learning and another with a curiosity to find out something new has to be guided with emphasis on their aptitudes, though the general subjects are taught to all with a view to giving all a general education up to a certain age.

A good teacher always creates a pleasant atmosphere in the class which alone facilitates learning whereas in unfavourable conditions learning de-

teriorates into a drudgery. A cheerful countenance, an interesting method of presenting a lesson bristling with humour now and then, but always maintaining class control and sustaining interest throughout the lesson, are some of the valuable qualities expected of a good teacher. In the course of his lessons the teacher will have to, by various devices, try to make the children think for themselves in order to make learning easy.

The teacher must give his best to his pupils. Teaching requires proficiency in the subjects, unflagging interest in the work, awareness of the noble task of educating the young and bearing

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Sekkilar Our Immortal Poet

Noteworthy Services of the All-Ceylon Sekkilar Manram

The All Ceylon Sekkilar Manram, the President of which is Mr. M. Sri Kantha known for his service for the promotion and the propagation of the Saiva Faith with the assistance of the Secretary Vidwan K. K. Nadarajan B. O. L. who is an ardent follower of our Saiva faith is engaged in the noble task of spreading the truths of Saiva faith as embodied in the illustrious Thirumurai. Mr. K. K. Nadarajan's love and admiration of Sekkilar is boundless and inestimable. The Sekkilar Manram had celebrated the Sekkilar Festival on a grand scale each year on the Poosam day of the month of Vyakasi (May) inviting eminent Saiva scholars from India, the most prominent among them being Sri a Sri Somasundara Thambiran of the Tharamai Aatheenam who is now the chief of the Aatheenam, bearing the honoured nomenclature Sri la Sri Shanmuga Thirugana Sambantha Paramascheriar. This year the

Manram celebrated the Sekkilar festival on 5-6-73 at the Jaffna Hindu College. During the morning session special poojah was performed to Sri Nadarajah in the prayer hall of the Jaffna Hindu College. Sri M. Gnana-prakasam and others spoke on the merits of Periapnam. This was followed by Puranapadanam by a group of Pundits headed by Sri Kathiresapillai.

The functions of the evening session began at 5 p. m. with a religious procession from the Vanarponnai Sivan Temple. The portrait of St. Sekkilar decorated with beautiful and fragrant flower garlands was carried on a special Vahanam by a group of pious devotees. Children sang the Thirumurai all along the route.

The procession reached the premises of the Jaffna Hindu College quadrangle at about 6 p. m. A public meeting was held

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Saiva Paripalana Sabhai and Hindu Education in Ceylon

By V. RAGUNATHAMUTHALIAR M. Sc.
Secretary, Saiva Paripalana Sabhai

(Extract from an Essay on "The Contribution of Saiva Paripalana Sabhai to Education" written in May 1972)

(Continued from last issue)

Navalar's premature death was a blow to the efforts of the Hindu Community. Very soon the Saiva Samaya Paripalana Sabhai was formed by the disciples of Navalar. This Sabhai later established the Jaffna Hindu College.

In 1886 late Mr. William Nevins Muthucumar Chithamparapillai started a school called the Native Town High School at Main Street Jaffna. After managing it for sometime he handed over the management of the school to Mr. Nagalingam (Advocate) in 1889.

At the Committee meeting of the Sabhai held on 29th July 1890, on the motion of the late S. T. M. Pasupathy Chettiar, the Sabhai took over the management of Mr. S. Nagalingam's native Town High School.

At a Committee meeting of the Sabhai held on 15th November 1890 Mr. Nagalingam formally handed over the management of the school to the Sabhai. The Sabhai named the institution as "The Hindu High School". Mr. S. Nagalingam was appointed as its first Manager. Mr. S. Appahpillai was chosen as its first Headmaster.

The Hindu High School grew in strength and became the Jaffna Hindu College. It was incorporated by an Ordinance No. 6 of 1902 (10th April, 1902). The Constitution agreed by the founders of the Jaffna Hindu College clearly states that "It shall be conducted on purely Hindu lines and its Directors shall be members professing the Hindu Religion. The object shall be to give all pupils admitted into the College thorough general and fully Hindu religious instructions".

The Principals had a sisyphian task. They have to mould heroes out of common clay. The history of Jaffna Hindu College in the early years is the story of Nevins Selvadurai's pioneering work, its trials, tribulations, his exultations and agonies. The Jaffna Hindu College is the creation, the handiwork mainly if not solely of Selvadurai. It was often referred to as Selvadurai's College.

In 1893 the school was recognised by the University of Colombo and the boys were taught up to the entrance standard. In 1899 Jaffna Hindu College was affiliated to the University of Calcutta, as a College teaching up to First in Arts standard, under its present designation Hindu College, Jaffna. The College was registered as a grant-in-aid institution by the Department of Public Instruction, Ceylon.

In 1902, the College was incorporated.
(Over to page 6)

** The Hindu September - 1933.
* Legislative Council Ordinance No. 6 of 1902.
* The Hindu September, 1933.

THOUGHTS TO BE TREASURED

விஷம் நீர் செழுப்பு உயிர்
கீழ்க்கிடப்பது நிலாப் பகலோன்
புலகுய மைந்தேடு என்வகை
யாய்ப் புணர்ந்து நின்றான்
உலகு எழு என்நீ தீசை
பத்தினத்தான் ஒருவனுமே
பலவாசி நின்றவா(று)
தோடுகொக்கம் ஆடாமோ
(Thiruvachakam)

Earth, water, fire, air and
expansive Akas, the moon and
the sun, with sentient man
these eight forms He per-
vades, — how He the One
appeared as many, the seven
worlds and the ten quarters,
we (sing and) play Thonok-
ham.



தமிழகத்தின்
மக்களிடையே
மக்களிடையே
மக்களிடையே
மக்களிடையே
மக்களிடையே
மக்களிடையே
மக்களிடையே

Hindu Organ

FRIDAY, JUNE 8, 1973

CONCERTED EFFORT AGAINST COST OF LIVING

The time has long past
to wage a national cam-
paign against the rocket-
ing of the prices of the
necessaries of life. The
people have been drawn
towards political bicker-
ings ignoring the need for
solving the pressing eco-
nomic problem. Political
parties have been, as
usual, spending their full
energy and time in plann-
ing for the capture of
power least mindful of the
economic plight of the
people. The crisis has
grown worse. The whole
nation now faces an eco-
nomic peril of serious
proportions.

Time and again we have
suggested in these columns
that political problems
must not be allowed to
take precedence over eco-
nomic questions and that
when the economy of the
country is showing signs of
continued deterioration,
the differences of politi-
cal ideologies and policies
must give way to a con-
certed effort being made
in the national interest to
keep down the cost of
living.

It will be idle for any
one to sit down at his desk
and prepare plans on
paper for solving this
problem by formulat-
ing fruitless schemes.
Probes and investigations
may be necessary but
they alone cannot find
the remedy. The people
and the administration
must jointly face the
danger and set about

surmounting it by national
efforts that may call for
great sacrifice.

Vigilance on the part
of every single inhabitant
of this country is impera-
tive in a campaign direct-
ed against hoarders and
the forces behind the Black
Market. Awareness of the
inherent possibilities in
the Control of Prices for
unbridled corruption to
rear its ugly head must
be the chief concern
for Administrative Officers
who man Departments
that deal with these ques-
tions. It is a well known
secret that every time the
price of a certain article
is controlled or refixed,
the sharks of the Black
Market move about in
efficient motion and make
the best of the situation
creating additional hard-
ships for the people.

The whole question of a
serious economic crisis
has to be examined; swift
steps for meeting the
menacing situation must
be taken on a national
basis. It is in this con-
text that a Conference of
Political Parties becomes
most urgent and neces-
sary. Here it is that the
true feeling of patriotic
intentions of leaders have
to be tested. Hence we
make bold to suggest that
the Minister of Finance
would do well to call for
a concerted consultation
and that by the well
known device of a Round
Table Conference.

ACCIDENTS ON THE RAILWAY ALARMING

It is inexplicable that
the Railway of all modes
of transport has become
accidents — ridden. The
loss of life consequent on
these unfortunate happen-
ings cannot be estimated
in cash value. The path-
etic nature of the tragic
end of those involved in
such disasters is enough
for the Authorities to
evolve a new measure of
security. There are ac-
cidents that are almost
beyond the control of
man being the result of
acts of God in the nature
of tremors of the earth,
cyclones, tornadoes. But
there are mishaps that
are entirely due to negli-
gence, indifference and
inefficiency on the part of
those responsible for the
proper functioning of the
Railways. In such cases
immediate and exhaustive
investigation must be held
and those guilty of care-
lessness and rashness
should be punished in a
deterrent manner. The
Authorities must make full
endeavour to re-establish
in the travelling public
confidence in the State
Railways.

SEKKILAR...

(From page 5)

presided over by the
president Mr. M. Srikanth.
The president remarked
that the study of Peria-
puranam was very essen-
tial to the Hindus at a time
when the people were find-
ing it difficult to lead a
happy and contented life
owing to the present
difficult economic situa-
tion prevailing in the land
and that the celebration
of the Sekkilar Gurupooja
would induce our people
to study Periapuranam.

The Secretary Mr. K. K.
Nadarajan delivered his
welcome address and re-
marked that they had
suitable local scholars
who could make their cele-
bration a success by their
scholarship and eloquence.

A student from the
Mahajana College and a
student from the Vembadi
Girls' College spoke on
the life of St. Sekkilar.
Then prizes were deliver-
ed to the students who
fared well in the essay
and the oratorical contest
conducted by the Manram
in the various schools.

Thiruvassagam Mani Pan-
dit Thangamma Appacud-
dy spoke on the spiritual
values of Vipoothy, the
Holy Ash quoting suitable
hymns from Periapura-
nam.

She said that the es-
sence of Periapuranam
consisted in showing to the
people the holiness and the
divinity of Thiruneeru.
She remarked that the
message of Periapuranam
was spreading the glory
of Thiruneeru.

Sri S. Vinayamoorthy
who was introduced by the
president as a brilliant
student of Saiva Litera-
ture spoke on the merits
of Periapuranam. He re-
marked that St. Sekkilar's
hymns were as holy and
rhythmic as the Thevarams.
Sekkilar almost imitated
the art of the authors of
Thevarams successfully.

AUCTION SALE

I shall sell by Public
Auction at the Pawn Shop
of Mr. S. Sivasubramaniam
Licensed Pawn Broker of
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1969 till 24th May 1972.

V. Erampamoorthy
Licensed Auctioneer.

Karainagar,
5th June 1973.
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Fostering of the Histrionic Arts

Dr. (Miss) Thilakavathy Kumarasamy's Suggestions

Dr. (Miss) Thilakavathy
Kumarasamy, the As-
sistant Surgeon of the
Velaichennai Government
Hospital takes a keen
interest in the promotion
of the Hindu religion and
fine arts. Finding that
there was no temple for the
Hindu patients of the
hospital where she is now
employed she had encour-
aged the Hindus to take
the necessary steps for the
building of a Hindu tem-
ple there. The Christians,
Buddhists and Muslims
have separate places of
worship at the said hos-
pital. The Hindu public
should be thankful to her
religious service.

She presided over the
8th anniversary celebra-
tion of the Nayanmar-
kattu Young Men's Asso-
ciation on 2-6-73 at the
premises commemorating
the late Dr. Ramasathan
close to the Raja Rajes-
wary Amman Temple of
Nayanmarkattu and of-
fered constructive advice
to the young men in re-
gard to the development
of the histrionic arts.

In the course of
her speech she remark-
ed "The youth of a coun-
try resemble one's eyes.
They are as precious to
the country as our eye-
sight. They should devel-
op the noble qualities of
honesty, integrity, dis-
cipline and love of duty.
They should preserve their
old culture and civiliza-
tion and should not dis-
card them on account of
the onslaughts of modern
upheavals in the country.
I am glad that there are
some enthusiastic youths
engaged in the histrionic
art. I like to give them
a note of warning. They
should try to preserve
our ancient culture and
civilization through the
dramas. Otherwise they
will disappear. Just as
the noble standard of Ta-
mil literature depends on
the quality of the thoughts
embodied in it the noble
standard of a drama de-
pends on the nobility
of the author's thoughts.
It is an author possessing
noble ideas who can
educate the common peo-
ple. The dignity of Tamil
culture chiefly depends
on the dignity of our
thoughts.

"Let noble thoughts
come to us from every

side" says the Vedas.
So young men should read
good books and inculcate
noble ideas. I wish that
our young men who are
interested in the produc-
tion of dramas would
follow these ideals and
serve our country and
produce dramas of a high
standard."

A Good Teacher

(From page 5)

with patience the arduous
task of training them to
develop a well-integrated
personality by paying
attention to the intellec-
tual, aesthetic, emotional
and social well-being of
each individual pupil.
In spite of the teacher's
high qualifications he
should be keen on
increasing his knowledge
always keeping pace with
changes in the field of
education whether it be
of knowledge or teaching
techniques. He should,
apart from his class work
and other extra-mural and
recreational work, be in
touch with modern trends
in education by reading
new books, magazines and
papers. In the class he
should be the 'guru' the
guide and friend of his
pupils. Though annoying
the behaviour of certain
children may be he should
exercise a tolerant dis-
position with a view to
helping them in their
quest for new fields and
green pastures where they
could browse to their
satisfaction. It is in such
an atmosphere the teacher
could give his best and
try to draw out what is
best in the pupils.

A teacher should receive
sufficient remuneration
to commensurate for the
high duties and responsi-
bilities discharged by him.
Encouragement should be
given to teachers to do
good work. Teachers are
expected to uphold the
noble traditions of the
teaching professions.
They should ungrudgingly
give their best in the
interests of the pupils and
leave an indelible impres-
sion in their minds, who
always cherish in their
memory the good teach-
ers who had taught them.

Saiva Paripalana Sabhai and

(From page 5)

an Ordinance passed by the Ceylon Legislative Council and the Jaffna Hindu College Board of Management took over the management.

Jaffna Hindu College has many unbeaten records, whether it is academic or athletics or football or cricket or cadeting. Many eminent men now in different walks of life studied in this institution.

In 1961 Jaffna Hindu College was classified as an All Island School, one of the two in the Province and one among the twenty in the Island.

Apart from Jaffna Hindu College, other affiliated Colleges managed by the Jaffna Hindu College Board of Directors were Kekuvi Hindu College, Karainagar Hindu College, Chavakachoheri Hindu College, Urumpirai Hindu College, Vaddukeddi Hindu College and Jaffna Hindu Ladies' College.

The Jaffna Hindu Ladies' College, which was part of Jaffna Hindu College separated from it in 1943. The need for a Ladies' College in a Hindu tradition was felt earlier. But it came into operation only in 1943.

The Assessment of Saiva Paripalana Sabhai

Having set up in some detail the aims and achievements of the Saiva Paripalana Sabhai, this essay would be incomplete if it did not attempt to assess the contribution of the Sabhai to education in Ceylon.

It was in the middle of the 19th century round about 'the year of revolution' (1881) that Sri Sri Arumuga Navalar established the printing press (now known as the Navalar Press) to help him in his crusade against foreign religious domination. With this press, Tamil prose, a literary medium forged by him in the course of his translation of the Bible was sharpened in the fight against those who were using the very same Bible to impose their faith on the Hindus of Ceylon. Thus there was the protagonist with the propaganda to oppose the forcible spread of Christianity.

To achieve this an organization had to emerge. It did emerge, but not before almost four decades had passed. Nor is this to be wondered at if two reasons are given due weight. The first is that, it was in the last quarter of the 19th Century that the British began to consolidate their domination by superimposing on it, their social, cultural, and spiritual domination. The innermost bastion of spiritual independence survived, and it became the first base from which the counter attack against foreign domination was mounted.

The second reason for the time gap between the birth of the inspiration and the emergence of an organization, was that initially the Hindus, however staunch in their conviction had neither the modernity of outlook, nor the men of influence to resist and repel a cultural and spiritual invasion that was both modern and massive. Paradoxically enough the outlook and the influence could come to the Hindus only after missionary education had introduced them to the liberal and democratic ideas of the West, and raised from among them the men of stuff and stature to lead the resurgence.

These men when they appeared took over from where the "Champion Hindu" reformer

had left it and set up the organisation the Saiva Paripalana Sabhai which in its turn set going all the organizations, publications, (particularly text books) and activities so necessary for the national revival.

In this revival the decisive arena of struggle was education. 'The want of an efficient staff of preachers to travel about and preach the truth and principles of Saivism, a periodical newspaper to represent the religious, social and political interests of the Hindu Community, a public library well furnished with religious moral scientific, and other literary works and an English High School to impart religious and secular instruction of a superior kind has long been felt by the Hindu Community of Ceylon. The Saiva Samaya Paripalana Sabhai has undertaken to supply these wants' — Hindu Organ October 9, 1889.

The Sabhai practically supplied the first two wants before the end of its first year, by engaging the services of Messrs Suppiar and A. Kumaraswamy Pulavar and by founding the Victoria Reading Hall and Library at Vannar-pennai, close to where the Jaffna Hindu College now stands. Its third object was accomplished when the 'Hindu Organ' saw the light of day on 11-9-1889. Its fourth object was achieved when at the Committee meeting of the Sabhai, held on 19-7-1890, the Sabhai took over the management of Mr. S. Nagalingam's Native Town High School.

The Sabhai established the Board of Management of the Jaffna Hindu College and affiliated schools which over a period of seven decades did so much for national education not only by providing liberal education in a Hindu atmosphere but by inspiring other nationally inspired educational movements in the North to follow its example.

This does not mean that the Sabhai's contribution to education was confined only to the Peninsula.

It went beyond it to the South as well. For the decade that saw the founding of Jaffna Hindu also saw the establishment in Colombo, Ananda (Buddhist) and the Zahira (Islam) leading to the formation of a veritable trinity in national education.

Had it not been for the convergence of the Buddhists, the Hindus, and the Islamic streams to form a mighty river, and sweep aside the opposition offered among others by the missionaries, our country would not today be enjoying the benefits of a series of reforms free education, the swabasha medium, instruction in one's own religion, and the state system of schools which have done so much to make education available and meaningful to so large a section of the community's children.

In the present educational set-up the Saiva Paripalana Sabhai is not the force that it once was. Nor need it be when the torch of learning has been handed over to the state to be borne aloft on behalf of the entire nation.

* The Young Hindu — 75th Anniversary 1965

God Manifests Himself in Objects of Nature

The most popular forms, flowers. They also show assumed by God for being veneration to Him worshipped by devotees through various creations. are eight-fold — the Sun, The fact that each of the Moon, Air, Earth, Fire, gods in the Hindu pantheon has an animal or a Sky, Water and Atma, (Soul) (Ashta-Muhurtam). They in turn manifest is a significant reminder through six media nature, of the importance attached living creatures, human to animality. Haradatta perceived God in beings, God's devotees, one's own heart, and in idols. Hindus see the vision of God and adore Him in objects of nature like sacred rivers and The Ramayanam starts

AUCTION SALE

Notice is hereby given that the un-redeemed articles pawned before 6-11-1971 with Mr. K. N. Hanyathamby of 284 K. K. S. Road Jaffna, will be auctioned at 284 K. K. S. Road Jaffna on 2-7-1973 commencing at 10 a. m.

S. Mahadevan
Auctioneer.

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with a verse condemning the hunter who shot one among the pair of birds perched on a tree. Paripuranam contains the story of the king who caused a chariot to be run over his son as a punishment for having killed a calf. The lives of creatures are thus sacrosanct to Hindus. Vegetarianism is a fundamental creed of Hinduism distinguishing it from other religions.

Tiruvachakamani Sri K. M. Balasubramaniam in his discourse in Purasawalkam said Brahman (or God) in its essential nature is unknowable and imperceptible — an aspect termed as "Swarupa Lakshanam". It is in His Tatata Lakshana that a devotee can ever know Him at all. Among the several forms of God are the Navam — tharum — bedam" which include Vishnu, Rudra and Brahma. Another form is assumed by Him through the sub-stratum of Prasakthi. Most important among God's manifestations is the "Mantra Swarupam."

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June 3, 1973.)

Drawn by
Sgd. A. V. Sathasivam
Proctor for Petitioner
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